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THE

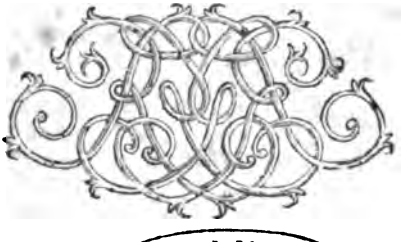
MONTHLY REVIEW,

OR,

LITERARY JOURNAL.

By SEVERAL HANDS.

VOLUME XXV.



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THE

THE MONTHLY REVIEW,

For JULY, 1761.

Philoſophical Tranſactions. Vol. LI. *Part Second. For the Year* 1760. 4to. 14s. in ſheets. Davis.

IN Science, as in Religion, we often obſerve a ſort of enthuſiaſm, which inſpires people with ſo fond a paſſion for particular ſtudies, that by degrees they acquire a diſlike, and frequently a contempt, for all objects which do not coincide with their own purſuits. Thus the Philologiſt ridicules the calculations of the Mathematician, as tedious and inſipid; on the contrary, the Mathematician condemns the enquiries of the Philologiſt, as nugatory and uſeleſs: the Naturaliſt laughs at the Antiquarian's appetite for *ruſt*; while, in return, the Antiquarian treats, with equal diſdain, the eager attention of the Naturaliſt, to the metamorphoſes of a Caterpillar.

But theſe excluſive taſtes, however they may affect the individuals who are attached to them, are not perhaps of any real prejudice to Knowlege in general. The man who confines himſelf wholly to one branch of Science, is more likely to improve, and bring to perfection the object of his particular regard, than if his attention had been diverted or diſſipated by a variety of purſuits. Had the great Newton joined to his philoſophical reſearches the ſtudy of the *Belles Lettres*, it is more than probable, that the world would have been deprived of many of thoſe diſcoveries which have immortaliſed his name, done the higheſt honour to his country, and proved of ſo much ſervice to mankind.

Notwithſtanding the rapid and ſucceſsful progreſs of Knowlege, within theſe few years, it can ſcarcely be ſaid to have arrived at ſuch a fulneſs of maturity, as to be incapable of

farther improvement: and, as we may aſcribe, to the communications of paſt times, the degree of perfection to which Science has already attained, ſo may future ages improve upon thoſe of the preſent; however contemptuouſly ſome modern minute Philoſophers may now affect to treat them.

In a collection, profeſſedly deſigned to give 'ſome account 'of the preſent undertakings, ſtudies, and labours of the 'Ingenious in many conſiderable parts of the world,' it is no wonder that every article ſhould not equally intereſt every Reader. Nevertheleſs, the Reader who finds, in ſo miſcellaneous an aſſemblage of materials, ſome that prove entertaining to himſelf, ought not, in point of candour and equity, to refuſe the ſame gratification to others, whoſe literary attachments may differ from his own.——In a word, every ſegment of the circle of Science may have its uſe. The Medalliſt frequently elucidates ſome obſcure paſſage in hiſtory; and the moſt apparently trivial inveſtigation of the Naturaliſt, by enlarging our acquaintance with the œconomy of Providence, cannot but impreſs an awful idea of that almighty Power, *in whom we live, and move, and have our being.*

So much we have thought neceſſary to premiſe, not only as a teſtimony of our regard for this very reſpectable Society, but alſo, in hopes it may, in ſome meaſure, contribute to counteract the diſingenuous and undeſerved ſneers of ſuperficial criticiſm*.——Our buſineſs now is to give ſome account of the preſent publication; the contents of which we ſhall continue to arrange under their reſpective claſſes of Literature†. This method, we have the pleaſure of finding approved; and it is attended with this advantage, that every Reader is more eaſily directed to the objects of his own favourite attachment.

Natural History, *and* Philosophy.

Art. XL. *A Letter to the Honourable J. Th. Klein, Secretary to the City of Dantzick, from Mr. Peter Collinſon, F. R. S. concerning the migration of Swallows.*

M. Klein having inſiſted, that Swallows 'are not birds of 'paſſage, but [that] at the time of their going away, [they] 'retire under the water, and live therein all the winter,' Mr. Collinſon, in his letter, ſhews the incongruity of this opinion to nature and reaſon; and, upon the authority of

* See Review, vol. XI. p 211. † See ibid, vol. XXIII. p. 85.

the

the late Sir Charles Wager, one Captain Wright, and Mr. Adanſon *, who themſelves were eye-witneſſes of the travels of theſe birds, he ſeems very effectually to have demonſtrated their migration. Mr. Collinſon appears likewiſe to have ſucceſsfully obviated another of M. Klein's notions; "that the *hirundo riparia*, or ſand-martin, at the approach of winter, retires into the holes, in which that ſpecies breed up their young, and make their ſummer reſidence, and there paſs that cold ſeaſon in a dormant ſtate, as ſnakes, lizards, and ſome other animals do."—The probable utility of accurate obſervations made upon the migration of birds, is ingeniouſly illuſtrated by Mr. Stillingfleet, in his Calendar of Flora, of which an account may be ſeen in the Review, vol. XXIV. p. 256.

XLV. *Of the vitriolic Waters of Amlwch, in the Iſle of Angleſey; with occaſional remarks on the Hartfell Spaw, deſcribed in the firſt volume of the Edinburgh eſſays and obſervations phyſical and literary, and in the 49th of the Philoſophical Tranſactions; and their compariſon with other Waters of the ſame claſs.* By John Rutty, M. D.

Theſe experiments furniſh an obſervation particularly deſerving the notice of all aſſayers of mineral waters.—"Its appearances, ſays the Doctor, with galls, and other auſteres, were very ſingular, and worthy remark; for tormentil roots gave it only a dilute ink colour, ſoon fading; and green tea, a dark dun colour, on ſtanding. It had not blackened the corks, except perhaps one out of ſix, that ſtopped the bottles ſent me; and when the water was firſt poured out, it ſtruck no more than a ſlightly bluiſh tincture with galls; which tincture, on ſtanding all night, became like a dilute ink; but, in a glaſs, expoſed thirty-two hours, the galls ſtruck the dilute ink colour much ſooner; and in ſome of the water, which I left expoſed four days, and in ſome of it which I left in a vial corked, but only three quarters full, three weeks, the effect was very different; for, to each portion of water ſo expoſed, the galls imparted a beautiful bright ſky-blue, which blue tincture a little ſpirit of vitriol inſtantly deſtroyed.

"Hence, we may ſee the fallacy of truſting to a few appearances, and the danger of raſh concluſions, without repetitions of experiments and obſervations; which, if they

* In his natural hiſtory of Senegal, an account of which is given in the Review, vol. XVIII. p. 473. and vol. XX. p. 364.

had been omitted, I had been led to conclude this water to be but ſlightly impregnated with either a chalybeate or vitriolic principle; with which laſt it is, however, highly ſaturated, although the ordinary taſte with galls does not diſcover it clearly by the blue tincture, until the diſſolving acid is partly exhaled."

From Dr. Rutty's experiments, which are conducted with his uſual accuracy, theſe waters appear to correſpond, both in quality and contents, with thoſe of Hartfel in Scotland, Shadwell near London, and ſeveral in Ireland. With reſpect to the internal uſe of waters of this claſs, the Doctor obſerves, that whereas in ſome tabid caſes, not only the German ſpaw, but even ſome of the mildeſt and lighteſt of our own chalybeates have been found too irritating, and to have encreaſed the hectic heats, and tenſion of the pulſe: the inſtances, mentioned by Dr. Horſeburgh, of the Hartfel ſpaw * having been actually given "with notable ſucceſs, from half a pint to a pint a day, in conſumptions of the lungs, far advanced, even attended with hectic heats and night ſweats," ſtand in need of farther confirmation.

To this purpoſe "the Scots Phyſicians in that neighbourhood are called upon, to corroborate it, [the ſucceſs of the Hartfel waters in caſes of this ſort,] by farther obſervations; as, how long thoſe caſes ſtood, and how far they may have been confirmed, by the like ſucceſs in ſimilar caſes; whether uſed with or without milk; and laſtly, whether as an acid auſtere medicine, they may cool, correct, and give a better conſiſtence in a colliquative ſtate of the blood."

Though the acid vitriolic waters have not been much adopted into regular practice, "the empirical trials made on them by the giddy vulgar,' demonſtrate not only their ſafety, but alſo their ſucceſs in ſeveral ſtubborn caſes. They are ſaid "generally to operate as an emetic or cathartic, or both; and to have recommended themſelves, in external and internal uſe, as a powerful detergent, repelling, bracing, ſtyptic, cicatrizing, antiſcorbutic, and deobſtruent medicines; as hath appeared by the notable cures they have effected, not only by external uſe, in inveterate ulcers, the itch, mange, ſcab, tetterous eruptions and ſore eyes; but alſo by internal uſe, in hot tetterous eruptions, dyſenteries, internal hæmorrhages, in gleets, the *fluor albus*, and diarrhæa, in the worms, agues, dropſies, and jaundice."

* See Dr. Horſeburgh's account of theſe waters, Review, vol. XI. p. 186.

XLIX. *Mon-*

XLIX. *Montium quorundam præaltorum, magna ligni foſſilis copia quaſi infarctorum, brevis deſcriptio, Sam. Chriſt. Hollmanni, Philoſophiæ Profeſſor, Goettingenſis et S. R. Sodalis.*

Profeſſor Holman here accurately deſcribes two remarkable Strata found in ſome very high mountains, one in the neighbourhood of Munden, in the dutchy of Grubenhagen, and the other near Allendorf in Heſſe, which he poſitively inſiſts to be foſſil wood.——This opinion is controverted in a ſubſequent paper.

LII. *An account of the late Earthquakes in Syria: In a Letter from Dr. Patrick Ruſſel to his Brother, Alexander Ruſſel,* M. D. F. R. S.

Relates the effects of the earthquakes felt at Damaſcus, Acri, Seidon, and Aleppo, in the year 1759.

LIII. *Remarks on the Bovey Coal: In a letter to the Right Hon. George Earl of Macclesfield, Preſident of the Royal Society.* By Jeremiah Mills, D. D. F. R. S.

After having ſhewn the analogy between the Bovey Coal, and the foſſil wood deſcribed by Profeſſor Holman, in art. XLIX. both with reſpect to ſituation, external appearance, and other properties, Doctor Mills contends that this foſſil is not of a vegetable but of a mineral origin. The Doctor maintains his opinion both by argument and authority; and farther confirms it by a chemical analyſis of the ſubject.—— Art. LXXXV. gives ſome farther experiments, made by the ſame Gentleman, on the Bovey Coal, in ſupport of its being a mineral production.

LV. *Conjectures concerning the cauſe, and obſervations upon the phænomena of Earthquakes; particularly of that great Earthquake of the firſt of November* 1755, *which proved ſo fatal to the city of Liſbon, and whoſe effects were felt as far as Africa, and more or leſs throughout all Europe.* By the Rev. John Michell, M. A. Fellow of Queen's College, Cambridge.

Mr. Michell ſuppoſes, that a large quantity of water ſuddenly diſcharged upon ſubterraneous fires may produce a vapour, the quantity and elaſtic force of which may be fully ſufficient to produce theſe extraordinary and dreadful convulſions of the earth. This hypotheſis is maintained through 69 pages. The Author's arguments are ingenious, but rather ſpecious than convincing; and, indeed, are liable to ſome

material objections. We cannot enter into a diſcuſſion of them, as the narroweſt compaſs to which they could be reduced would much exceed our limits.

LVIII. *A Catalogue of the fifty Plants from Chelſea Garden, preſented to the Royal Society, by the worſhipful Company of Apothecaries, purſuant to the will of Sir Hans Sloane.*

LIX. *Some account of the Animal ſent from the Eaſt Indies, by General Clive, to his Royal Highneſs the Duke of Cumberland, which is now in the Tower of London: In a Letter from Dr. Parſons to Dr. Birch.*

This animal, of which a plate is given, is claſſed among the Cats, and ſuppoſed to agree with the *Felis cauda elongata, auribus penicilliformibus* of Linnæus.

LX. *An account of the Frog-fiſh of Surinam: Addreſſed to the Royal Society, by George Edwards,* F. R. S.

LXXI. *An account of a Bird ſuppoſed to be bred between a Turkey and a Pheaſant.* By the ſame.

Figures of both theſe animals are engraved, to which we refer ſuch as are deſirous of being better acquainted with them. The former is reported to undergo ſome metamorphoſes, as ſtrange as any related by Ovid.

LXXII. *An account of a late diſcovery of Aſbeſtos in France: In a letter from Tuberville Needham,* F. R. S.

The proprietor of a forge, upon taking down his furnaces to repair them, found a great quantity of a ſubſtance at the bottom, which effectually anſwered all the common uſes of the Aſbeſtos, or Amianthus, manufactured either into linen or paper. Upon proſecuting this enquiry, it appeared, that both what was obtained from the forge, and the native Aſbeſtos, were nothing more than, as the Diſcoverer terms it, calcined iron, deprived of the phlogiſton; and that by uniting the phlogiſton, either with this, or the foſſil Amianthus, they may, at any time, be reſtored to their primitive ſtate of iron.

LXXIII. *An account of the hot Baths of Vinadio, in the Province of Coni in Piedmont, with the ſtate of the Weather at Turin, in the year* 1759. *In a letter from Dr. Joſeph Bruni,* F. R. S.

The Analyſis of the waters of theſe Baths ſeems imperfect.

LXXIV. *An*

LXXIV. *An account of the labour of a kind of Bees, which lay up their young in caſes of leaves, which they bury in rotten wood. In a letter from Sir Francis Eyles Styles, Bart.*

This ſpecies of Bees were formerly ſhewn to the Society; but Mr. Reaumur, in his Hiſtory of Inſects, having doubted the truth of theſe Bees depoſiting their caſes of leaves in rotten willows, Sir Francis has ſent ſpecimens, which were found laſt ſummer, in ſome park pales, near Windſor, in order to corroborate the fact.

LXXXII. *An account of the plants, Haleſia and Gardenia. In a letter from John Ellis, Eſq.*

The firſt of theſe plants is named after the late Dr. Hales, the other after Dr. Garden of Charles-town, South Carolina. Elegant drawings of both are exhibited.——The latter was mentioned in the Review, vol. XV. p. 381, with the additional circumſtance of its being the diſcovery of a young Lady.

ASTRONOMICAL.

XLI. *Obſervations on the Comet, ſeen in January* 1761, *by James Short*, M. A. F. R. S. *In a letter to Dr. Birch.*

XLII. *Obſervations on the ſame Comet; by the Reverend John Michell*, M. A. *In a letter to Mr. Short.*

XLIII. *An account of the ſame Comet; by Nicholas Munckley of Lincolns-Inn, Eſq.*

XLIV. *An account of the ſame; by Mr. Mark Day.*

XLVII. *Remarks on the nutations of the Stars: By Tho. Barker, Eſq; of Lyndon, in Rutland. Communicated by the Rev. W. Stukely*, M. D.

The particular deſign of this paper, in which a conſiderable ſhare of learning is diſplayed, is to demonſtrate that the Dog-ſtar has undergone a change of colour, from red to white.—The merit or demerit of this article belongs wholly to Mr. Barker, and not to Dr. Stukely, who was only the communicator; but, who has been, nevertheleſs, abſurdly cenſured, as the author of it.

LVI. *An extract of a Letter from the Abbé de la Caille, Member of the Royal Academy of Sciences at Paris, to Matthew Maty*, M. D.

This extract contains obſervations made at Marſeilles, on the above-mentioned Comet.

LXXVII. *De proximo Veneris ſub Sole tranſitu.*

The Society are obliged for this paper to the very learned and ingenious Father Boſcovich, of whoſe elegant Poem on Eclipſes, &c. we gave an account in the laſt volume of the Review, p. 334. A principal part of his deſign is to point out ſome neceſſary regulations for the conduct of the Obſervators in their ſeveral ſtations: His own he fixes at Conſtantinople. But, as this phenomenon has already paſſed, and as, upon a former occaſion, an article of conſiderable length appeared in the Review for laſt March, upon the ſame ſubject, it is unneceſſary to be more particular with reſpect to what is offered here.

LXXVIII. *A propoſal for diſcovering the annual parallax of Sirius. By Nevil Maſkelyne,* A. M. *and* F. R. S.

"The aſtronomical object," ſays our Author, addreſſing himſelf to the Society, "in favour of which I deſire to engage your attention, is no leſs than the determination of the annual parallax of the Orbis Magnus; the finding out of which, from obſervation, would be the fulleſt and directeſt proof of the Copernican Syſtem; as the want of this proof, hitherto, has been the ſtrongeſt argument made uſe of by thoſe who have with-held their aſſent to an hypotheſis, which ſo fully, and yet ſimply, ſatisfies all the other phænomena." —As the moſt probable means of attaining this deſirable end, he propoſes, that it may be recommended to the Aſtronomers ſent to St. Helena by the Society, to obſerve the tranſit of Venus over the Sun, at the ſame time to endeavour a diſcovery of the annual parallax of Sirius, which, being the brighteſt of all the ſtars in the firmament, and which is therefore, moſt likely to be the neareſt to us of them all. "With us, (adds Mr. Maſkelyne) it paſſes the meridian, at the altitude of 22°, where the refractions are too irregular to admit of our diſcovering a very minute quantity by obſervation; but at the iſland of St. Helena, Sirius paſſes only half a degree ſouth of the Zenith; and, on this account, I have, for ſome time, looked upon that as the moſt proper place to make obſervations at for this purpoſe."

Mr. Maſkelyne ſupports his propoſal from the obſervations made on Sirius by the Abbé de la Caille, at the Cape of Good Hope, in the years 1751, and 1752; and alſo by ſome he has ſince made himſelf, on the ſame ſtar. Upon the whole, this paper is well wrote; and the arguments in favour of the ſcheme are offered with great decency.

LXXXIII. *An*

LXXXIII. *An account of an Eclipſe of the Moon, November 22d, 1760. Obſerved in Surry-Street in the Strand, London: By James Short,* M. A.

MEDICAL and CHIRURGICAL.

LI. *An uncommon caſe of an Hæmoptyſis: By Eraſmus Darwin,* M. D.

The patient was a Gentleman, between forty and fifty, of a pale meagre habit, who had been daily afflicted with violent head-achs for ſeveral years paſt; and who, "about four years ago, after having taken a conſiderable quantity of Peruvian bark, became ſuddenly paralytic. The uſe, however, of his right limbs was ſo much reſtored, as only to remain weaker than the other; when, upon ſuddenly awaking from his ſleep, about two o'clock in the morning, (May 7th, 1759,) he ſpit four or five ounces of florid blood.

"He immediately loſt twelve or fourteen ounces from the arm, had elixir of vitriol given him, and in the evening a glyſter, and loſt blood again to about ten ounces.

"On the 8th, about the ſame hour, he again ſuddenly awaked, and ſpit about the ſame quantity of blood as before. He was now adviſed to encreaſe the quantity of elixir of vitriol; had a bolus of *extractum Campechenſe*, every ſix hours; and had a leech applied to a blind pile, that had long appeared after going to ſtool.

"On the 9th, at the ſame hour, he had again the ſame diſcharge as before. That theſe hæmorrhages were from the pulmonary artery, rather than the bronchial, appears from the ſudden exſpuition, the quantity, the floridity, and from the diſcharge being without pain, and unmixed with phlegm.

"As he had no feveriſh ſymptoms, either when he firſt awaked, or during the day, no more blood was taken from him; and as he conſtantly ſlept profoundly from ten o'clock till two, when the complaint ſeized him, he was now adviſed to be awakened, and riſe out of his bed, at one in the morning, and remain awake till three, omitting all medicines.

"He continued to riſe from bed for a week, and has ever ſince * uſed himſelf to awake at the ſame time; and has not

* This communication bears date December 17th. 1759.

only

only been entirely free from this complaint, and that without any further diſcharge from the hæmorrhoidal veſſels; but has got more fleſh, and his head-achs are become even inconſiderable.

" I ought not here to omit, that he had a vomit given him on the 12th, and twice repeated at the intervals of three or four days."

This caſe is not ſo extraordinary in itſelf, as the means of effecting the cure, which certainly deſerve notice. The Doctor thus explains his inducement for giving this advice:—— " As the patient, from a former hemiplegia, had, in all probability, many parts of the body rendered leſs irritable than is natural; and, as he conſtantly ſlept profoundly, and the hæmoptoe always awaked him after four hours ſleep, I was led to conclude, that during this ſleep, the lungs were not ſufficiently ſenſible to puſh forward the whole circulation; and that hence the blood, gradually accumulated, ruptured ſome minute branches of the pulmonary artery, before the uneaſineſs became great enough to awake the patient."

LXI. *An account of a remarkable Operation on a broken Arm: By Mr. Charles White, Surgeon at Mancheſter.*

This operation, deſigned with judgment, and performed with ſucceſs, appears of too much importance to be paſſed over ſlightly.—An healthy boy, about nine years old, had the misfortune, by a fall, to fracture the *humerus*, near the middle of the bone. He was immediately ſent to a Bone-ſetter, under whoſe care he continued for two or three months, but to no purpoſe, the bones remaining diſunited. By the advice of a Surgeon, he was ſent to the Infirmary at Mancheſter, where he was received, near ſix months after the accident happened.

Upon examination, it was found to have been a ſimple fracture, and that the ends of the bone rode obliquely over each other; ſo that " the arm was become not only entirely uſeleſs, but even a burthen to the patient; and not likely to be otherwiſe, as there was little probability that it would ever unite,' after ſuch a diſtance of time.

Amputation was looked upon to be the only remedy; but to this Mr. White objected, and gives very judicious reaſons for his diſſent: Inſtead of amputation, he propoſed " to make a longitudinal inciſion down to the bone, to bring out one of the

the ends of it, (which might be done with great eaſe, as the arm was very flexible,) and cut off the oblique end, either by the ſaw, or cutting pincers, then to bring out the other end of the bone, and cut off that likewiſe; and afterwards, to replace them, end to end, and then treat it entirely as a compound fracture."

After ſome debate this propoſal was agreed to; and, on the third of January, 1760, the operation was performed, when "the patient did not loſe above a ſpoonful of blood, though the tourniquet was not applied. Every thing ſucceeded to the wiſh of the Propoſer and Operator; the wound was nearly healed in a fortnight; in about ſix weeks the callus began to form; and, at the time of writing this account, (the 17th of March, 1760,) was grown quite firm, inſomuch, that it was expected the boy would ſoon be fit to be diſcharged.

LXII. *An Account of a Bone found in the Pelvis of a Man at Bruſſels: By Terence Brady,* M. D.

Of this paper it will be ſufficient to obſerve, "that this extraordinary concretion weighs about 20 ounces, has all the external appearances of a bone, with the hardneſs, ſolidity, and ſpecific gravity of common ſtone;" and that a drawing of it is exhibited.

LXIII. *An Account of an extraordinary caſe of a Lady, who ſwallowed Euphorbium: By Dr. Willis of Lincoln.*

A Lady labouring under a flow fever, occaſioned by too ſmall a diſcharge of the lochia, and a redundance of milk, on the 18th day after her delivery, had, by miſtake, given to her two ounces of a tincture of Euphorbium*, inſtead of a medicinal draught. The conſequence was, "violent ſuffocation, and an intolerable burning pain in the mouth, throat, and ſtomach."

The remedies adminiſtered were, firſt, plentiful draughts of warm water; afterwards, warm water, and oil, interchangeably; at ſome diſtance was added, a moderate doſe of the Vinum Ipecacuanhæ, "which operated plentifully, both by vomit and ſtool, eſpecially the latter way." As the patient grew eaſier, a ſperma-ceti mixture was given at proper intervals, and a gentle opiate was exhibited, which produced the deſired effect.—By theſe means the Lady was not only

* *The tincture was thus made*—℞. Gum Euphorb. ʒii Spt. Vin. rectif. ℥ii. ſol. add. Camph. ʒii.

relieved

relieved from the danger of the poiſonous tincture, but the previous ſlow fever was alſo carried off.

The corollaries drawn from this caſe are, " 1ſt, That in any ſimilar accidents of ſwallowing corroſive poiſonous ſubſtances, a quick and reſolute adminiſtration of theſe ſimple bodies, water and oil, in a large quantity, ſeems to be the moſt effectual method of preventing any bad conſequences; and far preferable to the numerous boaſted antidotes, which have been handed down to us.

" 2dly, That an emetic may be more ſafely and effectually adminiſtered, and its operation waited for, after the acrimony of the poiſon hath been ſheathed and blunted, and the coats of the ſtomach defended from its attacks, by a liberal uſe of water and oil, than immediately after it is ſwallowed.

" 3dly, That as the ſlow fever and redundancy of milk, as well as the poiſon were carried off by the copious diſcharge, excited in the eaſy manner above-mentioned; might we not often hope for ſucceſs, in fevers occaſioned by ſimilar cauſes, plenitude and obſtruction, from plentiful evacuations, brought on after the ſame manner, by ſimple, diluent, and ſheathing medicines?

" 4thly, The Camphor was undoubtedly of great ſervice, in curbing the deſtructive effects of the Euphorbium, by blunting its acrimony, and ſoothing the nerves into an inſenſibility of irritation, and conſequently an incapacity of ſpaſmodic affections. . . . . .

" 5thly, To water and oil, therefore, we may juſtly add Camphor, as a powerful corrector and expeller of poiſons in general. 1. By blunting the acrimony. 2. By calming the nervous ſyſtem, and ſecuring it from ſpaſmodic tumult and convulſion, which may be a conſequence of its ſheathing quality. 3. By its extreme ſubtility and volatility, whereby it freely penetrates the ſmalleſt receſſes of the body, and powerfully promotes a diaphoreſis."

LXV. *An account of a complete Luxation of the thigh-bone, in an adult perſon, by external violence: By Mr. Charles White, Surgeon.*

As there now remains little doubt of the poſſibility of a diſlocation of the thigh, and as we meet with another inſtance of the ſame ſort, but more remarkably circumſtanced, we think it unneceſſary to take farther notice of this article.

LXVII. *An*

LXVII. *An account of a ſtony concretion, taken from the colon of an Horſe: By Mr. Baker,* F. R. S.

This ſtone is ſaid to have weighed ten pounds and a half, and to have been full ſeven inches in diameter.

LXXV. *An account of a caſe of a luxated thigh bone reduced: By Mr. Charles Young, Surgeon at Plymouth. Communicated by John Huxham,* M. D. F. R. S.

In this caſe Mr. Young very candidly acknowleges, that he was for ſome time in ſuſpenſe, whether the diſtortion of the limb was owing to a diſlocation, or only "to an involuntary contraction of the muſcles, occaſioned by the violence of the blow:" A concurrence of ſymptoms inclined him to the latter opinion, with which two other Surgeons, who were conſulted on the occaſion, agreed. The patient was treated accordingly; but the limb continuing uſeleſs, and often painful upon being moved, Mr. Young directed a ſtrong purgative, and repeated it every other, or every "third day, for ſeveral times, in order to reduce the muſcles, that he might the more plainly feel any thing through them." This anſwered his expectation fully; "for by repeating his purgatives often, and at ſhort intervals, his living ſparingly, and being confined to his bed, he became much emaciated; inſomuch, that the head of the femur was plainly felt, through the muſcles, diſlocated backward, and lying in the ſpace between the os iſchium, and os ſacrum."—The conſequence of this diſcovery was, that the bone was reduced, and the man ſoon recovered.

Mr. Young's obſervations upon this caſe are too pertinent to be overlooked.— "It was probably, ſays he, a fortunate circumſtance, that I thought myſelf miſtaken in my firſt opinion, of its being a diſlocation; for, had that been clearly the caſe, I ſhould, no doubt, have uſed every method, and every aſſiſtance to be had, in order to have reduced it immediately; and moſt likely, while the muſcles remained in their full ſtrength, and contracting involuntarily, and that violently too, as they will ſometimes do, upon attempting an extenſion of them, and under which circumſtance, the muſcular fibres oftentimes break, rather than give way, ſhould have failed of being able to reduce it; and in that caſe, the man muſt have remained a cripple as long as he had lived: Whereas now, though five and twenty days from the time of the accident, the muſcles were ſo much weakened, by his being confined to his bed, and waſted with his frequently repeated

peated purges, that they very eaſily gave way, and the reduction was effected with as little difficulty, as ever I ſaw a diſlocation of the humerus.

" Might not the giving ſtrong purgatives, and frequently repeating them, ſo as to render the muſcles of ſtrong muſcular ſubjects more lax and weak, be a means of reducing luxations of the humerus, which are not reducible by any method of extenſion, which is often found the caſe?"

LXXXIV. *An Account of the caſe of a young Man, who had loſt the uſe of his Hands by cleanſing Braſs-wire: By Mr. Samuel More, Apothecary in Jermyn-ſtreet.*

" For the better underſtanding this caſe, it is neceſſary to premiſe, that in drawing braſs-wire for the Pin-makers, the frequent paſſing it through the fire to anneal it, covers it with a cruſt, which it is neceſſary to take off, before they can make uſe of it; and for this purpoſe, it is ſent to the Dyers, who letting it lie for ſome time in the liquor, with which they have dyed what they call Saxon colours, (which liquor is compoſed of water, oil of vitriol, alum, tartar, &c.) and throwing it forcibly on the ground, the cruſt is, by degrees, broken off, and the wire rendered bright and fit for uſe. The gratuity given for this is generally allowed to the apprentices; and in this work Francis Newman had frequently, at his leiſure hours, employed himſelf, till about the month of Auguſt 1759, when the cuticle on the palms of his hands, and the inſide of his fingers, was become ſo hard and rigid, that he was no longer capable of doing either this, or any other buſineſs."

After having laboured under this diſorder for a twelvemonth, had a variety of advice, and taken a multitude of medicines, application was made to Mr. More, who found the ſkin on the palms of the hands in appearance exactly like parchment full of chaps, and every endeavour to ſtreighten the fingers made the blood ſtart from every joint of them.—In this condition Mr. More ordered the following liniment:

℞. Ol. Oliver ℥iv.
Lixiv. Sal. Alkalin. fix. ℥ii M.

With this the patient was directed " to anoint his hands frequently, eſpecially at going to bed; and, to prevent the liniment being too ſoon rubbed off, conſtantly to wear a pair of gloves.

In

In four days time the ſkin appeared ſomewhat ſoftened, and the fingers could be extended with leſs pain than before, nor did they bleed; but the liniment occaſioning conſiderable pain, the yolks of two eggs were added to it.

The liniment with this addition, not being attended with ſo much pain, was plentifully uſed; and, in a few days, the indurated ſkin began to ſcale off, and a new flexible one to appear underneath, and he began to have ſome uſe of his fingers. The liniment was continued, with an injunction to clench his fiſt, and ſtretch out his fingers frequently every day. This courſe was ſucceſsfully purſued for full two months, when, in order to prevent a relapſe, the following ointment was directed to be uſed every night going to bed:

R. Axung. Porcin. ℥ii.
Vitell. Ovi.
Ol. Lavend. gt. v. F. Unguentum.

"This ointment he has continued to uſe about a month; and is now perfectly reſtored to the uſe of his hands, and begins again to work at his buſineſs."—No internal medicines were adminiſtered, except three doſes of purging phyſic.

The caſe is truly remarkable, and Mr. More in conducting it, appears to have acted upon rational and judicious principles.

Antiquity *and the* Polite Arts.

LVII. *Extracts of ſome Letters from Signor Abbate de Venuti, F. R. S. relating to ſeveral Antiquities in Italy.*

The firſt of theſe letters mentions a fire at Rome, which had greatly damaged the Antonine column; a Greek epigram, lately dug up at Naples, relating to a boy, that has occaſioned much literary altercation; and the diſcovery of ſome ſingular ſtatues and relievos, but what they are, is not ſpecified.——The ſecond, contains Signor Venuti's compliments to Mr. Swinton, with the legend of a Sidonian coin, and the offer of a more exact copy. Alſo, four inſcriptions, lately dug up among the ruins of antient Rome, which Mr. Nixon (Signor Venuti's correſpondent) explains, in a letter to Dr. Morton.

LXVI. *Conjectures upon an inedited Parthian Coin. By the Rev. John Swinton, B. D. of Chriſt-church, Oxon.*

Though Mr. Swinton has evinced much induſtry, extenſive erudition, and not a little ſagacity, in the inveſtigation

of

of his ſubject, which he ſuppoſes to be a coin of Vologeſes III. yet, as the utility of theſe diſquiſitions is very limited, it is inconſiſtent with the nature of our undertaking to enlarge upon them. Many enquiries, which may ſerve for no diſagreeable garniſh to a philoſophical repaſt, are not calculated to pleaſe the majority of Readers, who commonly require what is more ſolid and ſubſtantial. We mention this, once for all, that it may not be thought to be out of contempt, that ſome articles are mentioned ſo ſlightly; and that we content ourſelves with only ſpecifying the title of others.

LXVIII. *An explanation of the modes or tones of the antient Grecian Muſic: By Sir Francis Haſkins Eyles Styles, Bart.* F. R. S.

"Concerning theſe modes," ſays the ingenious Author of this article, "we find two, and ſeemingly contradictory doctrines delivered by the Antients; and this it is which has perplexed the ſubject: for ſome, not aware of the diſtinction, have charged the Antients with contradictions; and others, who perceived the two doctrines, not being able to reconcile them, have either adopted one, and rejected the other, or given up the ſubject as hopeleſs: but, as they were both admitted by the Antients, they muſt both have been true in ſome ſenſe. What therefore I have principally in view, is to ſhew, that the difference between the doctrines, aroſe only from the different way of conſidering one and the ſame object; and that therefore, there was ſuch an agreement betwixt them, as that, under certain reſtrictions, they may be embraced under one common interpretation.—For diſtinction-ſake, I ſhall call one of theſe doctrines the Harmonic, and the other the Muſical doctrine."

Having thus ſettled his preliminaries, our Author proceeds, "1ſt, To explain the Harmonic doctrine, ſo far as concerns the ſeven modes admitted by Ptolomey.—2dly, To explain the Muſical doctrine of the ſame modes.—3dly, To explain the eight harmonic modes rejected by Ptolomey.—4thly, To point out ſomething of the origin of the two doctrines.—5thly, To ſhew how far the preceding explanations may be ſupported by arguments, or warranted by the teſtimony of antient Writers.—Laſtly, To conſider how this ſubject has been underſtood by Meibomius, Wallis, and ſome few others; and in what reſpect their explanations differ from his own."

The

The ſubject is curious and entertaining, treated accurately, and at great length; but, excluſive of the limits to which we are obliged to confine ourſelves, the diagrams neceſſary to illuſtrate it are incompatible with the Review.

LXIX. *An enquiry into the meaſure of the Roman Foot. By Matthew Raper, Eſq;* F. R. S.

After ſhewing the inſufficiency of the methods that have been taken to determine this point, Mr. Raper propoſes to ſettle it, by an admeaſurement of "the remains of the antient buildings now ſtanding at Rome." To this purpoſe, he has carefully examined the meaſures of the buildings contained in *Les Edifices antiques de Rome*, publiſhed at Paris, by Monſ. Deſgodetz, in the year 1682; from whence he concludes, that the "Roman Foot, before Titus, exceeded 970 parts in 1000 of the London Foot; and in the reigns of Severus and Diocleſian fell ſhort of 965."——This ſubject employs upwards of forty-nine pages, and appears to be treated in a maſterly manner.

LXXVI. *Some obſervations upon a Samnite-Etruſcan Coin, never before fully explained. In a letter from the Rev. John Swinton.*

See before, Art. LXVI.

MISCELLANEOUS.

XLVI. *An account of that part of America, which is neareſt to the land of Kamtchatka; extracted from the deſcription of Kamtchatka: Printed at Peterſburg, in two volumes, quarto, in* 1759; *and tranſlated and communicated by the Rev. D. Dumareſque,* D. D. *Chaplain to the Engliſh Factory at Petersburg.*

Various have been the conjectures concerning the firſt peopling of the vaſt continent of America; but the moſt probable opinion is, that the inhabitants of the new world were deſcended from Tartarian colonies, which paſſed through the north-eaſtern parts of Aſia, particularly Great Tartary, Siberia, and more eſpecially the peninſula of Kamtchatka; which opinion receives conſiderable ſtrength from this paper; from whence it may be inferred, that the lands of America, which lye moſt contiguous to the Kamtchadalian ſhores, and their neighbourhood, were once joined, and formed one continent. The arguments brought in ſupport of this conjecture are, "1ſt, The ſtate of the ſhores, which, both at Kamtchatka

and in America, are rugged.—2d, The many capes, which advance into the ſea, from thirty to ſixty *verſtes*.—3d. The many iſlands in the ſea which ſeparate Kamtchatka from America.—4th, The ſituation of thoſe iſlands, and the inconſiderable breadth of that ſea."

Another argument, in favour of the ſame ſuppoſition, may be deduced from the remarkable conformity between the manners and cuſtoms of the Kamtchadalians and Americans: To which may be added, that America being more indulgent to the productions of nature than the neighbouring parts of Aſia, might encourage the migration of Tartarean colonies thither.——As a more complete deſcription of theſe countries is promiſed, we ſhall decline entering into the particulars of what is here offered, which indeed is very confuſed and imperfect.

XLVIII. *The method of making Sal Ammoniac in Egypt; as communicated by Dr. Linnæus, from his pupil, Dr. Haſſelquiſt, who had been lately in thoſe parts: By John Ellis, Eſq;*

By this paper, we learn, that the excrements of all quadrupeds, that feed only on freſh vegetables, are applicable to the purpoſes of this preparation, equally with that of Camels. The methods of collecting and drying theſe materials are clearly deſcribed, and a delineation given of the proper furnace.

LXIV. *An account of artificial Cold, produced at Peterſburg: By Dr. Himſel. In a letter to Dr. de Caſtro,* F. R. S. *Tranſlated from the French, by James Parſons,* M. D. F. R. S.

By theſe experiments, it appears, that when De Liſle's Thermometer was at the 199th degree of cold, the Quickſilver was made to deſcend, with extreme rapidity, to the 500th degree; and, upon breaking the glaſs, was found abſolutely frozen and ſolid, inſomuch, that it bore hammering and extenſion, like other metals.

The performance of theſe experiments is thus directed:—"Take Spirit of Nitre, cooled as much as poſſible; and with it half fill a wine-glaſs, throwing in as much ſnow at the ſame time, and ſtirring it till it becomes of the conſiſtence of pap: Then you have, almoſt in an inſtant, the neceſſary degree for the congelation of Quickſilver.—It is neceſſary to uſe the fuming Spirit of Nitre, or ſuch as is evaporated till the fumes become red, for the common Aqua-fortis had not the deſired effect.

The articles which remain unnoticed will be mentioned in our next.

The

The Science of Military Posts, for the use of regimental Officers, who frequently command detached Parties. In which is shewn, the manner of attacking and defending Posts. With Cuts explaining the Construction of Field-forts and Intrenchments. By M. la Cointe of the Royal Academy at Nismes. To which are added, some Remarks taken from M. Saxe, de la Croix, and others, serving to the same purpose. Translated from the French by an Officer, 12mo. 2 s. 6 d. sew'd. T. Payne.

HAVING, in our mention of the original *, given the Author's plan of his performance, our present business is only to enable the English reader to judge of the merit of this translation; but first it may not be unreasonable to hear the Translator himself, who says that he "had rather be blamed for a bad stile, or for copying the French idioms, than run the risque of changing the sense of the original by too much polishing: a sentence brought from one language to another, when relative to *Science*, should be changed as little as possible, for fear of inverting the sense: however in some places, especially in the geometrical part, he was obliged to help his author; but for the rest, as his intention was to give a faithful translation, whatever thoughts of his own occurred, he has given them by way of notes at the bottom of the page."

Considering that most of the refinements in the art of manslaughter have been chiefly derived from our *most Christian* neighbours, our Translator's apology may be accepted, so far as it relates to merely military terms; but with respect to such matters of *Science*, as conduce to the increase and benefit of mankind, the excuse he offers for himself would certainly be very exceptionable, if extended to translations in general.——However it so happens, that this translation stands as little in need of an apology, as any we have lately met with: it is, in general, faithful to its original, quite intelligible, seldom unidiomatical, and for the most part as elegant as perhaps the subject would permit: his own remarks appear judicious and pertinent, and prove the Translator thoroughly qualified for his undertaking.

The Translator addresses his performance, "To the subaltern Officers of the British Army," in the following concise and candid terms:

"GENTLEMEN,

"A severe illness in consequence of some hard campaigns, confined me several months to my chamber; as much of this

* See Review, Vol. XXII. p. 151.

time as my disorder would permit, I began to employ in studying such authors, as might be of use to me in my profession; among which the little piece I now present you with, seemed so well calculated to be the pocket companion of a young soldier, that I thought, though I was unable to do my duty in the field, I might, in the mean time, do an acceptable service to my brother officers in recommending Mr. le Cointe's lessons to them in their own language."

To the above we shall only add as a specimen of the translation, and by way of sample of the manner of the original, some extracts from the fifth chapter, entitled, "Of the March of Detachments to Posts."

"If the post, to which the detachment marches, is distant from the camp, the officers should not get on horseback, till they are out of sight of it, [the camp, we suppose is meant] and should dismount when they come in view of the post, and have the horses led back by their servants; but if the place to which they are detached, is but a league or thereabouts, from the army, I think they had best go on foot, in order to be less embarrassed in case of any skirmishes on their march.

"But whether they go on foot or on horseback, they, as well as their serjeants, should take great care not to hurry the men too fast, lest some should not be able to keep up; to march close, and in as many files as the road will allow; never to stop, and to be very silent so as to hear all orders that shall be given. . . . .

"The officer who marches at the head of a body, ought to keep the most exact order, and a profound silence, so that they may be always prepared to execute whatever movements he orders for their defence, however dangerous they may be. But in giving these orders, he ought always to appear confident and determined, which makes the soldiers think he is sure of his aim, and that he has taken the best measures. . . .

"It is on these occasions, that an officer ought to keep his head clear to be able to manage his party, and to be obeyed directly. The danger is much greater in a march, than on an attack; in the last, the soldiers have their arms in their hands, and seeing the enemy near, they are always ready to engage; the contrary is observed in a march, they are less upon their guard, and have not, in like manner, their arms in their hands . . . . . An officer who has a mind to put himself out of the danger of these surprizes, ought, when he gets at a little distance from the camp, to make a corporal or serjeant

ſerjeant march eighteen or twenty paces before him, with four or five men, more or leſs, according to the ſtrength of his detachment, and alſo two or three at an equal diſtance on his flanks, to make diſcoveries, and to examine hollow ways, ſwamps, lakes, or ditches, which are on the right and left of the road, to ſearch into farm houſes, barns, mills, and other places, where the enemy might be in ambuſh. He ought alſo to ſtop all peaſants, men or women, who are going the ſame road, and endeavour to paſs him. I could mention ſeveral officers of different ranks, who were ſurpriſed, beat, and carried off, by neglecting ſome of theſe precautions; but I will confine myſelf to this example, which ſuits well with my purpoſe *.

" During the war in Spain in 1674, Marſhal Schomberg, who commanded the French army, having a mind to cover Rouſillon, ordered a conſiderable detachment to march, to ſecure the convoys that were coming from Perpignan to the village of St. John de Payés, about three leagues from Perpignan.

" This corps was poſted on a height, which was near the high road, from whence the commanding officer ſent his Lieutenant and thirty men, to take poſſeſſion of a chapel that was on an eminence ſtill higher, at about three hundred paces from his poſt; from which eminence the Lieutenant could eaſily diſcover the Spaniſh encampment on the plain of Boulou, and over which their parties muſt paſs to attempt our convoys.

" From Boulou to theſe two poſts there was a long hollow way, through which the enemy might march under cover; and as ſurprizes were to be feared every day, there was a detachment poſted alſo in a cottage called the Red Houſe, with orders to light fires, to give notice to the other guards, if they made any diſcoveries, and to be always ready to help one another.

" A Spaniſh officer with forty horſe, paſſing the hollow way under the favour of the night, and being well acquainted with the country, and the poſition of the guards, lay in ambuſh in the middle of the three poſts, with a deſign to ſurprize the Lieutenant's detachment, who went every morning

* " The late war in Flanders, and the preſent in America, have furniſhed ſome ſcandalous, and ſome very unhappy inſtances of this want of caution in officers, who ſhewed thereby that their rank was much higher than their judgment."——A remark of the Tranſlator.

to relieve the guard at the Chapel. The Lieutenant having got into the hollow way, through which he was neceſſarily to paſs, the enemy fell upon him, and charged him ſo roughly, that all his men were either killed or wounded, before he had time to recollect himſelf. He received for his own part two cuts of a broad ſword on the head from the Spaniſh officer, who added theſe inſulting words: Go, ſays he, learn another time to do your duty better, and to reconnoitre a place where you are to paſs your guard."

From hence appears how neceſſary it is to "examine every place where the enemy may lie in ambuſh to ſurprize you; but as it is difficult, or rather impoſſible, for a detachment that marches in a ſuſpected country, to examine all the villages by which he muſt paſs, and where the inhabitants are oftentimes to be as much dreaded as the enemy, I think if an officer can avoid them, he had beſt turn off a little, and come in again to the road when he has paſſed them.

"It is obvious that for making theſe diſcoveries, none ſhould be employed but the oldeſt ſoldiers of the party, whom you muſt order never to ſtop to drink, to divert themſelves, or talk with the peaſants, and never to loſe ſight of the detachment; but to ſtop all perſons that endeavour to paſs before them; and to come immediately to give an account of what they ſaw or heard to the commandant.

"But as all the precautions that I have mentioned do not remove the poſſibility of an officer's being attacked upon his march, he muſt as ſoon as he ſees the enemy, examine whether their party be greater than his own; whether it is horſe or foot, or both together. If they are cavalry, and ſuperior to him in number, he is not to be diſcouraged on that account; but on the contrary, he ought to avail himſelf of his own advantages by throwing himſelf into a cloſe country, uneven, or cut, which may be difficult or inacceſſible to the horſe. He muſt raiſe the ſpirits of his men, by reſolute and bold expreſſions, and endeavour to make himſelf maſter of ſome poſt, where he may be able to maintain himſelf, while he ſends a faithful ſoldier to inform the General of his ſituation. If in this ſituation the enemy marches towards him, he muſt do his endeavour to ſupport the efforts of their attack, ordering his men not to be in a hurry, but to ſave their ſhot, and not to fire till they can reach the enemy with their bayonets. However contemptible natural fortifications may appear, ſuch are found in every country by chance, which courageous men have defended with extraordinary valour. The laſt age ſhews what ſeven ſoldiers could do in one of theſe

these situations: the Duke of Rohan, says in his memoirs, that they stopped for two whole days, before a poor house built of clay, near Carlat, a whole army, which Marshal Themines was leading to the county of Foix, consisting of seven thousand foot, and five hundred horse. If the road, in which a detachment is attacked on its march, be covered on each side with vines, woods, rocks, or such rough broken ground, as may prevent the cavalry from penetrating it, an officer ought to throw himself into it directly, and to continue his march towards his post by that way, keeping his men close together, and always ready to receive the enemy.

"If on the other hand, the party of horse which he perceives, be pretty near equal in strength to his own detachment, he is not to discontinue his march on that account; but should form his men into a close platoon of five files of six men each, if he has thirty; of seven files of eight, if he has about fifty, or of ten files, if he has one hundred; and thus with their bayonets fixed, presenting their arms on every side, he is to continue to march towards his post. An officer who marches in this manner, without losing his order, and in silence, will convince the enemy that he is not afraid they should fall upon him. But, however, if they should, he must halt his men, make his first rank kneel, pointing their bayonets to the horses breasts; the second must kneel also presenting their arms, and the third shall take aim over their heads. You must observe here, that I only speak of a detachment of thirty men; for if the body is greater, you may make two ranks aim at the same time: in this case, an officer must forbid his men to fire till the enemy's horse are within ten paces of the bayonets of the first rank; then the standing rank, or ranks which took aim, or were presented, are to give fire, and reload immediately; those of the second rank are to stand up at the same instant, and present in order to fire, if the officer commands them; but if the first or second fire has disconcerted the enemy, he must order his men to rise, and continue his march, always ready to begin again, if the enemy should return.

"But if the enemy's party discovered, be superior, consisting both of horse and foot, or of foot only, the officer must endeavour to make himself master of a mill, or a single farm house, to defend himself, till his General, to whom he has given notice, sends to disengage him. If he sees no way to possess himself of an advantageous post, or get to the place he is detached for, he can do nothing better than to fight his way retreating, and return to his camp, in coasting along

a river or wood †, to avoid being ſurrounded; and if he is ſo cloſely purſued, that he cannot avoid being beaten and taken, I ſee no better expedient to be adopted in this caſe, than that of the Barbetts ‡ of the valleys of Piedmont, who diſperſe themſelves retiring from tree to tree, or from rock to rock, to harraſs their purſuers, that they can neither beat them, nor take one man."

The following march of M. de Beuvrigny, Captain in the regiment of Cambreſis, taken from the hiſtory of the Revolutions of Genoa *, is too remarkable to be paſſed over.—— "During the Corſican war in 1737 and 1738, the King ſent reinforcements to the iſland, to reduce the malecontents to reaſon. A convoy eſcorted by a frigate, and two armed barks, appeared in the beginning of 1739, ſteering towards San-Fiorenzo; but they met with a dreadful ſtorm the 8th of January which diſperſed them; nevertheleſs, all the veſſels

† "The Tranſlator thinks the wood is preferable to a river, eſpecially if it be cavalry that oppoſes them, and that they can get that way to their poſt or camp, and would recommend the following method, partly copied from that practiſed by the Indians in North America; which is, as ſoon as they get near the wood, to break entirely and ruſh in with their firelocks in their hands, letting them ſwing at arms length, ſo as to avoid the branches of trees; and when they are got into the thick part ſeven or eight yards, they are to halt: it muſt be obſerved, that they will probably get in at ſeveral diſtances, and ſo much the better; as they can, by that means, form the ſooner, *in their manner*, which is in files of five or ſix men, or more, according to their ſtrength, leaving a ſpace between every file of two feet or more; ſo that when they find the enemy near them, and good cover for themſelves, they face about and form as the place will allow them, either in one or more ranks, or they advance by ſingle files to fire on the enemy, endeavouring always to cover themſelves behind trees, or ſtones if they can; and they may advance unperceived by creeping on their bellies, and by this means, the enemy will be often deterred from purſuit, not knowing where they may meet reſiſtance, or what to fire at; and the beſt way to deceive them is, when you are fairly in, for the whole to lie down, and creep as the officers ſhall direct; and if the enemy perſiſt in purſuing, after making the beſt defence, you muſt retreat in the order of open files, ſtopping every now and then to amuſe them with a fire, which will greatly annoy and delay them."

‡ "*Barbetts* are peaſants ſubject to the King of Sardinia, who abandon their dwellings when the enemy has taken poſſeſſion of them. The King forms them into bodies, who defend the Alps, being part of his dominions."

* A large account of this work may be ſeen in the Review, Vol. IV. p. 391, 501, and Vol. V. p. 296.

of

of this convoy arrived with four French battalions, at different ports of the iſland, except two tartanes, which had the misfortune to run on ſhore the ſame day, on the coaſt of the province of Balagna, to the left of the river Oſtregone. M. de Beuvrigny, who commanded ſix companies of the regiment of Cambreſis, which were embarked in theſe tartanes, ſaved himſelf and the troops, by his preſence of mind and reſolution.

" It was ten o'clock at night, when the tartane that this officer was on board of, ſtruck againſt the rocks, with a dreadful ſhock, about one hundred paces from the coaſt: he hindered his people from leaping into the ſea, where they muſt inevitably have periſhed; and with a piſtol in his hand he compelled the ſailors to launch their boat, and did not ſave himſelf, till after embarking ſucceſſively all the ſailors and ſoldiers, which took up above two hours.

" He had no ſooner got on ſhore with his three companies, than he had intelligence brought him, with advice to think of his ſafety; for if he ſtayed to day-light, he run a riſque of being attacked by the Corſicans: but he would not abandon the three companies that were in the other tartane, which was alſo ſtranded on a ſand bank, at a little diſtance from the firſt; the boat of which was loſt in carrying ſome of the officers and ſoldiers on ſhore, whoſe bodies Mr. de Beuvrigny knew on the ſtrand. He determined to aſſiſt thoſe that were ſtill in the veſſel, and made his men go into ſome cottages to warm and reſt themſelves for the remainder of the night. At day break he ſent the boat to land his comrades, who brought on ſhore about ſixty firelocks, and a hundred and ſixty charges of ammunition; half the muſkets were without locks, being taken off to prevent miſchief on board.

" M. de Beuvrigny having reviewed his men, who amounted to one hundred and forty only, poſted the ſoldiers without arms in the middle; on the flanks, thoſe who had muſquets without locks, but with bayonets fixed; and in the front and rear, thoſe who had pieces in order to fire. After this prudent diſpoſition, he ſet out for San-Fiorenzo, which was about five leagues diſtance; but he ſoon had the Corſicans at his heels, who had heard of the ſhips wrecked on their coaſt. M. de Beuvrigny croſſed the river d'Oſtrigone in their ſight, having the water up to his middle, and continued his route by a mountain in ſpite of their ſhot, which he anſwered now and then. He killed a good many of the Corſicans, and had ſome of his own men wounded; but in ſpite of the good care he took of his ammunition, it was

ſoon

ſoon ſpent, ſo that he had but five cartridges remaining among the whole party, and hardly got half way when a great body of Corſicans appeared of horſe and foot, preparing to ſurround him, and to put all to the ſword: night approaching, his men overcome with fatigue, without guides, and without ammunition, ſeeing no other remedy, he determined to ſurrender himſelf priſoner. The French General greatly commended the bravery of this officer, who being reclaimed in the King's name, was immediately ſet at liberty with all his men."

Figures of the moſt beautiful, uſeful, and uncommon Plants, deſcribed in the Gardener's Dictionary. Exhibited on three hundred Copper-plates, accurately engraven after Drawings taken from Nature. With the Characters of their Flowers and Seed Veſſels, drawn when they were in their greateſt Perfection. To which are added, their Deſcriptions, and an Account of the Claſſes to which they belong, according to Ray's, Tournefort's, and Linnæus's Method of claſſing them. By Philip Miller, F. R. S. Member of the Botanic Academy at Florence, and Gardener to the Worſhipful Company of Apothecaries, at their Botanic Garden at Chelſea. Folio. 2 Volumes. 12l. 12s. half-bound and lettered. Rivington, *&c.*

IT was beautifully obſerved by a late eſſay-writer, that the nobleſt employment of the mind of man, is the contemplating the works of his Creator: in the face of nature we ſee his power, his wiſdom, his beneficence, in pages written by his own eternal hand; in characters legible to every eye, and ſtamped with ample proof of all that they aſſert.

The man who inclines to this happy turn of obſervation, ſees his Creator in every object that occurs to him: the pooreſt weed, the meaneſt inſect, to him, are inconteſtible evidences of the greateſt, the moſt intereſting of all truths,—and his life is one continued act of adoration.

This is the turn of mind into which every one will naturally be led, who has a true taſte for thoſe ſtudies which have given riſe and encouragement to ſuch productions as the performance now before us: and this is the general advantage that every man may draw from them, not to mention the particular uſes to which they are more immediately applied, in promoting the health, the pleaſure, and the profit of mankind.

Among

Among the various branches of natural knowledge, botany is not only one of the moſt uſeful, but the moſt delightful; and is attended with one peculiar advantage: the botaniſt is never at a loſs for ſociety. In the garden, in the field, on the bleak ſummit of the hill, in the plenteous verdure of the vale, in the cool umbrage of the wood, in the ſweet range of the hedge-rows, he never fails to meet with numerous acquaintance, every one of which contributes to his pleaſure: whilſt all together, enable him to exerciſe his mind in the moſt reaſonable of all amuſements, or to employ his time in the moſt honourable, becauſe the moſt *uſeful* of all purſuits; whether adapted to the purpoſes of health, or of agriculture; of phyſic or of food; or, in fine, the gratification of the ſight, the ſmell, or the taſte.

Into this reflection we were naturally led by the ſight of Mr. Miller's new * and excellent performance, which muſt have been a very expenſive one to the author and proprietor: whether (excluſive of the letter-preſs-work) we conſider the number and variety of the objects, and the engravings; or the accuracy and charge of the colouring; all which, in general, are well executed: the Author having the advantage of more originals to copy from, than could be met with, perhaps, by any other ſingle perſon in the Britiſh dominions.

Mr. Miller's deſign, in this undertaking, will beſt appear from his own preliminary addreſs to the Public.

"The plan of this work," ſays he, "which was firſt offered to the Public, was very extenſive. It was therein propoſed to exhibit the Figures of one or more ſpecies of all the known Genera of Plants: but after a few numbers were publiſhed, the author was favoured with ſeveral letters, in which the writers repreſented, that the engraving of the Figures of ſuch Plants, as are neither ornamental or uſeful, would ſwell the work too much, and enhance its price, ſo as to make it too great for the generality of purchaſers. Several intimations were alſo ſent him, that many perſons, who were inclined to encourage ſo uſeful a work, forbore their benevolent intentions, till it drew near to its concluſion. The Author, therefore, almoſt from the beginning, found it neceſſary to contract his plan, and confine it to thoſe Plants only, which are either curious in themſelves, or may be uſeful in trades, medicine, *&c.* including the Figures of ſuch new Plants, as have not been noticed by any former botaniſts.

* His well-approved Gardener's Dictionary, has long been in the hands of the Public.

this

By this plan all thoſe genera of Plants, which do not include any ſpecies having one or other of theſe properties, are omitted.———

" In the execution of the work, no expence has been ſpared to render it as perfect as poſſible. The drawings were taken from the living plants; the engravings were moſt of them done under the Author's inſpection; and the plates have been carefully coloured from the original drawings, and compared with the Plants in their perfection, wherever it could be done, as well with regard to the leaves as flowers; ſo, that gentlemen who are leaſt converſant with the Plants deſcribed, ſhould not be drawn into any miſtake relating to them, and the leſs, as he has taken their deſcription from the living Plants.

" To theſe Figures are added the Characters of the genus under which each Plant is ranged, and an account of the claſſes to which they belong, according to Ray's, Tournefort's, and Linnæus's method of claſſing them; and alſo the ſeveral titles which the different writers on botany have given to them, with references to the ſeveral books wherein they are mentioned.

" The Engliſh names of thoſe Plants which have any, are ſubjoined to the Latin titles,——and to theſe are added the French names from Tournefort's Inſtitutions of Botany: and mention is alſo made of the countries from whence the Plants have been brought to England, which will be of ſome uſe to thoſe who are inclinable to cultivate them; and where any of the Plants here figured are of uſe in medicine, or for other purpoſes, the ſeeds are here inſerted, with the times of their flowering, and perfecting their ſeeds; ſo that although this work was intended for an Appendix to the Gardener's Dictionary, yet it may be reckoned a complete performance of itſelf, independant of that."

Thus far Mr. Miller;——to which we have only to add, (from the Bookſeller's Advertiſement) that " ſuch perſons as do not chuſe to purchaſe this valuable work altogether, may have one or more numbers at a time, price 5 s. each, coloured, once a week, or month, as they incline to take them, until they are furniſhed with the whole."

An

An Account of the Riſe, Progreſs, and preſent State of the Magdalen Charity. To which are added, the Rev. Mr. Dodd's Sermon; preached before the Preſident, Vice-Preſident, and Governors, &c. His Sermon preached before his Royal Highneſs the Duke of York, &c. And the Advice to the Magdalens: with the Hymns, Prayers, Rules, and Liſt of Subſcribers. 8vo. 3s. ſewed. Whiſton, &c.

WE very ſincerely congratulate the worthy Projectors of this laudable inſtitution, on the ſucceſs it appears already to have met with; and as the extenſion of the Charity is manifeſtly deſigned to be promoted by this publication, ſome extracts from it may poſſibly contribute to this deſirable purpoſe.

This eſtabliſhment was opened the 10th of Auguſt 1758, when eight unhappy objects were admitted; and ſince that time, to the 26th of February 1761, there have been received into the houſe, 281.

" Of theſe ſeveral were very young; ſhocking to think, even under fourteen years of age! and ſeveral objects of ſuch complicated diſtreſs, that no man could hear their piteous complaints, or behold their deplorable miſeries, without the tendereſt emotions of compaſſion!

" The Conductors of the Charity have had the happineſs to ſee twenty-five of theſe reſtored, and perfectly reconciled to their parents and friends, 25

" Sixty-eight they have diſmiſſed with credit, to ſervices, &c. - - - - - - - 68

" Four have died; one of the ſmall-pox, and three of conſumptions; and with all the marks of unfeigned contrition, - - - - - 4

" Six miſerable wretches have proved lunatics, (a ſad and frequent conſequence, we find, of taking Mercury,) they have been ſent to St. Luke's, or their own pariſhes: — and four have turned out, of impaired underſtanding, &c. - - 10

" Nine never returned from the Hoſpitals, to which they were ſent to be cured, - - 9

" Nine have been diſmiſſed at their own requeſt, and upon reaſonable views of advantage, - 9

125

" Ten

Brought over,	125
" Ten, uneaſy under confinement, though otherwiſe not blameable in their conduct, - -	10
" And forty-one have been diſmiſſed for irregularities; amongſt which, want of temper has been the common evil, - - - - -	41
" An hundred and five remain now in the houſe,	105
In the whole,	281

" With reſpect to thoſe who have left the houſe with credit, ... they turn out good ſervants; and have approved themſelves to the families in which they are placed, and in which they continue, five or ſix only excepted."

As to ſuch as have been diſmiſſed the houſe for irregularities, " though doubtleſs ſome of them have been turned out for crimes, yet, the far greater part have been diſmiſſed for faults and imprudencies. . . . . And who can wonder at this, in a ſociety of above an hundred young women, who have lived ſo much at large; have had, many of them, ſo few advantages of education or example, and been ſo little accuſtomed to the decency of regular and amiable conduct? . . . . At the firſt opening of the houſe, before Experience had yet given in her aid, Compaſſion, it is to be ſuppoſed, might perhaps have too great prevalence; and from a reluctance to reject the miſerable petitioners, ſome not altogether proper, gained admiſſion. This was one ſource of more frequent diſmiſſions at firſt.—And as in the firſt inſtitution, one Matron only was provided, the multiplicity of whoſe neceſſary attendance upon the other buſineſs of the houſe, prevented her conſtant preſence with the women, a proper check upon them was wanting, to ſtifle little quarrels, correct refractory tempers, and diſcourage petulant and opprobrious language. But ſince an aſſiſting Matron has been choſen, whoſe buſineſs it is, conſtantly to be preſent with, and to influence the conduct and diſcourſe of the women; through her good care, and the exemplary management of the ſuperior Matron, we have had ſo little cauſe of complaint, that not one ſingle woman has been diſmiſſed for irregular behaviour, theſe four months and upwards.

" But we deſire particularly to inform the Reader, what hath given us the higheſt ſatisfaction, that even of thoſe who have been diſmiſſed, many have never returned to their former deteſted way of life; but have ſought to maintain themſelves, in the moſt laborious ſervice, declaring, they would endure

any extremities, rather than plunge again into guilt and shame. Nay, and some have applied to the Lord-Mayor, to be sent abroad, that so they might avoid the fatal necessity of returning to vice, through mere want of sustenance.—So that upon the whole, and from the best accounts, we have the utmost reason to believe, that not more than 20, out of 164, who have left the house, have returned to an abandoned course of life. Two are since well married. . . . . .

" As an encouragement to the women, who have been dismissed reputably, and in order to provide them all decent and proper necessaries, a sum of money hath been usually given, more or less according to their exigency, merit, or situation in life, from two guineas and a half to five guineas; . . . . and, provided they continue a year and a day in their places, to the satisfaction of their master and mistresses, they are allowed one guinea." ———

In testimony of the gratitude and sincerity of these Penitents, eleven letters are subjoined, said to be *originals*; which may be true: but there is such an evident affinity of expression and sentiment, in all these letters; and so much superior to the common, not to say the meanest course of female education, as to render it very supposable, that they were dictated, or at least supervised, by the same person.

To the letters succeed Mr. Dodd's two sermons, of which, as they have been separately, and a good while since, published, it will be sufficient to observe, that they are pathetic, animated, and well adapted to the design for which they were preached.—These are followed by " the *address* given to the Magdalens;" which is drawn up in a decent and rational manner. The prayers and hymns, which come next, appear to be truly Christian and judicious; and among the latter, there are some not less poetical than pious.—The œconomical regulations seem prudently and justly contrived; nor can it be doubted, from the known candour and abilities of the gentlemen, who supervise the administration of them, but they are carefully enforced. The rules for the *employment* of the women will be no improper specimen of the rest.

" I. Each person is employed in such work or business as is suitable to her abilities; and may have such part of the benefit arising from her labour and ingenuity, as the Committee shall judge her deserving of; which sum may be encreased by the bounty of the house, as favourable opportunities happen for establishing them in the world.

" II. One in each ward presides; and is answerable to the Matron, for the industry and good behaviour of the rest: and such

ſuch as are capable of inſtructing others, ſhall be properly rewarded.

" III. No part of their labour is ſold in the houſe, but at ſome other place appointed by the Committee.

" IV. The articles intended for the employment of theſe women, are to make their own cloaths, both linen and woollen; ſpinning the thread, and making the cloth,—to knit their ſtockings from the raw materials,—to make bone-lace,—black lace,—artificial flowers,—childrens toys,—ſpinning fine thread: Alſo, woollen yarn,—winding ſilk,—embroidery,—all branches of millenary,—making women's and children's ſhoes, mantuas, ſtays, coats,—cauls for wigs, weaving hair for perukes,—knitting hoſe and ſtockings,—making leathern and ſilken gloves,—making garters,—drawing patterns,—making ſoldiers cloaths, and ſeamens ſlops,—making carpets after the Turkey manner, which may be eaſily ſuited to their ſtrength and abilities;—or whatever employment their ſeveral abilities and genius lead to*.

" V. Quick ſale ſhall be made of the product of their labour and ingenuity, that they may know how their property accumulates, as an additional ſpur to induſtry.

" VI. In their work, as in every other circumſtance, the utmoſt delicacy and humanity are obſerved, that this eſtabliſhment may not be thought a houſe of Correction, or even of hard labour, but a ſafe retreat from their diſtreſsful circumſtances."

* " The chief objects in which they have been hitherto employed are ſpinning of wool and flax, winding ſilk; making fine, and alſo ſlop ſhirts; making gloves, and embroidering the backs of them; and making all the houſehold linen, and all their own cloaths."—According to the general account of receipt and diſburſements, from the 2d of April, 1760, to the 2d of March, 1761, the produce of the women's labour, including what was done for the houſe, amounts to 478 l. 12 s. 1 d.

An Interpretation of the New Teſtament. Part the ſecond. Containing the Acts of the Apoſtles and the ſeveral Epiſtles. To which are added, ſelect Diſcourſes upon the principal Points of revealed Religion. By John Heylyn, D. D. late Prebendary of Weſtminſter, and Rector of St. Mary-le-Strand. 4to. 2 vols. Tonſon.

THE firſt part of this work was publiſhed in 1749, under the title of *Theological Lectures* to the King's Scholars

lars at *Weſtminſter Abbey*, *&c.* and this ſecond part, we are told in the preface to it, was bequeathed to the World by the Author, who prepared it for the preſs himſelf. The whole contains evident marks of ſolid judgment, critical ſkill, and conſiderable learning. In ſeveral parts of the work, indeed, the diſcerning reader will perceive a ſmall tincture of *Myſticiſm*, and, accordingly, we are told in the preface to the ſecond part, that the Author was deeply read in the writings of the *Myſtic* Divines, and was ſtiled by ſome, the MYSTIC DOCTOR.

In the *firſt part* we have a new *Interpretation* of the four Goſpels, from the original, accompanied with brief remarks, to which are ſubjoined, ſome larger diſſertations upon the principal terms and phraſes of the ſacred language. This *Interpretation*, though far from being elegant, appears to us, in general, to be accurate and judicious, and ſhews that the Author had carefully ſtudied the original. It is leſs confined than the tranſlation publiſhed by authority; but the Doctor's principal view ſeems to have been to render the ſenſe more intelligible, and if ever we are favoured with a new tranſlation of the Scriptures by authority, (and O that we ſoon may!) his performance may be of conſiderable uſe.

'Tis pity, great pity, ſurely, that whilſt we have ſeveral juſt and elegant tranſlations of *Greek* and *Latin Claſſics*, the ſcriptures, which alone can make us *wiſe to ſalvation*, ſhould not even have common juſtice done them!

It is acknowleged by every competent judge, that they loſe much of their native ſpirit and elegance, as well as of their true ſenſe and deſign, by too cloſe and literal a tranſlation. Even the phraſes of the original are generally held as ſacred, and it has been thought proper not to depart from them, tho' at the hazard of being uncouth, obſcure, and ſometimes, indeed, ſcarce intelligible. This has given a handle to modern unbelievers to expoſe our religion to contempt, and to fix blemiſhes upon it, which thoſe who are acquainted with the original know to be groundleſs, and for which a juſt tranſlation would leave no room. How much is it to be lamented, therefore, that a new tranſlation is not undertaken by authority!——But to return to our Author.

To the *Interpretation* of the four Goſpels, in the *firſt part*, are added ſelect Diſcourſes upon the principal Points of revealed Religion, *viz.* Original ſin, the tree of knowlege, conſcience, the ceremonial law, the connexion of religion with morality, the bleſſedneſs of not being offended at Chriſt,

the nativity of our Lord, the epiphany, the obedience of Jesus to Joseph and Mary, the resurrection, the Christian sacrifice, Christian benevolence, *&c.*——These Discourses are neither elegant nor accurate, but they abound with solid and judicious reflections. The subjects are treated in a loose, immethodical manner, but the Reader will meet with many excellent sentiments, and a peculiarity of thought and expression, which will often give him pleasure.

The *second part* contains an *Interpretation* of the Acts of the Apostles and the several Epistles, with select Discourses on the following Subjects,—Conversion, the prevalent passion, eternity, patience, the eucharist, sloth, the parable of the sower, of the prodigal son, restitution, *&c.*——As a specimen of our Author's stile and manner we shall give our Readers his Discourse on *Sloth*; it is a very short one. The words of the text are—*Not slothful in business, fervent in spirit, serving the Lord.*

"Of all their follies and vices, says he, there is none which men so readily acknowlege as *Laziness:* and this not from ingenuity or a settled purpose to amend it, but purely from the little sense they have of its guilt. They think it a very pardonable frailty, and often plead it in excuse for many faults, which are much less faults than itself: some account it almost a species of innocence, and openly make profession of it with a wanton confidence. I shall essay therefore to represent the proper guilt and malignity of Sloth from the following considerations,

"First, that of our own nature as we are *men, i. e.* Creatures endowed with great capacities and abilities for thought and action. Now the nature of things is in some sense their law, and every good faculty we are endowed with implies an obligation to use and exert it. Accordingly man even in the state of innocence had his daily work appointed him, which argues his dignity, and the peculiar regard of Heaven to *him:* since the inferior animals were left to rove idle and unemployed, the Creator taking no account of their doings.

"And farther, as by our natural constitution we are fitted, so we are commonly much inclined to action. Which inclination has occasioned the invention of so many different amusements and exercises to which men have recourse in order to vent their innate activity, when they decline the regular employments of virtuous industry. Hence it is, that so many, who neglect their proper business, are impertinently laborious in their sports and pastimes; which is a clear proof that

that we are by our natural frame and temper of mind ſtrongly inclined to induſtry. And when any ſo far ſuppreſs that inclination as to abandon themſelves to ſloth and indolence, nature ſoon puniſhes the violation of her law by grievous diſtempers of body and mind: the man grows a burden to himſelf, and languiſhes in the liſtleſs, lingering torments of idleneſs.

" To this aptitude and propenſity to buſineſs with the miſchiefs conſequent to ſloth in mental pains and bodily diſeaſes, the Divine Providence has added more preſſing incentives in the many wants we are ſubject to of food, and raiment, with other various neceſſaries or conveniencies of life. Nature only furniſhes the rough materials, which demand much ſkill and pains before they can be accommodated to our uſes. The corn of the field, and the wool of the flock require long preparations, with care and labour ere they become food and raiment. The ſtone of the quarry, and the timber of the foreſt furniſh work for many hands, before they can afford us convenient ſhelter. So that abſolute neceſſity engages the far greater part of mankind in daily labour, and all that religion requires of *theſe* is to make a virtue of that neceſſity, by conſcientiouſly, *i. e.* in obedience to God, performing the taſk impoſed on them.

" Nor may the reſt, who ſeem placed in an higher ſphere exempt themſelves from this common tax upon human nature. They are bound, according to their ſeveral ſtations, to make ſuitable returns of ſervice to the reſt of mankind, and contribute their ſhare towards the public good. For no rank or quality can confer a privilege to be a worthleſs drone, and uſeleſs burden to ſociety.

" Upon this account St. Paul repreſents idleneſs as a ſin againſt the order of Providence, which requires a reciprocal communion of benefits among men: and thence argues that the idle man has no title to his daily bread, becauſe *he* has no right to the ſervice of others, who does not repay them with his own. And he concludes with exhorting them *to labour quietly, and eat their own bread:* accounting that only for ſuch as they themſelves had earned.

" Yet ſome may think that *their* condition exempts them from this duty, becauſe they are already provided for, and have wherewithal to maintain themſelves in eaſe and idleneſs. But ſure it is no excuſe for a fault, that we are in a capacity to commit it. *Do you thus requite the Lord, O fooliſh people and unjuſt?* Can your greater obligations to God for his bounty

diſpenſe with your obedience to him? There is no ſtate of life which does not furniſh employment for care and induſtry. For as the Preacher declares," " great labour is appointed " for every man, and a heavy yoke is upon the ſons of Adam, " from him that ſitteth on a throne of glory, unto him that " is humbled in duſt and aſhes: from him that weareth pur- " ple and a crown, unto him that is clothed in a linen frock." " And from the imperial daughter to *the maid behind the mill.* For the mean muſt ſerve the great out of neceſſity, and the great are equally bound to ſerve the mean out of juſtice and charity.

" Thus far it has been ſhewed that idleneſs contradicts the original law of our nature, becauſe our frame and conſtitution is fitted for labour, becauſe the natural bent of our mind inclines to it, and becauſe our own wants, and the returns which we in juſtice owe to ſociety for the ſervices received from others, ſtrictly oblige us to it.

" Theſe obligations are greatly enforced by the revealed doctrines, which make *ſelf-denial* and *the mortification* of inordinate deſires, an eſſential and principal point of duty. To diſcharge this ſome have recourſe to ſtrange and unnatural auſterities: but God himſelf has provided the ſacrifice, which he meant we ſhould offer him, he has provided it I ſay in the daily labour enjoined us. For to take due pains in our proper buſineſs is the beſt kind of *mortification*, and ſevere enough, if we dicharge it faithfully.

" Our Lord commands us *to take up our croſs to follow him.* Every man has his *croſs*, but they only *take it up*, who impoſe it on themſelves by a voluntary acceptance of it. This we do when we conſcientiouſly practiſe that habitual *ſelf-denial* which is neceſſary to maintain a Chriſtian induſtry. The weight of ſloth is ſo oppreſſive, the charms of pleaſure ſo alluring, and our natural inclination ſo fickle and changeable, that we muſt do ourſelves great violence to perſevere ſteadily in the narrow, and trite, yet often rugged path of buſineſs; and always do what is beſt and fitteſt to be done, though never ſo irkſome, or difficult. This is the daily croſs which Chriſt has commanded us to take up, and thoſe who reject it can have no intereſt in him.

" He has aſſured us that *every idle word which men ſhall ſpeak, they ſhall give an account thereof at the day of judgment.* With how much greater reaſon then ſhall we be accountable for our idle houſs, idle days, idle years. Our great maſter will then call all his ſervants to account for the talents he has entruſted

them with. And he has told us before hand the ſentence which will be paſſed upon the *unprofitable ſervant*, who was condemned, not for doing ill, but for doing nothing: his ſloth was his only crime, and for that he was condemned to *utter darkneſs*.

"But farther, beſides the proper guilt of ſloth, it is exceedingly pernicious in its conſequences. For men, rather than do nothing, are inclined to do ill: and when the heart is not occupied by good thoughts, bad ones are ever ready to inſinuate themſelves. Idleneſs is the nurſery of vice, which grows there as naturally as weeds in a neglected field. It is the wiſe man's obſervation that *idleneſs teaches much evil*. For the mind being vacant and diſſolute, every temptation impreſſes itſelf with great advantage and force, men in that circumſtance being apt to comply with temptation purely to divert and entertain themſelves, to paſs their time and cure their liſtleſsneſs, committing ſin merely for want of better employment.

"Induſtry on the contary is a guard of innocence, fencing the avenues of the heart, and ſecuring it from many occaſions of temptation. When a man is engaged in honeſt employment, and ſeriouſly intent upon it, his mind is taken up, is prepoſſeſſed, ſo that commonly there is not room for evil ſuggeſtions. His ſenſes lie not open to enſnaring objects, nor is he at leiſure to mind the ſollicitations of ſinful pleaſures: and (which is his principal advantage) he is more immediately under God's protection, while he is thus engaged in his ſervice.

"Such are the advantages of a Chriſtian diligence, I ſay a *Chriſtian diligence*, for a miſplaced induſtry may be worſe than labour loſt, worſe than idleneſs itſelf. To make haſte, when we are in a wrong road, is an impertinent hurry at beſt, and commonly ſerves only to prolong error. In that caſe our firſt care ſhould be to get into the right way. Until that be done the exhortation in the text does not belong to us, as appears from the clauſes ſubjoined to the caution againſt ſloth, *viz.* that we ſhould be *fervent in ſpirit, ſerving the Lord*:

"In the laſt of theſe, *ſerving the Lord*, the phraſe is as intelligible as the ſenſe is reaſonable: but the former *fervent in ſpirit* requires ſome explanation of the term *ſpirit*, which at the time the apoſtle wrote was commonly underſtood to mean one conſtituent part of the human nature.

"Man was then conſidered as conſiſting of three parts, called *body, ſoul*, and *ſpirit*. Writers who were cotemporary with the Apoſtles ſpeak often of this diviſion, which certainly is

juſt and proper, ſince it occurs ſo frequently in the Scriptures, where we find ſoul [Ψύχη] and ſpirit [Πνεῦμα] not only diſtinguiſhed, but oppoſed, as being not only diſtinct, but oppoſite principles. Very early in the primitive church this diſtinction was abuſed by ſome enthuſiaſtick Hereticks; which probably is one reaſon why in proceſs of time it was much diſuſed, and at laſt quite neglected; ſo that to ſupply the want of it latter writers, uſing the word *ſoul* in a much larger ſenſe than the ancients did, diſtinguiſhed what they now call ſoul, into two parts, one called the *inferior* and the other *ſuperior*. By the inferior they mean the ſeat of the paſſions and receptacle of what ever kind of ſentiments man may have in common with the reſt of the animals: by the ſuperior they mean his capacity for religion, to which appertain conſcience, the knowlege and love of God, with every thing that conduces to virtue and piety; and conſequently thoſe nobler faculties of the mind whereby we control the low animal ſenſual part of our nature, and with erected thought, thought raiſed above ſordid tranſitory intereſts, which are the bane of our true intereſt, we follow the dictates of right reaſon, and behave as intelligent beings ought to do, in the preſence of their Creator.

"A zealous exertion of theſe nobler faculties is what the Apoſtle means by *being fervent in ſpirit*: and the following words ſhew wherein that fervour ſhould be employed, even in the ſervice of God. *Fervent in ſpirit, ſerving the Lord.* Many confine the ſervice of God to the public ſervice of the church, or the ſtated offices of private devotion: but theſe are far from being the whole of our ſervice to God; for they are only ſeaſons proper to excite, renew, and invigorate our piety, ſo that it may ſpread over all life, and become the inceſſant ſpring of our diligence, the habitual motive of all we do. This is *ſerving* God, and the moſt indifferent actions performed in this diſpoſition, will thereby be ennobled, and made divine."

Prefixed to the *ſecond part* of the work now before us is a ſhort view of the Author's character, which we apprehend will be agreeable to our readers; it is as follows.

"The learned and ingenious Doctor HEYLYN, who bequeathed this volume to the world, having prepared it himſelf for the preſs, was diſtinguiſhed in his time, as an eminent divine, a celebrated preacher, and a Chriſtian philoſopher.

"He never appeared in public, without impreſſing a laſting opinion of his piety and abilities. But his fame was much leſs

leſs extenſive than it might have been; for humility was one of the ſtrongeſt features of his character. He was not only averſe to an active diſplay of his excellencies, but too diffident of himſelf, to aſpire to the ſtations from which his light might have ſhone more diffuſively.

"However he was ſo warmly admired and eſteemed, for many years, by all who knew and heard him, that his character will ſtill ſecure a favourable reception to any work of his.

"He had all the advantages of education which form men for the world; ſtrong natural parts; a fine imagination, improved by an early and intimate acquaintance with the beſt writers; and he had ſpent many years of his life in foreign parts, in converſation with the moſt pious and eminent men of their time.

"The Reader will trace theſe ſeveral advantages in his works; and the unprejudiced Reader will not be offended, if his ſermons ſhould retain ſome tincture of the life and energy with which preachers in warmer climates, either naturally or artificially, addreſs their hearers. He might inſenſibly adopt their manner, but it appeared natural in him, and as it reſulted in great meaſure from his own thoughts, and his own heart, it became ſo peculiarly his, that, notwithſtanding the ſucceſs he always had in preaching, no one has yet ventured to imitate him.

"He had every talent requiſite in an excellent preacher. Of his language the Reader will judge; but his action, every look and geſture of his, was ſo adapted to the nature and variation of his ſubject, that he hardly ever failed to inforce and enliven his language by his manner; and by the united force of manner, language and ſentiment, a ſingle period from him had ſometimes the power, at once to convince, to awaken, to delight and to inculcate.

"The principal rule of his eloquence was, to carry his real thoughts into the pulpit, and to preach, as if he were ſpeaking to his congregation. Many of his expreſſion were ſingular, becauſe many of his thoughts were ſo; but he was only ſingular, either in thought or expreſſion, becauſe the ſtrength of his own mind ſupplied him with reflexions, and words in which to expreſs them, without the aid of what had been written or ſaid upon the ſubject by other men.

"He was ſtiled by ſome, the MYSTIC DOCTOR, and he was deeply read in the writings of the MYSTIC Divines.

It is no uncommon thing for men of the beſt underſtanding, to carry about them ſome marks of the company they keep. But though many things, in that mode of divinty, had naturally acceſs to a mind and heart formed like his, he was ever averſe to any thing that had the appearance of faction in the Chriſtian religion, and profeſſed himſelf of no party, being indeed as true a member of the church of Chriſt as any ſince the earlieſt ages. He would even confeſs in converſation, that ſome things in thoſe writers argued a diſordered mind, and, by way of apology for any thing, that ſeemed extravagant in them, he would ingeniouſly apply to them a Spaniſh proverb, of which the import is, That light makes its way into a dark room through a CRACK.

"It would be ſmall praiſe to attribute to ſo pure a character the common virtues of a good ſort of man. It would ſound like attributing to a ſcholar a competent ſkill in the rudiments of learning. His character was ſuch as preſuppoſed the good qualities, by the bare profeſſion of which men often paſs reputably through the world.

"He had formed his mind early for an indifference to the common pleaſures and purſuits of human life; and this early habit, invigorated by a religious fortitude, frequently broke out in converſation, in ſo cool and radical a contempt of the objects upon which men are apt to be ſeriouſly bent, that a ſingle incidental expreſſion of his would ſometimes convey all the force of a regular ſatire, even though it proceeded from a moſt benevolent mind.

"Hence many things, both in his converſation and preaching paſſed for WIT, which were not intended ſo by him; for he delivered only his natural ſentiments, which being original, lively, and uninfluenced by prejudice or faſhion, had ſometimes the appearance of being ludicrous, and, in many caſes, recommended a ſevere morality, even to thoſe, who hear and converſe merely for entertainment.

"He affected not the ſuperiority of a philoſopher, or a contempt of the perſons and things which the order of the world had placed above him. He was too ſincere to affect any thing, and too humble to deſpiſe other men with petulance. But as his obſervations ſometimes fell inſenſibly upon ridiculous men or things, he was in his own heart too ſuperior to the world to diſſemble an inſtructive thought. To this part of his character we are indebted for many lively paſſages in his ſermons, and he was no leſs delightful to his private friends, than inſtructive to his hearers, by this happy mixture of vivacity and good humour with affections intirely ſet on things above.

"Ac-

"According to the vulgar idea of good-breeding, it ſhould ſeem hardly credible, that he excelled in that accompliſhment. But he was a ſtriking inſtance of the cloſe connexion between a good and and a well-bred character. Without the advantage of a graceful perſon, and probably without having ever ſtudied the exterior of good-breeding, he was always engaging. He had ſo eaſy and natural a complacence to others, and ſuch inattention to himſelf, in matters of an inferior nature, about which good-breeding is chiefly converſant, that, with all his abilities, he never appeared arrogant, and, with great bodily infirmities, he ſeemed rather intent upon the caſe and condition of his friends, than ſenſible of his own.

"It is hoped, that no part of this character is exaggerated. Some perſons now living knew him intimately; and if it be their opinion that he reſembled this account of him, the Public will admit, that ſuch a character, ſo negligent of praiſe and popularity during life, merited at leaſt ſo cheap a tribute as this, after his death. Among his ſurviving friends, ſome are too diſcerning to be impoſed on by the extravagance of Panegyric; and thoſe, who were unacquainted with Dr. HEYLYN, will think this account of him corroborated, if we may take the liberty of naming the Duke of Argyle*, the Earl of Granville, and the late Biſhop Butler of Durham, as perſons whoſe eſteem he had the honour to enjoy.

"This volume, as has been already mentioned, was prepared for the preſs by himſelf. He had ſtudied the New Teſtament critically for many years, and thought that his Interpretation might be of ſome uſe, whenever a new verſion is authoritatively undertaken. He had found, in reading the French tranſlators, particularly Beauſobre and Enfant, ſome pleaſure and uſe in ſeeing the language of Chriſt and his Apoſtles more familiariſed, than it is in our public tranſlation, and he meant ſo much of his Interpretation, as imitates them in that reſpect, by way of experiment, to revive men's attention to the hiſtory and doctrine of Chriſtianity.

"The ſucceſs of any ſuch deſign will be precarious, whilſt men differ in opinion about the meaning and force of words; but whatever exceptions may be formed, either to the deſign, or to the execution of it, the pious zeal which prompted him to the undertaking, was pure and unexceptionable."

We forgot to mention at the beginning of this article, that the two vols. of Dr. Heylyn's work ſell for 1 l. 1 s. bound.

* The *late* Duke, who died about the time when this volume was publiſhed.

The

The Hiſtory of the Theatres of London and Dublin, from the year 1730, *to the preſent Time. To which is added, an annual Regiſter of all the Plays, &c. performed at the Theatres Royal in London, from the year* 1712. *With occaſional Notes, and Anecdotes.* By Mr. Victor, late one of the Managers of the Theatre Royal in Dublin. 12mo. 2 vols. 6 s. Davies, &c.

THE late Colley Cibber, Eſq; Poet-Laureate of England, having cloſed his famous Theatrical Hiſtory *, at the year 1730, Benjamin Victor, Eſq; Poet-Laureate of Ireland, favours the Public with this ſupplement to Mr. Cibber's performance; beginning at the time when his celebrated predeceſſor left off, and continuing it down to the year 1760. Cibber's is certainly a very entertaining, a very ſpirited, and a very ſenſible performance: Mr. Victor's cannot pretend to rival it in *any* of theſe reſpects; but is, nevertheleſs, capable of affording ſome amuſement to thoſe who have a taſte for ſuch ſubjects; and, on the whole, is far from being a deſpicable work. The Author has been many years converſant in the theatrical tranſactions of both kingdoms; and few men have had better opportunities for attaining a thorough knowlege of the ſeveral *matters and things*, proper to be treated of in an Hiſtory of the Stage: nor can we think of any perſon better qualified, in many reſpects, for continuing Mr. Cibber's work. His manner, like his predeceſſor's, is perfectly characteriſtical of the Author: His ſtyle, not deficient in words, though not abounding in expreſſion; his narrative is circumſtantial, but not over-crouded with buſineſs; his diction is familiar, without freedom; and his reflections are rather more ſolemn than ſtriking, or important:—yet, as we have intimated, his work is not void of entertainment: and, if the Writer has not acquitted himſelf as a firſt-rate Genius, yet does he always expreſs his meaning like an honeſt man; and we believe too, that his materials may be entirely depended upon, as far as they go, in regard to authenticity. But many things, within our memory, are omitted, or too briefly paſſed over, which may be deemed eſſential to a complete hiſtory of the Stage; particularly, the famous *cartel*, and the controverſy with Macklin.—We ſhall give ſome of his anecdotes as ſpecimens.

And firſt, our Readers will not, perhaps, be diſpleaſed with the following account of Mr. Fleetwood, the late Patentee

* Commonly called *Cibber's Apology*.

of

of Drury-Lane Theatre, who continued in the management of that Houſe, from the year 1734, to the year 1745.

" Mr. Fleetwood, (ſays our Hiſtorian,) I had the honour to be acquainted with, when he arrived at the age of twenty-one, and entered into a landed eſtate of ſix thouſand a year. He was agreeable in his perſon; and the qualities of his mind, and amiableneſs of his diſpoſition, carried with them irreſiſtible attractions; all the Nobility of the kingdom ſeemed fond of cultivating an acquaintance with a young man of his extenſive fortune, right diſpoſition, and ſweetneſs of temper. He was affable and engaging in his addreſs, which was the laſt and only remaining quality, that he kept with him to his death; and no doubt, that would have vaniſhed with the reſt, if he had not found it of conſtant uſe to him, in his buſineſs with the world, as that addreſs enabled him to deceive even perſons that thought themſelves armed againſt him.

" It may be here very neceſſary to obſerve, that it was not the theatrical ſoil that produced this deſtructive change in this Gentleman: No. I am well informed, that he came a ruined man into the management of the Theatre; and that he was for ſome years a gainer by his purchaſe there.

" The ſudden ruin of this once amiable young Gentleman happened at a period of univerſal havock; when a noble perſonage of the firſt rank and fortune in England, and his companion, a Baronet of twelve thouſand a year, were ſurrounded and deſtroyed by a ſet of honourable Sharpers. Mr. Fleetwood unfortunately fell into this ſet, and received great injury in his fortune before he had time to recollect himſelf *. What pity it is, as ſome of thoſe Sharpers are ſtill in their chariots, rolling (as Count Baſſet ſays) on the four Aces, that they cannot be pointed out to the world with ſafety! I remember, at that time, to have heard it computed, that the vaſt ſum of four hundred and fifty thouſand pounds were divided amongſt ſix of thoſe Knights of the Order of Induſtry! One of them (and indeed the moſt iniquitous) only added a great ſum to a plentiful fortune; and, as he had not the Highwayman's common excuſe to plead, it was no wonder that reflection ſhould drive him into a ſtate of madneſs, in which dreadful condition he died. I believe this remark may be

* " At the young Heir the Gameſter points his eye,
" And, like the Spider, feaſts upon the Fly!

" From the Fly this Gentleman was transformed into the Spider, and taken into this honourable ſet."

made

made with certainty, That a *large fortune* was ſcarcely ever made by play with *honour*; and all Gentlemen, at preſent engaged in that purſuit, would do well to reflect ſeriouſly on the truth of this obſervation."

The famous riot, in the year 1741, occaſioned by the attempt to eſtabliſh a ſet of French Performers, in the Haymarket, is one of the remarkable occurences in the Theatrical Hiſtory of our own times. The following is Mr. Victor's account of this remarkable event. But, in order to judge of the behaviour of thoſe concerned in that affair, it will be neceſſary to copy our Author's previous account of the ſtate of the Engliſh Stage, at that time.

" In the year 1738, there was a motion made in the Houſe of Commons for a licenſing act, which met with great oppoſition in both Houſes of Parliament. Mr. Cibber has taken up ſeveral pages of his book, in his obſervations on the Lord Chamberlain's juriſdiction over the Theatre, time immemorial; of the ſubordination to his authority; and to prove, from the inſtances he quotes, that this power was exerciſed without any one law to ſupport it.

" When his Majeſty's Comedians were conſtantly ſworn into his ſervice, at the Lord Chamberlain's office, and wore the King's livery, they became, no doubt, from that inſtant, within his juriſdiction; and as, in the earlieſt days, there were laws to puniſh vagrants and ſtrolling minſtrels, it was therefore neceſſary, when there were ſix Theatres, at one time, in London, that every one ſhould be under the protection of ſome Prince of the Blood, or Nobleman, and they performed as his ſervants. In this ſituation, who was ſo proper to ſilence theſe people for miſdemeanors as the Lord Chamberlain? And though the honour of being his Majeſty's ſervants is now no more, yet, as all who act under the King's patent are called his Comedians, was it not rational, and highly proper, that the Lord Chamberlain ſhould hold his power over all Actors under that denomination? I was always of opinion, that Cibber miſtook the complaints of the Public againſt this act, which gave that power to a *Licenſer*: they did not complain of the Lord Chamberlain's power over the Players, but over the Authors who wrote for the Stage; and from the eloquent ſpeech of a noble Earl againſt that bill, when brought into the houſe of Lords, it was much feared an attack upon the liberty of the preſs would follow; and though it might be neceſſary to limit the number of Theatres, yet they thought that might have been done, without giving ſuch dangerous power to a *Licenſer*.

" How-

" However, as the late Juſtice *F——g* (when he was in the diſhoneſt employment of an incendiary Writer) was, at this time, in the poſſeſſion of the Little Theatre in the Haymarket, where he dealt about his ſatires moſt unmercifully againſt the firſt Miniſter, as Cibber juſtly obſerves, in page 231, ' Knocking down all diſtinctions.—Religion, Laws, ' Government, Prieſts, Judges, and Miniſters, were all laid ' down by this Herculean Satyriſt!' Theſe were the proceedings that brought on this beginning of a diſtreſs upon the Stage; and as the reaſons for urging the neceſſity of paſſing that bill were notorious, it met with a majority in both Houſes, and paſſed into a law, to limit the number of Theatres in London; and that no play, not even a prologue, epilogue, or ſong, ſhould be exhibited at either Theatre, without being firſt inſpected, and having the approbation of the Licenſer.

" In purſuance of this act of Parliament, the new Theatre in Goodman's-Fields was ſhut up, as well as the little Theatre in the Haymarket; and two new manuſcript Tragedies, the enſuing ſeaſon, were prohibited by the Licenſer; the one Guſtavus Vaſa, written by Henry Brooke, Eſq; a young Gentleman of a very promiſing genius, from Ireland, and late a ſtudent at the Temple; and the other, Eleanora, by my late worthy celebrated friend, Mr. Thomſon. Both theſe proſcribed Plays were diſtinguiſhed by large ſubſcriptions; particularly the firſt. As I was intimately acquainted with the Author, I am certain he cleared above a thouſand pounds by that ſubſcription; ſo much incenſed were the Public at this firſt inſtance of the power of a Licenſer!"

And now comes our Author's narrative of the famous riot on account of the French *Strollers*, as all *true-born Engliſhmen* affected to ſtyle theſe unlucky foreigners.

" By this unpopular act of Parliament (continues Mr. Victor) the new Theatre in Goodman's-Fields was effectually deſtroyed; the little Theatre in the Haymarket was alſo ſhut up. But be it obſerved, that by ſhutting up theſe two Theatres, many of our itinerant Heroes were deprived of bread. And—will it be believed—at this diſtance of two and twenty years, that, during the murmuring at theſe recited acts of power, a company of French Strollers ſhould be licenſed to act, in that Theatre, in the Haymarket? The French advertiſment appeared with theſe words at the top, BY AUTHORITY! But they ſoon found, by the public clamours, that ſomething more than the *ſound* of Authority would be neceſſary to ſupport them. The tranſactions of that even-

evening may be of ſome entertainment to my Reader, and not very foreign from my ſubject.

" People went early to the Theatre, as a crouded Houſe was certain. I was there, in the centre of the pit; where I ſoon perceived that we were viſited by two Weſtminſter Juſtices, Deveil and Manning. The Leaders, that had the conduct of the Oppoſition, were known to be there; one of whom called aloud for the ſong in praiſe of Engliſh roaſt beef, which was accordingly ſung in the gallery, by a perſon prepared for that purpoſe; and the whole houſe beſides joining in the chorus, ſaluted the cloſe with three huzzas! This, Juſtice Deveil was pleaſed to ſay, was a riot; upon which diſputes commenced directly, which were carried on with ſome degree of decency on both ſides. The Juſtice at firſt informed us, 'That he was come there as a Magiſtrate to maintain 'the King's authority; that Colonel Pulteney, with a full 'company of the Guards, were without to ſupport him in 'the execution of his office; that it was the King's com-'mand the Play ſhould be acted; and that the obſtructing it 'was oppoſing the King's authority; and if that was done, he 'muſt read the proclamation; after which all offenders would 'be ſecured directly by the Guards in waiting.' To all theſe moſt arbitrary threatnings, this abuſe of his Majeſty's name, the reply was to the following effect: — 'That the audience 'had a legal right to ſhew their diſlike to any Play or Actor; 'that the common laws of the land were nothing but com-'mon cuſtom, and the antient uſage of the people; that the 'judicature of the pit had been acknowleged, and acquieſced 'to, time immemorial; and as the preſent ſet of Actors were 'to take their fate from the Public, they were free to re-'ceive them as they pleaſed.'

" By this time the hour of ſix drew near; and the French and Spaniſh Ambaſſadors, with their Ladies; the late Lord and Lady Gage; and Sir T——— R———, a Commiſſioner of the Exciſe, all appeared in the ſtage box together! At that inſtant the curtain drew up, and diſcovered the Actors ſtanding between two files of Grenadiers, with their bayonets fixed, and reſting on their firelocks. There was a ſight! enough to animate the coldeſt Briton. At this the whole pit roſe, and unanimouſly turned to the Juſtices, who ſat in the middle of it, to demand the reaſon of ſuch arbitrary proceedings? The Juſtices either knew nothing of the ſoldiers being placed there, or thought it ſafeſt to declare ſo. At that declaration they demanded of Juſtice Deveil, (who had owned himſelf the commanding officer in the affair,) to order them off

off the Stage. He did ſo immediately, and they diſappeared. Then began the ſerenade; not only catcalls, but all the various portable inſtruments, that could make a diſagreeable noiſe, were brought upon this occaſion, which were continually tuning in all parts of the houſe; and as an attempt to ſpeaking was ridiculous, the Actors retired, and they opened with a grand dance of twelve men and twelve women; but even that was prepared for, and they were directly ſaluted with a buſhel or two of peas, which made their capering very unſafe. After this, they attempted to open the Comedy; but had the Actor the voice of thunder, it would have been loſt in the confuſed ſounds from a thouſand various inſtruments. Here, at the waving Deviel's hand, all was ſilent, and (ſtanding up on his ſeat) he made a propoſal to the houſe to this effect: — 'That if they perſiſted in the oppoſition, he muſt 'read the proclamation; that if they would permit the Play 'to go on, and to be acted through that night, he would pro- 'miſe, (on his honour) to lay their diſlikes, and reſentment 'to the Actors, before the King, and he doubted not but a 'ſpeedy end would be put to their acting.' The anſwer to this propoſal was very ſhort, and very expreſſive. 'No 'TREATIES, No TREATIES!' At this the Juſtice called for candles to read the proclamation, and ordered the Guards to be in readineſs; but a Gentleman ſeizing Mr. Deveil's hand, ſtretched out for the candle, begged of him to conſider what he was going to do, for his own ſake, for ours, for the King's! that he ſaw the unanimous reſolution of the houſe; and that the appearance of ſoldiers in the pit would throw us all into a tumult, which muſt end with the lives of many. This earneſt remonſtrance made the Juſtice turn pale and paſſive. At this pauſe the Actors made a ſecond attempt to go on, and the uproar revived; which continuing ſome time, the Ambaſſadors and their Ladies left their box, which occaſioned an univerſal huzza from the whole houſe! and after calling out ſome time for the falling of the curtain, *down it fell.* I will venture to ſay, that at no battle gained over the French, by the immortal Marlborough, the ſhoutings could be more joyous than on this occaſion. What greatly added to my pleaſure was to ſee the two Juſtices join in this grand huzza, by waving their hats over their heads, and at the ſame time wore faces more like the conquered than Conquerors."

In his hiſtory of the Iriſh Stage, among our Author's anecdotes, relating to Mr. Sheridan, a Gentleman equally diſtinguiſhed both as Author and Actor, the following ſtory is not ill told.

"A

"A young Gentleman, on the 19th of January, 1746-7, went, enflamed with wine, to the pit, (an indecency at that time too frequent there,) and climbing over the ſpikes on the Stage, very ſoon made his way to the green-room, where he addreſſed one of the Actreſſes in ſuch indecent terms aloud, as made them all fly to their dreſſing rooms. He purſued one of them thither, but being repulſed by the door, he made ſuch a noiſe there, as diſturbed the buſineſs of the ſcenes. Miſs Bellamy, whom he purſued, was then wanted on the Stage, but could not come out for fear of this dragon. Mr. Sheridan, (who was then in the character of Æſop) went to the door, attended by the ſervants and a guard, and ordered them to take that Gentleman away, and conduct him to the pit from whence he came. This was done without the leaſt buſtle, or obſtruction on the part of the Gentleman; but when he arrived in the pit, he took a baſket from one of the orange women, and when the Manager came on the Stage, he took the beſt aim he could at him with the oranges: one of which taking place, the Actor addreſſed the audience (which happened to be but thin that night) for protection. As there were ſome Gentlemen in the pit who were acquainted with the Rioter, they ſilenced him with ſome difficulty, but not 'till ſeveral abuſive names had paſſed from him, ſuch as Scoundrel and Raſcal: And Mr. Sheridan (who in general ſpoke with great propriety) was ſo much diſconcerted, as to ſay, '*I am as good a Gentleman as you are*;' and theſe words were the next day altered thus, '*I am as good a Gentleman as any* '*in the Houſe.*'

"After the Play, this young Hero went out of the pit, and found his way to Mr. Sheridan's dreſſing room; and there, to his face, before his ſervants, called him the ſame abuſive names, which of courſe provoked him to give him ſome blows, which the Gentleman took very patiently; and by means of another falſhood (that Sheridan's ſervants in the room held him, while their maſter beat him,) the club of his companions, to whom he went that night with his broken noſe, and other grievances, were ſo animated and incenſed, that *a ſcoundrel Player ſhould beat a* GENTLEMAN, that a party was directly formed: A powerful fighting party;—and the next day all perſons were threatened openly, in every coffee-houſe, that dared to look as if they inclined to take the part of Sheridan.

"His name being on the bills ſome days after, to perform Horatio, ſeveral letters, cards, and meſſages, were ſent to him, warning him not to leave his houſe that evening, and to take

take particular care to be well guarded even there. He followed that friendly advice: and when Mr. Dyer went on the Stage to apologize for his not performing the part, and to acquaint the Audience with his reaſons; at that inſtant, about fifty of the party, with the young Hero at their head, roſe in the pit, and climbing over the ſpikes on the Stage, ran directly to the green-room, from thence to all the dreſſing rooms; broke thoſe open that were locked; ran up to the wardrobe, and thurſt their ſwords into all the cheſts, and preſſes of clothes, by way of *feeling*, they ſaid, if Sheridan was concealed there. After many of theſe violences, a party went off to his houſe; but, upon finding he had provided for their reception, they thought proper to retire."

Here Mr. Victor introduces the copy of a judicious paper, which he wrote on this occaſion, and publiſhed in Faulkner's Dublin Journal, in behalf of Mr. Sheridan; which is too long for a place here. After this paper, the narrative continues: —— "Thus was the blow ſtruck, and the paper war opened: The tendency of this early letter was to ſet people right as to 'facts, and to give a favourable, though 'juſt impreſſion of Mr. Sheridan.'

"I dare affirm, that within the month (the time this diſpute laſted) there were as many pamphlets publiſhed as would make a large octavo volume. The whole city, nay, the whole kingdom, were engaged in this quarrel, which not only threatened the ruin of all whoſe bread was depending on the Theatre, but the lives and fortunes of many without doors, who were ſo raſh as to engage publicly in the affair; which was nothing more than the honour of an Actor: But his cauſe was a noble one, a defence of decency, and the decorum of the Stage; in which he was ſupported by all perſons of worth and honour, and by the laws of his country.

"On this occaſion, a moſt noble ſpirit was raiſed and diffuſed throughout the city, I may ſay, the whole kingdom, with great rapidity. This ſpirit firſt ſhewed itſelf at the repreſenting the Tragedy of Richard the Third, advertiſed for the firſt trial Play after the grand riot; and as it was the firſt inſtance where the rights of the Audience, and the duty and privileges of the Actors were freely aſſerted, it deſerves particular relation here.

"When the Play was advertiſed, loud menaces were uttered againſt the Manager; and a general declaration, that he ſhould never be permitted to play 'till he had made a proper ſubmiſſion. But the Lovers of Liberty, and a free The-

atre, were not to be deprived of their favourite entertainment, by the capricious humour of any ſet of men; and as they looked upon theſe menacing dictates as ſo many open inſults to the laws, and to the Public, they therefore reſolved to oppoſe theſe Sons of Riot and Revenge, to the utmoſt.

"The chief inhabitants began, at this juncture, to aſſemble; and reſolved to encourage and protect the Manager. Several Citizens, who ſeldom were ſeen in the Theatre, were ſo ſenſible of the advantages and importance of a well regulated Stage, that they declared to Mr. Sheridan and his friends, that they would now more than ever appear there, and doubted not being able to protect the Manager, and the Actors in general in the diſcharge of their duty.

"With aſſurances of this kind, and a conſciouſneſs of being in the right, Mr. Sheridan conſented to the performance of Richard. The houſe filled earlier than uſual. There was a conſiderable appearance of Ladies, Gentlemen, and Citizens of eminence, and no ſmall number of the youths of the Univerſity. Theſe were diſperſed throughout the Theatre, but chiefly in the pit; yet in ſuch a manner, that thoſe who beſt knew faces, could ſee no room to ſuſpect any thing like a concerted aſſembly, however they might afterwards have been found to agree in ſentiments.

"Whether the GENTLEMEN were acquainted with this diſpoſition of the Audience or not, is not certain, but it will appear they were not prepared for the reception which their riotous propoſals received. They came to the houſe late, and in ſmall, but well known groupes, and placed themſelves chiefly in the boxes. Their Leaders either were not in town, or had not time to collect themſelves and ſettle their plan of operation.

"The Play opened with great quietneſs; but at the latter end of the firſt act, when Richard appeared, a confuſed noiſe was heard from different parts, but chiefly from the boxes, of a *Submiſſion*, a *Submiſſion*, *Submiſſion*, *off*, *off*, *off*: Mr. Sheridan advanced with reſpectful bows to the Audience, but was prevented ſpeaking, by louder and more diſtinct ſounds of *No ſubmiſſion*, *no ſubmiſſion*: *Go on with the Play*.

"It was in this conjuncture that a Citizen *, then well known for his ſtruggles for liberty in the city, roſe up in the pit, and aſſerted the rights of the Audience, and the freedom

* It is ſuppoſed Mr. now Dr. Lucas.

of

of the Stage. He expreſſed his aſtoniſhment and deteſtation of men's bringing their *private* quarrels with Managers or Players into the Theatre, and ſuch he apprehended the preſent caſe to be; but ſince the diſpute was introduced, it muſt, like other diſputes there, be determined by the majority; he preſumed every ſober perſon in the houſe came to receive the entertainment promiſed in the bills, for which he paid his money at the door. The Actors then, he obſerved, were the ſervants of the Audience, and under their protection during that performance; and he looked upon every inſult or interruption given to them, in the diſcharge of their duty, as offered to the Audience. He apprehended the matter in diſpute was no breach of the duty of the Manager or Actors, cognizable to any perſons preſent; but whether it was ſo, or thought otherwiſe by the houſe, the queſtion might eaſily be determined. He therefore moved, that thoſe who were for preſerving the decency and freedom of the Stage, ſhould diſtinguiſh themſelves by the holding up of hands; judging, that when they ſhould come to know their numbers and ſuperiority, they would ſilence or turn out their opponents.

" He was heard with great reſpect, and ſaluted with ſhouts of applauſe; but on the diviſion, the numbers were ſo great againſt the rioters, and withal appeared ſo animated for action, that the majority [of the oppoſers] ſuddenly went off, and left the performance of that night in quiet.

" The *Gentlemen* were greatly incenſed at this repulſe, and now they reſolved upon farther vengeance on the Manager, and all that dared protect him. He was now never to be permitted, on any account, to perform again, and thoſe who took his part were doomed to deſtruction.———

" There was an annual Play appointed before this riot began, *The Fair Penitent*, for the benefit of the *Hoſpital of Incurables*; and the Governors, who were all perſons of conſequence, demanded the performance of their benefit Play: and ſent the Manager word (who was to perform the part of Horatio) that they would take upon them to defend him that night; reſting aſſured, no ſet of men would oppoſe a Charity Play, eſpecially as all the Ladies of Quality exerted their intereſt, and were to honour it with their preſence. The bills were accordingly poſted up, and the Governors went early to the Theatre, with their white wands; the boxes and pit would have been filled with Ladies, if about thirty Gentlemen had not taken early poſſeſſion of the middle of two or three benches near the ſpikes of the Orcheſtra. There were

above an hundred Ladies ſeated on the Stage, and when the curtain drew up nothing could equal the brilliant appearance of the houſe. At the entrance of Mr. Sheridan, (who had the honour of being uſhered in by the Governors) tho'e thirty men, all armed, roſe up in the pit, and ordered him off; and they were joined by ſome few placed in both galleries. Sheridan withdrew, and then violent diſputes and threatenings began between the Governors on the Stage, and the Gentlemen in the pit, and ſomething very like challenges paſſed between ſeveral of them, as all the perſons on both ſides were publicly known. Among the Governors was a Student of the College, in his Batchelor's gown, who behaved with ſome warmth againſt thoſe who oppoſed the Play; and a Gentleman (near the ſpikes) in the pit, threw an apple at him, called him Scoundrel, and (as he declared) ſaid *they were all a pack of Scoundrels.* Away flew the Scholar, like a feathered Mercury, to the College, (the diſtance half a mile) and returned in about twenty minutes, with about as many youths armed for the combat; but as the affront was not given 'till the houſe was half empty, the Rioters had moſt fortunately all left the pit a very few minutes before the Scholars arrived. Search was made after them, at moſt of the taverns that night, but in vain; however, when they returned to the College, they called a council of war, which held all night: and as ſoon as the gates were opened in the morning, out they all ſallied, armed, and diſperſed in large parties, to beſet the different lodgings of the Rioters. Theſe detachments ſtruck ſuch a terror in all concerned in the oppoſition, and ſeemed to threaten ſuch miſchief, that ſeveral ſhops were kept ſhut in the great ſtreets: But as the chief aim of the Scholars was to ſecure the perſon who had inſulted their whole body, and as that Gentleman was juſt come from the country, he was not eaſily found: During this ſingle purſuit, ſeveral of the Leaders in the oppoſition fled with fear and trembling to the Court of Chancery, where my Lord Chancellor was ſitting, and begged his Lordſhip's protection againſt the Scholars. Thus the morning was employed in finding out, and ſecuring this principal offender, which was not effected till eleven o' clock, when he was ſecured and carried to the College. The greateſt party then proceeded in ſearch of another delinquent, at the upper end of Caple-ſtreet, and went to the houſe of a Gentleman of three thouſand a year, demanding his ſon, a young officer, who lived with him; and after ſeveral difficult, as well as dangerous attacks, (the houſe being defended by a good number of ſervants,) they made a breach, entered, and brought

brought out their priſoner, put him in a hackney coach, and guarded him in triumph to the College. Great care was taken by one or two of the Principals, (who ſecretly aided the enterprize) that no extravagant puniſhment ſhould be inflicted on their priſoners. The firſt, and greateſt offender was compelled to kneel down, on his bare knees, in all the courts of the College, and to repeat a form they had prepared for him; the other was excuſed kneeling, only read his ſubmiſſion, and aſked pardon of the College.

"And thus the affair ended, as to that learned body, who only interfered in regard to themſelves, not in the Manager's quarrel; and not only the whole city, but their good Provoſt approved of their conduct.

"The Lords Juſtices now thought proper to order the *Maſter of the Revels* to ſhut up the Theatre by his authority; which was accordingly done. This was a wiſe and prudent ſtep, becauſe the Theatre was made the ſeat of war.

"And now the Lawyers enjoyed the quarrel. The young Gentleman who began this was taken up, for aſſaulting Mr. Sheridan, and for the miſchief done at the Theatrre, in the dreſſing-rooms and wardrobe. And the Manager was indicted for aſſaulting and beating the Gentleman, on the 19th of January, in his dreſſing room. Various were the reports and wagers on the events of theſe trials: I was laughed to ſcorn, for believing a jury could be found in Dublin that would find a GENTLEMAN *guilty!* This ſounded frightful in the ears of an Engliſhman: But when the time drew near, the Lord Chief Juſtice Marlay ſent for the High Sheriff, and directed him to make out, aud bring a liſt of ſufficient and *able Jurors* to his Lordſhip. This meſſage was immediately ſpread through the city; and as the uſual iniquitous practices of *Under Sheriffs*, and *packed Jurors*, were intended for this cauſe, the diſappointment ſtruck ſuch a panic in the whole party, that they gave themſelves up as undone from that circumſtance.

"The day appointed for the trials of both parties came on. Mr. Sheridan appeared as the firſt Culprit, and was tried for aſſaulting and beating the Gentleman. A moſt heinous offence! But it appearing fully to the Jury, on the oaths of three or four men, whoſe honeſty was unqueſtioned, that the Gentleman gave the Manager ſuch provoking, abuſive language, in his dreſſing room, as compelled him to beat him

out of it, and that no other perſon touched him, the Jury acquitted the priſoner, without going out of the box.

"Then the GENTLEMAN appeared at the bar; and many were the witneſſes examined; for ſo many perſons are employed behind the ſcenes of a well eſtabliſhed Theatre, that there were a multitude of witneſſes to prove the facts charged in the indictment. In the courſe of the trial, Mr. Sheridan was called upon the table: When he was there, anſwering the queſtions propoſed to him by the Court and the Bench, a very learned Counſellor, on the ſide of the priſoner, got up, and ſaid, *He wanted to ſee a curioſity. I have often ſeen* (continued he,) *a Gentleman Soldier, and a Gentleman Taylor; but I have never ſeen a Gentleman Player.* Mr. Sheridan (who was well dreſſed) bowed modeſtly, and ſaid, *Sir, I hope you ſee one now.*

"Mr. Juſtice Ward tried both the cauſes, in the preſence of the Lord Chief Juſtice, and a full bench; who all ſeemed inſpired with the noble ſpirit of the Chief Juſtice, to do all in their power to puniſh thoſe deſtroyers of public Liberty! His Lordſhip ordered his Tipſtaff to whiſper a Gentleman Leader he ſaw in Court, againſt whom complaints had been laid of his bad behaviour in Public, to meet him in his chamber, when he left the bench; where his Lordſhip obliged him to give bail for his future good behaviour. In ſhort, the JURY found the GENTLEMAN Priſoner GUILTY; and the ſentence was a fine of 500 l. and three months impriſonment."

Thus much may ſuffice to give our Readers a competent idea of Mr. Victor's performance; which, beſide the many anecdotes interſperſed throughout, is farther enlivened by ſeveral original letters from Aaron Hill, and Colley Cibber, Eſqrs. and the characters of the principal Actors, male and female, from the time when Booth, Wilks, and Cibber, were in the zenith of their glory, down to the preſent ſet; few of whom, very few indeed! are worthy to be ranked with the admirable Performers juſt named;—though, (to do juſtice to all) perhaps, playing according to *Nature*, particularly in Tragedy, is better underſtood now than ever: for which, if we are not miſtaken, the Public is chiefly obliged to the rare abilities, and ſucceſsful endeavours of *one Actor*, whoſe name it would be ſuperflous to mention.

Experimental

Experimental Magnetiſm, or, the Truth of Mr. Maſon's *Diſcoveries, in that Branch of Natural Philoſophy, that there can be no ſuch thing in nature, as an internal central Loadſtone, proved and aſcertained,* by the Rev. Temple Henry Croker, A. M. of Chriſt Church, Oxon: Reader of the Temple Church, and Chaplain to the Earl of Hillſborough. 8vo. 2s. ſew'd. Coote.

THE celebrated Dr. Halley obſerved, that the variation of the magnetic needle, during the laſt century, had undergone a remarkable alteration, having changed at London from 11 deg. 15 min. E. to 17 deg. 30 min. W. and that it is alſo different in different parts of the world; and he invented the following hypotheſis to account for ſo remarkable a phenomenon. He ſuppoſes that the globe of the earth is one great magnet, having four magnetical poles or points of attraction, two near each pole of the equator; and that in thoſe parts of the world which lie near to any one of theſe magnetical poles, the needle is thereby chiefly governed, the neareſt pole being always predominant over that which is more remote. Of the two northern poles, he ſuppoſes that neareſt to us to be in the meridian of the Land's End, and about ſeven degrees from the north pole of the world, which governs the variation in Europe, Tartary, and the North Sea; the other he places in the meridian paſſing through California, about fifteen degrees from the north pole of the world, which governs the needle in North America, and the oceans on either ſide: and in the ſame manner he accounts for the variation in the ſouthern hemiſphere.

But as the variation of the needle is variable in the ſame place in different years, and alſo different in different parts of the earth, the Doctor farther imagined, that two of theſe magnetic poles were fixed, and two moveable; and in order to account for this, he ſuppoſes the external part of the earth to be a ſhell or cortex, containing within it a magnetic moveable nucleus, of a globular form, whoſe centre of gravity is the ſame with that of the earth, and moveable about the ſame axis.

Now if the motion of both the ſhell and the nucleus were the ſame, the poles of each would always have the ſame poſition to each other; but he ſuppoſes the motion of the nucleus to be a ſmall matter leſs than that of the ſhell, but which is ſenſible in three hundred and ſixty-five revolutions; and if ſo, the magnetic poles of the nucleus will, by ſlow degrees,

change their diſtance from the magnetic poles of the ſhell, and thus cauſe a difference in the variation of that needle which is governed by the moveable pole of the nucleus, while that variation, which reſpects the fixed poles of the magnetic ſhell, remains more conſtant; as in Hudſon's Bay, where the change is obſerved to be much ſlower than in theſe parts of Europe.

Such is the hypotheſis of Dr. Halley; that hypotheſis which, Mr. Croker aſſerts, his experiments have demoliſhed. But in order to ſet the whole in a fair light, it muſt be obſerved, that a needle, accurately balanced, will, after touching, dip below the horizon to an angle of about 75 degrees. The cauſe of this phenomenon was, by ſome, ſuppoſed to be owing to the central loadſtone, which rendered the vertical attraction near four times greater than the horizontal. But Mr. Croker has ſhewn, by experiments, that the phenomenon of the dipping needle is owing to a very different cauſe; that the ratio, between the vertical and horizontal attraction, is different in different latitudes, and that here it is equal to nothing, the two attractions being equal; whence he infers, that there can be no ſuch thing in nature as a central loadſtone, and, conſequently, that the hypotheſis of Dr. Halley has no foundation.

This diſcovery reſulted from an attempt made by Mr. Abraham Maſon of Barbadoes, for conſtructing a machine for a perpetual motion, founded on the laws of the ſyſtem of an internal central loadſtone. His ſcheme was to produce a perpetual motion, by means of the horizontal attraction of two large magnets; concluding, that if a magnet, hung on its own axis, and nicely balanced, turn from north to ſouth in a vertical direction, having no retarding cauſe, except friction, &c. then would the horizontal attraction (which was to bring it from ſouth to north in a horizontal direction) be ſufficient to give and continue that motion; concluding alſo, that as the ſuppoſed dip was ſo near the center of the earth as 15 deg. it would not have any material influence on a magnet ſo hung, and afterwards balanced: upon theſe concluſions, fortified with finding, from experiments tried at Barbadoes, that though the magnet was impeded by a ſmall inclination towards the north in its vertical oſcillation from north to ſouth, yet the power with which it moved when horizontal, was at Barbadoes ſo much greater than that vertical impediment; the author contrived his machine, and had the pleaſure of ſeeing that horizontal force not only give, but for ſome time, with even his clumſy and ill-conſtructed machine,

chine, continue that motion at Barbadoes; though here, as the powers are equal, all motion is forbidden.

Such were the principles on which this machine was conſtructed, that if either the horizontal effect of magnetiſm was ſuperior to the vertical, or the vertical ſuperior to the horizontal, the machine muſt have continued its motion till worn out by time. But experience proved, that in England theſe two forces were directly equal, and the machine, inſtead of producing a perpetual motion, had no motion at all.

We cannot help obſerving here, that Dr. Halley himſelf never attempted to account for the phenomenon of the dipping needle from his hypotheſis; nor is it eaſy to conceive how it is explicable by it, ſuppoſing the whole owing to attraction. For if the needle be only attracted towards the poles of the central magnet, and theſe poles are placed near the pole of the world, the attraction muſt be nearly in a horizontal direction, and conſequently can have very little ſhare in producing the horizontal dip. If it be ſaid, that there is alſo an attraction towards the center of this central loadſtone, it will follow, that this attraction is greateſt under the equinoctial, and conſequently, that it will gradually decreaſe in advancing towards the pole; and Mr. Croker's experiments prove that this is really the caſe: ſo that Dr. Halley's hypotheſis may ſtill be true, notwithſtanding the experiments of our author. One very ſingular fact has happened, which ſeems to confirm the Doctor's ſuppoſition; it is this: when commodore Anſon was in the South-Seas, the variation in thoſe parts of the world was found exactly conformable to the Doctor's hypotheſis.

We would not, however, be thought advocates for this hypotheſis; it muſt ſtand or fall by experiments: but we think that theſe of our author are not ſufficient to overthrow it. But however that be, theſe experiments are very curious, and will, doubtleſs, prove of great uſe in diſcovering the *Vis Magnetica*, whatever it be: and accordingly we have inſerted the following magnetic laws and obſervations, given by our author.

"I. The magnet is attracted to the horizon, and not to 75 degrees below it;—therefore there can be no internal central loadſtone." This concluſion does not follow from the premiſes.

"II. Needles, when touched, loſe gravity from the ſouth end, the north end continuing as before;—therefore, as that deſtroys

deſtroys the balance they were poſſeſſed of when untouched, needles ſhould be ballanced (acroſs the magnetic meridian) after touching, not before it, as now erroneouſly done.

" III. Attraction gives the polarity, and gravity gives what is called the dip.

" IV. Seventy-five degrees is that place of reſt, which the needle (ballanced before, not after touching) finds out; —becauſe that is the place where the horizontal attraction and gravity meet in their powers.

" V. Gravity keeping nearly the ſame in all places, but attraction varying conſiderably, cauſes the variation of the needle, with reſpect to its ſuppoſed magnetic dip;—and as variation may be beſt aſcertained from a mean, or middle point, a needle ballanced after touching, and conſequently pointing to the horizon, muſt be the ſureſt to ſhew the exact variation, and may be called a new dipping needle.

" VI. A magnet may be ſo ballanced, as to point its north pole to any degree on the north ſide between the zenith and nadir, but cannot on the ſouth ſide; except by means of the friction on its centers, or ſome inequality on the ſides of the magnet.

" VII. The ſame force is required to depreſs the ballanced magnet 75 degrees below the horizon, as to raiſe it 75 degrees above it.

" VIII. The north pole of a ballanced magnet will tend northwardly to the horizon from any degree of elevation or depreſſion from the ſouth horizon.

" IX. A ballanced magnet requires as much force to hold its north pole to the nadir, as to the zenith.

" X. No needle but the horizontal, when at liberty to move in a vertical as well as horizontal plane, carries its points from north to ſouth at equal heights; which an horizontal needle with one half braſs with alſo do; but needles ballanced to any point above or below the horizon, when on the magnetic meridian, will fall to the nadir, or riſe to the zenith when acroſs it.

" XI. A ballanced magnet, thrown into different vertical planes, preſerves an equality of motion in its approach to, and receſs from, the horizon; which no other needle will, in its approach to or receſs from the point of its direction;—therefore as nature is ever regular in ſimple effects, the ballanced

magnet ſeems to be the only one actuated by a ſingle power; that is, by attraction only, unmixed with gravity, or any heterogeneous cauſe.

" XII. The vertical impediment is greater towards the poles than at the equator; and from the equator to the poles encreaſes in a far greater proportion than the horizontal attraction.—This power ſtopped Mr. Maſon's machine from going.

" XIII. A magnet when vertical is attracted to the horizon with the ſame force, as when horizontal to the magnetic north, or the horizontal attaction in London is exactly equal to the vertical impediment; but in Barbadoes was much ſuperior, which was ſaid to have produced a motion there; though here, as the powers are equal, motion is forbidden.

" XIV. Magnetiſm is no fluid, nor does it act upon ſurfaces; the magnet, whether ballanced edgeways or flatways, attracting with equal power.

" Theſe are the effects.—The cauſe of magnetiſm remains ſtill unknown, and, at leaſt till farther diſcoveries (which may perhaps reſult from theſe and future experiments) can only be reſolved into thoſe general laws of nature, which the Almighty Being has ſtamped upon the creation."

Philoſophers are too often hurried away by their own imaginations, and when they have diſcovered, or at leaſt think they have diſcovered, the truth or falſhood of ſome propoſition, they too often carry the conſequences much farther than fact will warrant. This has been the caſe of our Author: he takes it for granted, that the increaſing the attractive power of the magnet, has no effect in ſettling or aſcertaining the directive power; and hence he concludes, " that a noted magnetiſt's pretence of making ſteadier compaſſes by that means, or of having a better ſort, a peculiar breed of magnetiſm, (like moſt other myſterious pretences) muſt be no leſs falſe in fact, than it is ridiculous in the aſſertion."

Whether the attractive and directive powers of the magnet be in reality the ſame, or whether, by increaſing the one, we alſo increaſe the other, we ſhall not pretend to determine; but we know that the compaſſes made by Dr. Knight (which we ſuppoſe are alluded to by our author) are much ſteadier than the common ſort. Experience has convinced us of this; and truth, the only object to which a philoſopher ſhould be attached, will not ſuffer us to conceal it.

The

The Hiſtory of our Cuſtoms, Aids, Subſidies, national Debts, and Taxes, from William the Conqueror to the preſent Year 1761. *Part* I. 8vo. 1s. 6. Kearſly.

TO the curious in antiquity, who love to trace preſent uſage and practice to its primæval ſource, this will prove a welcome preſent; as it contains many very obſervable particulars and anecdotes. In the early times of the conſtitution, the Writer obſerves, there was no room for the demand of any ſubſidy; for, if we may believe *Ordericus Vitalis*, fol. 523, the revenue of the Conqueror, ariſing from his demeſnes and quit-rents, beſides fines and other caſual profits, amounted to 1061l. a day, paid in ſterling money: and it is ſomewhere ſaid, that *Hugh de Grant Maiſnell*, one of his great officers, had near 80,000l. a year in thoſe days.

When Richard I. came to the crown, there was in the treaſury nine hundred thouſand pounds, and, in two years time, he raiſed eleven millions of marks, which may be computed at near eight millions ſterling: but notwithſtanding theſe vaſt ſums, and others ariſing by fines and compoſitions, he ſold a great part of his demeſnes. Extraordinary taxes rouzed the jealouſy of the people in the ſucceeding reigns, and probably alarmed the towns and boroughs to inſiſt on their members being regularly ſummoned to parliament, the better to defend themſelves, and guard againſt all attempts on their property. Here the Writer takes occaſion to enter into, in our opinion, a clear vindication of the antiquity of the repreſentative branch, againſt thoſe who contend, that the writ of ſummons of the 49. of Hen. III. is the foundation of the commons parliamentary right. As this is a point which has been much agitated, and not yet ſettled, among the learned, we ſhall give the paſſage in the Writer's own words.

" Thoſe who aſſert the commons were *then firſt* ſummoned to parliament, ground themſelves on this writ; becauſe it is the firſt we have of this kind. But, conſidering the civil wars, the accidents, from time to time, and the wilful embezzling and deſtroying our old records, this is a very uncertain and fallacious way of reaſoning. Beſides, they differ among themſelves in the reaſon and policy of this change in the conſtitution; ſome ſaying it was the act of the king to to weaken the great lords, by bringing in an over-balance from the commons; and others aſſert it was the lords deſign to get an united intereſt, as a counterpoize againſt the encroachments and power of the crown. And the reaſons given

given by both may rather ſerve to ſhew neither are in the right, than to confirm the opinion advanced by each of them. For, not to inſiſt upon the great likeneſs of our conſtitution to the old German, where the people always had a ſhare in all conſultations of great importance, and the ſame names and expreſſions uſed and applied by our records and hiſtorians to the commons, after they were confeſſedly a part of the legiſlature, as are given them in times wherein this right is diſputed: that irreſiſtible argument of the ſilence of our hiſtorians, in reſpect to ſo memorable a change in the conſtitution; the ſilence of Bracton, and all our old lawyers; which would be a very reprehenſible negligence, if this alteration were *then* made: the preſcriptive right of ſome boroughs to ſend members, and the preſcriptive diſcharge of thoſe of antient demeſne, which were in being long before the Conqueror's time: we ſay not to inſiſt upon all theſe arguments, which ſingly ought to have great weight with every man who is a lover of liberty; we think it appears very plainly from the writ itſelf, that the commons had a right to be ſummoned to parliament. For the record ſays, 'Writs ſhall be directed to 'London, York, &c. and to the other boroughs.' Does not this prove, that the boroughs were well known which ſhould ſend burgeſſes, and that this practice had been long ſettled and eſtabliſhed, and the method known and antient? Elſe how could the writ be executed? The inſtructions are general, that the proper boroughs make their returns; which plainly proves a clear, known, and eſtabliſhed uſage, and in which there could be no miſtake, or diſobedience to the writ. This ſeems a very clear argument of the commons old and undoubted right to be ſummoned to parliament."

With reſpect to the national debt, the Writer obſerves, that, at the time of the revolution, there were no national debts properly ſo called. There was indeed a debt of 60,000l. due to the ſervants of king Charles II. which his ſucceſſor neglected to pay; and the payment of it was provided for by an act of the firſt ſeſſion after the revolution. As to the debt called the *banker's debt*, though charged, by letters patent from king Charles II. upon the hereditary exciſe, no proviſion was made by parliament for its payment, until the 12th of king William, when it was enacted by parliament, that, in diſcharge of certain annual perpetual payments and arrears thereof, granted by king Charles II. to ſeveral patentees, out of the hereditary exciſe, the ſame exciſe ſhould, from the 26th of December, 1705, ſtand charged for ever with the payment of three pounds *per ann.* for the principal ſums of the Owners, their

their heirs and aſſigns for ever, nevertheleſs redeemable, upon payment of a moiety of the principal ſums; by which means the nation became charged with a debt of 664,264l. being the moiety of 1,328,526l. to which theſe principal ſums amounted, and which is the only debt we are now charged with, which had any part of its riſe before the revolution. He then gives a particular account of the taxes impoſed ſince that time to the 12th of W. 3. likewiſe of the public debts due on the 31ſt of December, 1701, which amounted to 6,748,780l. 12s. 3d. and likewiſe the amount of the grants of each ſeſſion during the reign of king William, which came to 55,407,078l. 16s. How much the national debt is increaſed ſince that time is almoſt incredible: but we may hope, from the ſyſtem of public œconomy, which happily prevails under the influence of the royal example, that this burthen will be made light to poſterity.

WOODSTOCK: *an Elegy.* 4to. 1s. Wilſon.

THE terms *Elegy* and *Ode*, among the moderns, are frequently beſtowed on compoſitions that have neither ſimplicity of ſentiment, which is the peculiar ornament of the firſt ſpecies of poetry, nor that variety and fire which are abſolute requiſites in the laſt. It ſeems as if meaſure were all in all, and that alternate verſe were ſufficient of itſelf to conſtitute an elegy: as irregular metre, falſely called Pindaric, has often been the only apparent reaſon for affixing the title of odes to the moſt dull and phlegmatic performances. The poem before us, whoſe ſubject is, the various revolutions Woodſtock hath undergone, is not, in our opinion, eminently poſſeſſed of the elegiac beauties. Deſcription, eaſily and happily introduced, like Mr. Gray's delicate expreſſion in the beginning of the Church-yard elegy, becomes not the leaſt ornamental part of this kind of poetry. But if it deviates from the ſimplicity of language, and puts on the ſtiffneſs of labour, it is diſguſting and impertinent: for inſtance, in the preſent performance,

> Thus on the winding Iſis' willowed bank,
> The varying ſcenes of fortune I deplore;
> Waſting in fruitleſs ſighs the evening dank,
> Tears adding water to the river's ſtore.
>
> A gloomy manſion open to the view,
> Diſcloſing horror, heightned by the ſhade;
> Where round the nodding walls the mo rnful yew
> Points to the vault where ROSAMOND was laid.

Where

Where with her birds of night, haggard and foul,
In ſullen fellowſhip together dwell
The batt ambiguous, and ill-omen'd owl,
Screaming to nighted ſwains a dreadful knell!

Intent I gaz'd, till terror, ruling ſight,
Rear'd a pale ſpectre from the yawning tomb,
A faint deluſion of the murky night,
Begot and bread in fancy's fruitful womb!

Not to mention, in the laſt ſtanza, that unaccountable expreſſion of "terror ruling ſight," there ſeems a certain hardneſs of writing in this laboured deſcription which is totally inconſiſtent with elegiac poetry; and indeed the whole is made up of ſtudied epithet, abounds in ſo many ſtrange words, and ſtalks forth with ſo much perſonification, that whatever other title it may deſerve, we can fairly pronounce *elegy* is that to which it has the leaſt pretence.

The *cloud-built height*, the *pebbled ſhore*, the *ſurging brook*, *flower-hid path*, *pellucid ſtream*, *moſs-grown bed*, and *quivering beam*, are infinitely too pretty for the poetry of nature; a profuſion of ſuch epithets cloys the taſte;—and when we read that

——tepid ſhowers bedew the frolic herd,
Bounding in gameſome meaſure o'er the lea,
With daiſies crimſon-tipt, and green parterr'd,
And ſhaddowing fragrance drops from every tree!

We are ſorry to ſee an Author hunting after prettineſs, and forſaking the poetical ſubſtance to catch at the ſhadow. However, as the character of the famous Lord Rocheſter ſeems to be the ſtriking part of this performance, we ſhall take our leave of the author, with the following extract.

But ſoon exceſs to madding riot led,
Enſuing meaning jeſt, and licence bold;
Till comely order from the banquet fled,
Aſham'd the luſtful orgies to behold.

A youth exalted high above the reſt,
In bad pre-eminence conſpicuous ſhone;
And blind ſubmiſſion to his lewd beheſt,
Unrival'd lewdneſs from them all had won.

And deeply was he ſkill'd in wanton lore,
With fertile thought ſuggeſting every art,
To make impures, fires impure before,
Tainting at once the manners and the heart.

Pleaſing proportion, youthful beauty's aid,
And bland complacency and winning ſmile,

And

And wit diffuſive, tempting to perſuade,
Maintain'd his pow'r, and held them in the toil.

Ah! why ſhould nature in an angel-dreſs,
To lure with ſeeming worth unwary eyes,
Conceal rank thoughts and groſs voluptuouſneſs,
Too apt to poiſon without virtue's guiſe?

Pride of thy country, WILLMOT, and her ſhame!
By every grace adorn'd and muſe inſpir'd;
Thy early fall how pitied! and thy name,
How much deteſted, and how much admir'd!

Yet muſt unbiaſs'd poſterity admit,
For all thou wrot'ſt and actedſt to attone,
Thy failings were the age's, but thy wit,
Thy parts and dying penitence, thine own.

This laſt ſtanza is too rugged to be read by any but a modern Batavian, or an antient *Pritton*.

Diſcourſes on Luxury, Infidelity, and Enthuſiaſm. By Thomas Cole, L. L. B. Aſſiſtant Preacher at St. Paul's, Covent-Garden. 12mo. 2 s. 6 d. ſew'd. Dodſley.

THOUGH theſe diſcourſes contain little that can gratify the prevailing call for novelty, yet they have a ſufficient ſhare of merit to recommend them to the peruſal of the candid and judicious Reader. The ſubjects are intereſting; the Author's ſtyle is clear and eaſy; his ſentiments, in general, are juſt; and his manner is ſprightly and ingenious.

In his firſt Diſcourſe, he give us a ſhort ſketch of the ruling manners of the age, in order to ſhew, to what a remarkable and extravagant degree, we are become *lovers of pleaſures, more than lovers of God.*——In the ſecond place, he enquires into the merits of two particular pleas, that have been urged in defence of luxury;—and thirdly, He endeavours to demonſtrate, that a general love of pleaſure, will be ſure to raiſe ſuch an univerſal ſpirit of luxury, as muſt inevitably terminate in the utter ruin of every nation where it prevails.

" Whether thoſe *laſt* days, ſays he, wherein St. Paul hath foretold that men ſhould be *lovers of pleaſures, more than lovers of God*, are at length arrived, I will not pretend to determine; but thus much I think is certain, that theſe our preſent days do not want for a ſufficient number of ſuch men, to juſtify my urging the text, as a very ſeaſonable ſubject of exhorta-

tion, at leaſt, if not in order to prove the accompliſhment of a prophecy. That many of us, nay, that the generality of us, ought to be claſſed amongſt this number, is, I apprehend, too ſelf-evident a truth, to need the leaſt illuſtration of any formal proof; a truth, too public to be hid, and what is ſtill worſe, almoſt too faſhionable for any one to wiſh to hide it. An oſtentatious extravagance is continually diſplaying itſelf in every part of this voluptuous city, and amongſt all ranks and conditions of men. An emulous endeavour to out-vie each other in all the elegant accommodations of life, ſeems to be, not only the ruling principle of a few, but the main ambition of a vaſt majority; the characteriſtic, and almoſt univerſal paſſion of the age. There is ſcarce any one, but ſeems to be aſhamed, as it were of living within the compaſs of his own proper ſphere, be it either great or ſmall. How many wealthy men may one daily ſee, who, notwithſtanding all their riches, are continually labouring under the greateſt imaginable diſtreſſes; continually repining at their increaſing wants, in that worſt ſtate of indigence, a ſplendid poverty. In vain are they poſſeſſed of a fortune, which is more than ſufficient to procure them all the real conveniencies of life, whilſt a luxurious taſte is for ever enlarging their deſires beyond the extent of their abilities; and tempting them to anticipate their revenues, till they have only the mortification to find, that their vanity can be no longer checked, than it can be ſatisfied; that their wealth has not enabled them to relieve half ſo many natural wants, as it has created fantaſtical ones, which no income whatſoever could ſupply them with ſufficient means to gratify. Nor is this vice confined to thoſe alone who affect a prodigality beyond the real profuſion of their plenty: but the ſame vain-glorious extravagance, that drains off ſo much more than the ſuperfluities of the affluent in high life, is no leſs frequent amongſt the middling ſort of people. Many of theſe alſo, are ſo ſtrangely infatuated with the enchantments of a faſhionable extravagance, that they ſeem to have taken up a perſuaſion, that it is impoſſible for them to live with any tolerable credit, but at the expence of their happineſs; that the moſt coſtly ſacrifice which they can make to their vanity, is but a neceſſary offering paid to decency and good-breeding; that to ſubmit to the greateſt real diſtreſs, is much better than to ſuffer under any imputation of it; much wiſer to ſtarve, as it were, under the creditable appearances of plenty, than to diſgrace themſelves by betraying the leaſt ſymptom of want. Nay, many amongſt the very loweſt of the vulgar, have likewiſe in this caſe, as they generally do in all others, ſo well copied the

example of their ſuperiors, that even meanneſs ſeems to be diſplaying ſome ambitious epitome of grandeur, and poverty itſelf affects to make a figure in its little circle of extravagancies. In ſhort, pleaſure is not only become a buſineſs itſelf, but the parent alſo of an infinite variety of other occupations, that are entirely ſubſervient to it; ſo many, that it is doubtful, whether the commerce of vanity and intemperance, be not the principal traffick of the nation? whether vice and folly do not ſupport as great a trade amongſt us, as all the arts and ſciences, which are any wiſe neceſſary, or ſerviceable to the commonwealth, put together?"

Our Author now proceeds, in the ſecond place, to enquire into the merits of two particular pleas, which have been urged in the defence of Luxury. The firſt is that of the author of the *Fable of the Bees*, who endeavours to prove, that every article of private Luxury, as ſuch, muſt be a national emolument, nay, that nothing but the prodigality of individuals can be a certain ſource of affluence to the whole community. As the weakneſs of this plea has been ſo often and ſo fully expoſed, Mr. Cole contents himſelf with making a few remarks upon it, and then goes on to the ſecond.

"But ſuppoſing the *lovers of pleaſure*, ſays he, ſhould be obliged to give up this argument, yet ſtill they have in reſerve another, and much better plea; ſuch a one as cannot fail of affording them a ſufficient vindication for their choice of a luxurious life. 'Never ſurely,' ſays the ingenious author of Letters from Philemon to Hydaſpes, (Conver. 2d) 'can our 'imaginations reſt wholly in the mere *mechanic* and *ſenſible* 'forms of *beauty*, ſeeing there is provided for them a far more 'refined entertainment in the *theory* of *moral* excellence.—— 'As abſtracted a way of reaſoning as it may be thought, it 'is however a very juſt one, that a *correct imagination*, and a 'diſſolute character, are the greateſt *contradictions* in the world. 'Tis thus that I have ſometimes been led to conſider the 'virtuoſo arts as a more *refined* and *diſguiſed* ſort of *moral diſ*cipline; by which men of *freer* ſpirits are ſometimes *una*wares trained up to a ſenſe of *duty* and *inward worth*, who 'would never be prevailed upon to liſten to a more *direct* and 'formal method of inſtruction.'

"Here then you ſee, ſays our Author, what noble effects are to be expected from a fine taſte for the extravagancies of life; how much the delicacy of our moral ſenſe may be improved by our refinements in luxury; how effectually the practice of virtue may be promoted by the *love of pleaſure*."

Mr.

Mr. Cole is clearly convinced, he tells us, that the doctrine in the paſſage above cited, is not only extravagantly abſurd in itſelf, but very pernicious likewiſe in its tendency; accordingly, he employs ſeveral pages in endeavouring to refute it, but he treats the ſubject in a looſe declamatory way, and with little or no preciſion. What the *author of Letters, &c.* calls the *virtuoſo arts*, Mr. Cole calls *refinements in luxury*, and the *extravagances of life*; but this is confounding things eſſentially different. It is very poſſible, ſurely, for a man to have a juſt and well regulated taſte for the fine arts, and at the ſame time have no reliſh for the refinements of luxury, and the extravagancies of life.

How far a juſt taſte tends to confirm virtuous principles and affections, is a very curious enquiry, but this Author, in our opinion, has advanced nothing ſatisfactory upon it. There ſeems to be little reaſon for determining, with Dr. Brown, and ſome other modern writers, that taſte has no influence upon morality. There may be a fine taſte indeed, where there is little virtue; and taſte may accidentally miniſter to vice, as we often ſee that it does: but an accurate analyſis of the principles of the human mind is ſufficient, we apprehend, to convince every impartial enquirer, that taſte is naturally more favourable to virtue than to vice.

Senſual pleaſures, and the calls of appetite, are the greateſt obſtructions to the prevalence of good affections; now a reliſh for the gratifications of taſte will enable a man, in ſome degree at leaſt, to undervalue theſe.—The charms of muſic, painting, poetry, and eloquence, have a natural tendency to ſoften the mind, and to diſpoſe it for the exerciſe of friendſhip, generoſity, and benevolence.——A refined and elegant taſte makes a man ſuſceptible of delicate feelings on every occaſion; and theſe render the moral ſenſe more acute, and all its perceptions more exquiſite and vigorous.——A man of an uncultivated taſte, has in many caſes, no motives to virtuous actions but what ariſe from the moral principle, which in the bulk of mankind is very weak; whereas a perſon of improved taſte, has not only the moral principal ſtronger than the other, but is likewiſe capable of additional motives derived from taſte; what is virtuous being often alſo beautiful or ſublime, and what is vicious being at the ſame time mean, deformed, or ridiculous.—But this ſubject would require a long and accurate diſcuſſion, which is not our province; let us return therefore to our Author.

In his ſecond, third, and fourth diſcourſes, Mr. Cole lays open the principal ſources of Infidelity; gives a general il-

luſtration of its extreme folly and danger; points out the characters, and expoſes the miſchievous effects of enthuſiaſm; and adds ſome obſervations, in order to prove, that all true religion muſt be the reſult of a modeſt, diligent, and ſincere exerciſe of our rational faculties. Theſe Diſcourſes are plain, rational and judicious, and though they have not novelty to recommend them, are worthy the peruſual of every Reader who has any reliſh for ſuch ſubjects.

In his fifth and ſixth Diſcourſes he produces ſuch objections againſt the credibility of myſteries, conſidered as articles of a divine revelation, as a profeſſed deiſt may be thought moſt likely to urge; after which he endeavours to give a full and ſatisfactory anſwer to them, not by entering into any particular examination of the objections themſelves, but by ſuch a general illuſtration of the ſubject, as may be ſufficient to demonſtrate, that all objections in this caſe, muſt be equally vain and inconcluſive.

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IT is to be doubted whether the haſty ſtrides, that an extraordinary Genius ſometimes makes in the advancement of human knowledge, accelerate the general improvement of Science more during his career, than the authority of his *ipſe dixit*, and the prejudice of his reputation afterwards retard it.

The vaſt importance of his diſcoveries, and the amazing abilities exerted in making them, too often prejudice the minds of others againſt thoſe truths, and even againſt thoſe Sciences themſelves, of which ſuch ſuperior Geniuſes have been ignorant, or have neglected. The obvious and ſtriking advances which have been made in natural Philoſophy within a century paſt, by means of aſtronomical obſervations, phyſical experiments, and geometrical reaſoning and calculation; theſe, we ſay, with the ſuperiority which Sir Iſaac Newton's reputation gained over that of Leibnitz, Wolfius, and others of the metaphyſical tribe, have operated almoſt to the total neglect

glect of the moſt ſublime and exalted of all Sciences; at leaſt, among thoſe who, were it not for the unreaſonable prejudice they have imbibed againſt it, would be perhaps the moſt capable of cultivating it. It is indeed ſtrange that Mathematicians, many of whom are the greateſt adepts in abſtract reaſoning, ſhould not be able to diveſt themſelves of the crude notions of the vulgar, when they come to reaſon about ſenſible objects. Till the time of Gaſſendus, nay, till the re-eſtabliſhment of the corpuſcularian philoſophy, under Newton, the beſt Philoſophers, though they held the ſpecific and ſubſtantial forms, qualities, &c. of the ſchools in contempt, yet deemed the Epicurean doctrine of atoms equally abſurd: and certain it is, that nothing but the neceſſity of ſtopping at ſome certain point, and the conveniency of the corpuſcular ſyſtem to the mechanical ſolution of the greater phenomena of nature, operated to make the mathematical Philoſophers adopt it. For, with all the dexterity phyſical experiment hath acquired, not one proof can be deduced from it, that there exiſts any perfectly ſolid body or corpuſcle in nature. The ſame may be ſaid of their favourite ſpace, as of matter; not one proof being to be deduced, either from experiment or reaſon, of the abſolute exiſtence of either. It is the buſineſs, therefore, of thoſe who would now make any advances in phyſical knowledge, to call in metaphyſical reaſoning to their aid; and to take another rout, inſtead of plodding on in that beaten one, wherein little elſe remains to be done than to tread in the ſame track, or correct the falſe ſteps and ſlips of others.

But to come to our Author:—In the preface to his performance, we are told, it was written in anſwer to a paper attributed to Mr. Bouiller, and publiſhed in the *Journal des Sçavans*, for April 1753, wherein that Writer attacks the philoſophy of Leibnitz, particularly relating to his monades, or ſimple unextended elements of bodies; and declares for the evidence of our ſenſes, reſpecting the abſolute exiſtence of external objects, ſuch as they are repreſented to thoſe ſenſes.

Thoſe of our philoſophical Readers, who have made themſelves maſters of Biſhop Berkley's reaſoning on the exiſtence of external objects, will need no other arguments to convince them of Mr. Bouiller's miſtake; but, as the very ſenſible and judicious Author of this work hath taken a rout ſomewhat different from that truly eminent Metaphyſician and Philoſopher, we ſhall endeavour to give them as ſatisfactory an ab-

ſtract of this ingenious performance as the limits of our plan, and the nature of the ſubject will admit.

Our Author treats, in his firſt chapter, of our Ideas or Notions in general, as the principles of human knowlege. Theſe he diſtinguiſhes, after Wolfius, into the clear and obſcure, the diſtinct and confuſed, the compleat and imperfect, adequate and inadequate, determinate and vague, giving the Reader examples of each.

In the ſecond chapter, he treats more particularly of the difference of our Notions; and, in the third, explodes the manner in which ſome preceding Philoſophers have treated of our Ideas.

Some Metaphyſicians, ſays he, have analyſed our Ideas in a different manner. Perſuaded that we could not have a true notion of things, unleſs our Ideas repreſented exactly and completely the object to which they related; and convinced, that our notions of things conſiſted, for the moſt part, of aſſemblages of various Ideas, they called them complex; and affirmed them to be more or leſs clear, as the ſimple Ideas that entered into the compoſition of the complex, preſented a diſtinct conception to the mind, and exactly anſwered to their object. According to this method, ſays he, they thought they had nothing to do, but to reduce their Ideas into what they called ſimple ones, and apply them to the reality of things. He ſhews, however, that many Ideas that are held to be complex, are only ſuppoſed to be ſo, becauſe they are confuſed, and the ſimple ones that enter into their compoſition indiſtinct.

He proceeds next, in the fourth chapter, to ſhew the advantages of diſtinct and determinate Ideas; and, in the fifth, to treat of confuſed Ideas, as the ſources of human knowlege. Our organs of ſenſe, ſays he, are as ſo many Guardians or watchmen, to give us notice of what paſſes without, or independent of ourſelves; ſo, theſe organs, being affected in a certain manner, by external objects, they give riſe to correſpondent repreſentations of thoſe objects in the mind. Theſe repreſentations, he ſhews, are always in ſome degree confuſed, and yet, that they are the only ſources of human knowlege.

In the ſixth chapter, he treats of the phenomenon or the repreſentation of things to the Senſes in general. The Senſes, ſays our Author, give us only confuſed notions of perceptible objects; notions that do not repreſent things as they really

really exiſt, but in forms different from the *real*: Conſequently, thoſe forms are not the real, and yet, it is theſe we call phenomena; a phenomenon being, properly ſpeaking, the repreſentation of a perceptible object to the human mind.

The univerſe, continues he, ſuch as it appears to our Senſes, is called the *viſible* univerſe, and ſtands oppoſed to the real, or what Philoſophers call the *intelligible* univerſe. Now, the impreſſions made on the mind, by means of the Senſes, conſtitute its phenomena; in conſequence of which the viſible univerſe preſents a conſtant variety of phenomena to the mind, which, however, have not a real and abſolute exiſtence out of the mind, in the form in which they appear to it; notwithſtanding, it muſt be allowed, that there exiſt real cauſes, the confuſed number and variety of which, acting on our Senſes, give riſe to thoſe different kinds of phenomena. Thus the viſible world is not in reality what it appears, but conſiſts of an aſſemblage of phenomena, which repreſents to us a world very different to the real univerſe, from which it is nevertheleſs derived.

In anſwer to theſe, and many other arguments to the ſame purpoſe, our Author ſuppoſes it may be objected, That the Senſes ſerve to no purpoſe, if thus liable to deception. To this, however, he replies, That the Senſes ſerve to convince us of the exiſtence of things, but not of the abſtract mode of that exiſtence. For, when it is ſaid our Senſes deceive us, it is not affirmed they do ſo at all times, or in all reſpects. It is only to be underſtood, that we are liable to be deceived by our Senſes, when, in perceiving any object, we immediately form a conception thereof, without duly attending to all the circumſtances neceſſary to enable us to form that conception aright. Now, theſe circumſtances depend on the conſtitutions of the Being that perceives ſuch objects, and on thoſe of the objects perceived; on thoſe fixed laws, according to which objects act on ſenſible beings, and on the exertion of the neceſſary faculties of ſuch beings, to form juſt conceptions of ſuch objects.

Should any one ſay, *I perceive human creatures, and therefore human creatures exiſt*, meaning thereby, that *he perceives certain objects, which acting, by means of the organs of ſenſe, on his perceptive faculty, form thoſe ideas or repreſentations which he calls human creatures; and that there muſt exiſt, therefore, objects which, acting on his ſenſes, give riſe to thoſe ideas:* this would be to reaſon juſtly, and agreeable to conſtant experience; and ſo far our ſenſes do not deceive us: but they would deceive

me, or rather, I ſhould deceive myſelf, if I ſhould ſay, *I ſee certain objects, which acting, by means of the ſenſes, on my perceptive faculty, excite ſuch ideas or repreſentations, as I call human creatures; and therefore there muſt exiſt, in nature, exactly ſuch beings as my ideas repreſent them.* Such a concluſion would be falſe; as, by the ſame method of reaſoning, it would follow, that both ſounds and colours have a real and abſolute exiſtence, and that they exiſt exactly in ſuch a mode as they appear to us.

Our Author goes on, in like manner, to ſhew that the *extenſion*, the *inactivity*, the *motion* of bodies, are all equally, and nothing more than phenomena. But, as his arguments would ſuffer too much by any abſtract we can make of them, we refer the curious to the work itſelf. In juſtice, however, to that Science for which our Author is an advocate, we ſhall give our Readers the ſtate of the caſe, as he conceives it ſtands at preſent between the followers of Newton and of Leibnitz.

A Newtonian, ſays he, will declaim thus againſt the preſumption of thoſe Metaphyſicians, who, diſſatisfied with being told, that *attraction*, *repulſion*, the *vis inertiæ*, &c. are primary qualities in bodies, are farther inquiſitive after firſt principles.

How, will he ſay, do you pretend to define the ſimple idea of exiſtence? to inveſtigate the primary eſſences of things? to turn and twine them into ſuch forms, and deduce from them ſuch efforts as you pleaſe? If ever the head of a Philoſopher was turned, it muſt have been of ſuch a one as raſhly attempted to dive into the firſt principles, and inveſtigate the eſſence of things. We are happily delivered from that ſpecies of folly, and the madneſs of attempting to explain theſe profound ſecrets, which Nature takes ſo much pains to conceal. To pretend that we ſhall ever arrive at the knowlege of eſſences, is to think of an impoſſibility; and yet, without ſuch knowlege, how ſhall we come at firſt principles? You may, if you pleaſe, call our *attraction*, *repulſion*, &c. occult qualities; I, in my turn, call your *active principle*, your *moving power*, or whatever elſe you pleaſe to call it, occult alſo. Are you more capable to explain, how ſuch principle of motion is connected with the primary eſſence of things, than we to explain the cauſe of attraction or repulſion? The like objections may probably be made, by ſome, to both our ſyſtems of Philoſophy; but pray, what has your method of philoſophizing produced? Nothing but a variety of chimeras, all equally abſurd and ridiculous. In looking up to objects

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ſo far above your heads, you have neglected thoſe that lay before your feet, and have fallen headlong into a well of confuſion. On the contrary, we have contented ourſelves with the inveſtigation of matters within our reach; and, however you charge us with adopting occult qualities, ſhew me any diſcoveries you Metaphyſicians have made, equal to thoſe with which *Newton*, *Boyle*, and many other Experimentaliſts, have enriched the Science of Phyſics. What was that Science before their time? What, indeed, but a compound of idle conjectures, uſually employed in the reſolution of propoſitions not worth an explication. Was it then known, that bodies attracted each other in an inverſe ratio, as the ſquares of their diſtances? that, when impelled in a right line, at a certain diſtance from other bodies, they would deviate from their courſe, in conſequence of the mutual attraction of both, and that according to certain and immutable laws? Was it then known how to determine the direction, which would be the reſult of both forces? Was it then known how to deſcribe the rout of one body moving round another, according to thoſe laws? Was it then known how to explain the complicated motions of the planetary bodies, by their reciprocal action on each other? Did any one, before Sir Iſaac Newton, know any thing of the refrangibility of the rays of light? of their conſiſting of ſeven diſtinct colours? or of the phyſical cauſe of that beautiful phenomenon, the Rain-bow, the obvious and natural reſult of ſuch refrangibility? All theſe miraculous diſcoveries, with many others too tedious to mention, had been ſtill undiſcovered, had not our method of philoſophizing taken place, however you are pleaſed to diſparage it, by charging us with adopting occult qualities. But Newton aroſe, and the darkneſs of metaphyſical reaſoning diſappeared. Applying mathematical Science to Phyſics, he ſet himſelf to examine effects, without troubling himſelf about their cauſes; and, meaſuring the quantity or momenta of mechanical powers, without enquiring into their origin, he took the moſt certain method for phyſical improvement. Thus he pointed out the means, whereby we may arrive at what it is neceſſary for us to know; while his own ſublime diſcoveries manifeſt, as well the ſuperiority of his Philoſophy as that of his Genius. Talk no more, therefore, of enquiring after the eſſences of things, in order to diſcover their principles; nor of the neceſſity of arriving at a ſource, from whence nothing of certainty can be deduced.

In this manner, ſays our Author, might the metaphyſical Advocate for Leibnitz be addreſſed by a Newtonian; that is, one

one of thoſe real Newtonians, who, treading in the ſteps of that ſuperior Genius, doth not make all his Philoſophy conſiſt in the management of an air-pump, the playing with an electrical machine, or any other occupation equally puerile and uninſtructive; but one who, knowing the uſe and conſequence of mathematical calculation, the importance of method, and the neceſſity of ſyſtematical views, judiciouſly applies himſelf to the explication of thoſe general laws, which Nature has adopted in her operations. I leave the Reader, adds he, to determine whether ſuch Newtonians are very numerous; or whether, on a ſcrutiny, one ſhould not find a great number of them ſtrutting with borrowed plumes, and deſerving the fate of the jay in the fable.

The Advocate for Leibnitz, our Author ſuppoſes, would make the following reply.

Not to diſpute about thoſe things in which we are in fact agreed, I acknowlege with you, in the firſt place, that experiment is the moſt proper guide to phyſical diſcoveries: Leibnitz himſelf was well convinced of it, and did not neglect it. I agree, ſecondly, that the Mathematics afford a great and neceſſary help in phyſical reſearches: Of this alſo, it is clearly proved by facts that Leibnitz was fully convinced.

Thirdly, That Newton and many of his followers have happily employed thoſe means, as well as other ingenious men, who were convinced of their utility as much as he. Fourthly, That we are indebted to Newton, and ſome of his followers, for many admirable diſcoveries. And laſtly, That we owe to that great Philoſopher, in particular, that ſyſtematical regularity which he introduced into Phyſics, by adopting the plan and method of geometrical reaſoning. It is indeed this circumſtance, that more particularly places Newton in the rank of a ſuperior Genius; and that for a very good reaſon, as in his time it was the moſt important and moſt difficult taſk he could have aſpired to.

But in ſubſcribing to the great merit of Newton, muſt we therefore be blind to his errors? Muſt we ſubmit to the pretenſions of his followers? I may ſurely obſerve, in the firſt place, that if the Newtonians, contenting themſelves with inveſtigating the operation of mechanical powers, had contented themſelves alſo, with placing them in the rank of phenomena, without attributing to them an abſtract and abſolute exiſtence, there had been no difference between their method of Philoſophy and that of Leibnitz. 2dly, That if

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the Newtonians, in judging of the properties and eſtimating the force of bodies, had not taken thoſe bodies for material ſubſtance, and extenſion, impenetrability, &c. for the attributes of that ſubſtance, and founded their reaſoning on ſuch vague ſuppoſitions, they would not have been liable to the reproaches now juſtly made them for having adopted ſo great a part of the occult Philoſophy, ſo long exploded. 3dly, That if the Newtonians did not confine their Philoſophy to the art of making experiments, and eſtimating the forces of mechanic powers; or, if they had added to theſe, an enquiry into the manner in which perceptive objects act on the organs of Senſe, and the degree of certitude we may thence derive, they would not be accuſed of ſupporting a Philoſophy replete with inconſiſtency and contradiction. On the contrary, every one would be ready to give due praiſe to their extraordinary talents, in inveſtigating thoſe laws by which the phenomena are conſtantly regulated. 4thly, That if the Newtonians, on the diſcovery of any new phenomenon, had contented themſelves with deſcribing it as ſuch, and not maintained its abſolute exiſtence, as they do, for inſtance, in their ſeven primary Colours, they would not be charged with maintaining ſtill the ſame erroneous principles which formerly repreſented the colours of bodies, as having an abſolute and not a relative exiſtence.

5thly, That had theſe Philoſophers never attempted to prove geometrically the neceſſity of a *Vacuum*, the exiſtence of which may be proved metaphyſically impoſſible; had they never called that phantom a ſubſtance; had they mixed ever ſo little ontology in their reſearches; in ſhort, had they not flagrantly ſhewn that they had no true idea of either *time*, *ſpace*, or *motion*, they would never have been ſubjected to the ridicule of mere *Experimentaliſts*. A Leibnitzian might go farther. If there are defects in both our methods of philoſophizing, he might ſay, it does not thence follow, that to adopt one method we muſt abſolutely reject the other. The moſt rational concluſion is, that they are both to be improved. Now, this is what we aim at: You will not find in us that contempt for phyſical experiments as you affect for metaphyſical reſearches. We know that the perfection of any ſcience depends on the united helps of every other that may contribute thereto; and that the perfection of Phyſics requires, at once, the aſſiſtance of obſervation, experiment, calculation, method, &c. We are the firſt to aſſiſt, to co-operate with you: By a refined and metaphyſical method of reaſoning, agreeable to that which you yourſelves have admitted in Phyſics,

ſics, we are ready to lay down the proper rules you are to follow in your reſearches to inveſtigate and demonſtrate phyſical truths. Why then, and on whoſe authority, do you baniſh the ſcience of Ontology, the firſt and moſt ſublime of all others. It is a true maxim, *Nulla ars habet oſorem niſi ignorantem*; and we may boldly ſay, that if you knew ever ſo little of the importance of Metaphyſics, you would bluſh to hold it in ſo little eſteem. We are well acquainted with your Philoſophy, and in many reſpects approve it; but you are ignorant of ours, and therefore reject it.——

But, we muſt here take leave of this performance, recommending it to the ingenious Author, as his inclination and leiſure may permit, to re-conſider and digeſt what Dr. Berkley hath written on the principles of human knowlege, and to compare it with the thoughts of his favourite Leibnitz; by doing which, he may probably be enabled to oblige the world with a more extenſive and ſatisfactory treatiſe on theſe ſubjects.

MONTHLY CATALOGUE,

For JULY, 1761.

MISCELLANEOUS.

Art. 1. *Le Petit Neptune François: Or, the French coaſting Pilot.* 4to. 12s. Jeffreys.

HERE we have a deſcription of the bays, roads, rocks, ſands, land-marks, depth of water, bearings, and diſtances from place to place, with the ſetting and flowing of the tides, on the coaſt of France. Alſo, tables of latitude, longitude, &c. The work is tranſlated from the *Petit Flambeau de la Mer* of *Du Bocage*; with improvements from the *Great Neptune François*, Bellin, Belidor, &c. in which the courſes and diſtances are aſcertained, from the aſtronomical obſervations of the Royal Academy of Sciences at Paris. The whole illuſtrated with views of the different appearances of land, and 30 new charts, drawn from the large map of France, taken by triangles, by M. Caſſini de Thury, and engraved by Jefferies. This brief mention of the contents, drawn from the copious title to the book, is all the account that will be expected of a work of this kind.

Art. 2. *Eſſays on Education, by Milton, Locke, and the Authors of the Spectator, &c. To which are added Obſervations on the antient and modern Languages.* By R. Wynne, A. M. Rector of Ayot, St. Laurence, in Hertfordſhire. Octavo. 4s. Tonſon.

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The Reader has here, in one view, the thoughts of ſome of the moſt conſiderable modern Writers, on the important ſubject of Education. As to the obſervations on the antient and modern languages, they chiefly relate to pronounciation and orthography; and contain nothing that can render a particular account of them neceſſary.

MEDICAL.

Art. 3. *A Treatiſe upon the Small-Pox, and Fevers; wherein is demonſtrated the ſalutary Effects of a Medicine known by the Name of* Sexton's *Powder, for a more certain and eaſy cure of thoſe Diſtempers than has hitherto been known or practiſed. Humbly addreſſed to the Public; but, in particular, to the Preſident, &c. of the Small-Pox Hoſpital.* By J. Wheler, Surgeon. 8vo. 6d. Hope, &c.

In this triſle, oſtentatiouſly called a Treatiſe, &c. the Author, after taking ſome freedoms, not very becoming ſuch a Writer, with Dr. Mead, whom he either does not underſtand, or has deſignedly miſrepreſented; and after many crude efforts to contrive ſomething like an hypotheſis, to tally with the alleged operations of his Noſtrum, gives eleven caſes, intended to ſhew the ſuperior efficacy of this Powder, in the diſeaſes for which it ſtands recommended in the title.—The firſt of theſe caſes mentions a circumſtance, which a judicious Practitioner would not have paſſed over ſo ſlightly.—The eldeſt daughter of Mr. Savage, we are told, was ſeized with the Small-Pox, though ſhe had been inoculated three years before; and, under this ſecond infection, communicated the diſtemper to a younger ſiſter, and to a brother about ſixteen months old.

So uncommon and ſo important an incident, by raiſing groundleſs prejudices againſt the practice of inoculation; by alarming ſuch as have ſubmitted to it, and have happily gone through the diſeaſe, with apprehenſions of their being liable to a future infection; and by inſpiring unreaſonable fears of repeated admiſſions of the Small-Pox, might be productive of many inconvenient, not to ſay fatal conſequences: and therefore, ought not to have been diffuſed, but upon the moſt mature deliberation, nor till after the ſevereſt ſcrutiny into all the attendant circumſtances.

Induced by theſe conſiderations, we conceived an enquiry into the truth of this particular fact, might be of uſe to the Public; and, upon very good authority, we are enabled to declare, That the matter infuſed by the operation did not take effect; that a genuine Small-Pox was the conſequence of the ſecond infection; and farther, that the diſeaſe, in all the patients, was of the moſt favourable ſort. With reſpect to Mr. Sexton's immediate patient, nothing can be deduced from it in favour of the Powder, ſeeing the convulſions antecedent to the eruption, upon which the Adminiſtrator ſeems to reſt the merit of his medicine, long experience has ſhewn to be, however alarming, more frequently a benign than a dangerous ſymptom, eſpecially in children.

In ſome of theſe caſes the proprietor arrogates more to his medicine, than even the utmoſt extent of candour can admit. For inſtance,

ſtance, in caſe VIII. we are told of a young lady about 28 years of age, " taken very ill with the Small-Pox." ——Mr. Sexton was ſent for, " on the firſt apprehenſion of the diſorder, and *ſoon as could be wiſhed*, I," ſays the ſame Mr. Sexton, " immediately gave her my powder in a plentiful manner; the pock came out freely, and although ſhe had not the *leaſt* in *number*, they were diſtinct, and ſhe endured the whole courſe of the cure with the greateſt eaſe, and was capable, if it had been proper, to have kept up the whole time. There was here," adds the diſpenſer of the powder, " likewiſe convincing proof of the power the medicine had in *deſtroying* the *poiſonous matter*, which from the plethoric habit of body, (natural to this lady) would *moſt certainly* have been productive of miſchievous, if not fatal conſequences."

But, *moſt certainly*, Mr. Sexton here aſſumes abundantly too much: Vigorous, ſanguine habits are not the moſt unfavourable temperaments for the reception of the Small-Pox; and it is equally probable, that, after proper depletion, this Lady might have done well, with only a ſufficient quantity of milk-porrage. As to *deſtroying* the *poiſonous matter*, it ſavours ſo ſtrongly of the uſual jargon of Charletans, as to deſerve only contempt.

This exaggeration of trifles ſtrongly implies the Communicator's very moderate acquaintance with the nature and genius of the diſeaſes he undertakes to cure; and, at the ſame time, infers, that he is not to be credited, without ſome caution: Otherwiſe, ſome of theſe variolous caſes would ſeem to ſupport the pretenſions of the Powder, and might entitle it to farther experience. As to the inſtances here given of its ſucceſs in Fevers, they are ſo vaguely related that no juſt concluſion can be drawn from them; and, which is pretty extraordinary, Mr. Wheler has not furniſhed a ſingle cure of any ſort, under his own inſpection, though Mr. Sexton has been dead upwards of two years, and he, it is ſaid, has ever ſince been in poſſeſſion of the ſecret.

POETICAL.

Art. 4. *George's Coffee-houſe: A Poem.* 4to. 1s. Oſborne.

The Widow of a Coffee-houſe is the Heroine of this Poem; the motto, " Arma *Virum*que Cano." The Poem is as good as the motto is applicable.

Art. 5. *An Epiſtle to C. Churchill, Author of the Roſciad.* By R. Lloyd. 4to. 1s. Flexney.

Mr. Lloyd is very angry with Reviews; but we are ignorant on what account. What the miſchief is the matter with the man?

Art. 6. *The Murphyad: A mock Heroic Poem.* 4to. 1s. Williams.

Dull and inſipid: Meant, indeed, as abuſe upon a certain Gentleman; but in that perſonal manner, which no man of honour would write, nor any Reader of ſenſe and decency wiſh to read.

Art.

Art. 7. *Love Elegies, and other Poems.* 4to. 1s. Davies.

There is ſome ſimplicity and feeling ſhewn in theſe little Poems; and from this ſpecimen, we may reaſonably form hopes of ſomething better and more finiſhed, hereafter, from the ſame hand.

Art. 8. Threnodia Northumbrica. *A Funeral Pindaric Poem, ſacred to the Memory of the Right Hon. the Lady Elizabeth Anne Frances Percy.* By James Sheeles, of Trinity College, Cambridge. 4to. 1s. Dodſley.

Called an Ode; but from what pretence, except a ſtrange unharmonious irregularity of numbers can conſtitute one, will be difficult to determine.

Art. 9. *Truth in Rhyme; addreſſed to a certain noble Lord.* 4to. 1s. Millar.

A pretty court-compliment; in which a certain noble Lord makes almoſt as good a figure as his Majeſty. Theſe pieces are generally more *intereſting* to their Author, than to the Public.

RELIGIOUS.

Art. 10. *The Original and Reaſon of the Inſtitution of the Sabbath. In two Diſcourſes, preached at Salter's Hall, December 17th,* 1760. By Samuel Chandler, D. D. F. R. and A. S. S. 8vo. 1s. Noon.

Theſe are very ſolid, judicious diſcourſes; well ſuited to the occaſion on which they were preached, and worthy the attentive peruſal of every Reader who has a regard for religious ſubjects.

Art. 11. *A Treatiſe on the religious Education of Daughters.* By the late James Hervey, A. M. 8vo. 6d. Rivington.

Pious, prudent, and full of benevolence; ſuch as might be expected from the late Author of the celebrated Meditations. There is leſs enthuſiaſm in this little piece, and we believe it may do more good, than all the Author's other works.

Art. 12. *A Treatiſe on Chriſtian Faith, extracted and tranſlated from the Latin of Hermannus Witſius.* By the Rev. Mr. Maddan. 12mo. 6d. Dilly.

We are ſorry to ſee a man of Mr. Maddan's natural ability and real learning, ſo uſeleſsly employed. We give it the ſofteſt term of diſapprobation, when we ſay *uſeleſsly*; for we are well aware, that many of our truly pious and benevolent Readers would expect from us a more ſevere cenſure of a Writer, who aſſerts, that 'the *only* 'mean of ſalvation is *Faith*.' This may do for the church of Rome, where thoſe are damn'd who do not believe as the Church believes; but, God be praiſed! we Proteſtants are not ſo zealouſly inclined to ſend each other to the Devil, merely for difference of opinion.

Art. 13. *Sermons on Public Occaſions.* By Charles Bulkley. 8vo. 5s. Noon.

The Sermons contained in this volume were not publiſhed before ſeparately, but are now offered to the Public, for the firſt time. Several of them were preached on occaſion of the rebellion in *Scotland*; and they are all very ſenſible, judicious diſcourſes; breathe an excellent ſpirit, and are well ſuited to the occaſions on which they were preached.

Art. 14. *The Doctrine of our Lord and his Apoſtles cleared from the falſe Gloſſes and Miſrepreſentations of the Reverend Mr. William Law, in his late Dialogue between a Methodiſt and a Church-man.* 8vo. 6d. Keith.

Conſiſts of remarks upon ſeveral paſſages of Mr. *Law's Dialogue*; but the judicious Reader will learn very little from them.

Art. 15. *Diſſertations upon ſeveral paſſages of the ſacred Scriptures:* By John Ward, D. L. L. &c. 8vo. 3s. 6d. in boards. Johnſton.

This is a poſthumous work of the late truly learned and worthy Dr. Ward, Profeſſor of Rhetoric in Greſham College; and conſiſts of critical obſervations upon obſcure and dubious paſſages, both in the Old and New Teſtament: But, to ſpeak the truth, notwithſtanding our regard for the good Doctor's reputation, it muſt be confeſſed, that theſe little annotations, (as they might have been more properly entitled) do not ſeem altogether worthy of their venerable Author. Probably they were the work of his latter days, when his capacity was paſt its prime: and it is well known, that he lived to a great age. However, ſome of the criticiſms contained in this volume, are really curious; and bear lively traces of the ſolid judgment, extenſive learning, and rational piety of the Writer.

Art. 16. *Letters on the Sacred Predictions. Proper for the Conſideration of all Sorts of People, at all Times; more eſpecially, whenever in danger of public Calamities. Collected out of the Holy Scriptures. Shewing the Events, which ſome Perſons have reaſon to fear; and thoſe for which others have ground to hope.* By Theophilus Lobb, M. D. 8vo. 3s. 6d. Buckland.

Some people ſeem to have a peculiar taſte for all that appears gloomy or dreadful in Religion; and to be never better pleaſed than while they are terrifying themſelves, or others, with the diſpenſation of Divine judgments and hell flames. To Readers of this caſt, Dr. Lobb's account of the ſacred predictions will, no doubt, prove highly acceptable. Such miſtakenly pious perſons will not fail to peruſe it with that pleaſing kind of horror with which children hear and relate frightful ſtories in the nurſery.

[*The Single* Sermons *in our next.*]

THE MONTHLY REVIEW,

For AUGUST, 1761.

The modern Part of an Univerſal Hiſtory. Volumes XXIX. *and* XXX. [See Appendix to the laſt Volume of the Review.]

THE propoſals for this undertaking clearly implied, that it would not exceed twenty-five volumes; but that the Authors have been extremely miſtaken in their calculation, is evident even from the volumes which conſtitute this article: And when it is conſidered what an abundance remains to be done; how many countries are yet unviſited; that theſe yet unnoticed countries are, in general, fruitful of intereſting events; and that many of them are capable of furniſhing the intelligent Hiſtorian, with a great variety of new and important materials; it is impoſſible to determine, to what extent it may or ought to be carried. Certain it is, that in the volumes that have hitherto fallen under our inſpection, there are many unneceſſary circumſtances, many uſeleſs repetitions: they are, indeed, ſuch as were almoſt unavoidable in a work ſent to the preſs in detached pieces, and conducted, perhaps, by unconnected Writers; but they are ſuch as would have been pruned by a judicious Superviſor, had ſuch an aſſiſtant been provided for the preſent undertaking.

Our Hiſtorians ſeem, at preſent, alſo chargeable with not having complied with their obligations to the Public. For inſtance, the Iſlands in the Mediterranean Sea are paſſed over almoſt unnoticed; the dukedoms of Milan, Florence, Modena, Urbino, Mantua, Parma and Savoy are only tranſiently mentioned, in the general affairs of Italy. As little, or, to ſpeak more properly, ſcarce any attention is paid to the Swiſs Cantons, the country of the Griſons, Geneva, &c. yet all theſe are particularly ſpecified in the propoſals: and ſure-

ly, ſeveral of theſe States were ſufficiently pregnant of remarkable incidents, peculiar to themſelves, to have merited, at leaſt, a ſeparate ſection in an Univerſal Hiſtory. Whether our Authors intend to reviſit the ſouth of Europe, is not in our power to ſay; they are at preſent travelling northward, and their firſt ſtage is Germany.

After deſcribing the general limits and particular circles of Germany, our Authors take a view of its preſent conſtitution and government.—"The empire of Germany is a body, of which the Emperor is the head, and the States are members. Theſe States are divided into three claſſes; namely, the College of Electors, the College of eccleſiaſtical and ſecular Princes, and that of the Imperial Towns, which are admitted into the Diets or General Aſſemblies."

The imperial dignity continued hereditary in the deſcendents of Charlemagne, for upwards of a century.—Upon the extinction of this race of Princes, it became elective: theſe elections were originally veſted in all the Princes, States and Sovereigns in Germany; but the confuſion naturally attending ſuch numerous aſſemblies, "induced them to transfer that power to ſeven Chiefs, whom they denominated Electors; and who were afterwards confirmed as ſuch," in the year 1356, by the famous ordonnance called the *Golden Bull*. This Bull regulates as well the form of election as the power of the Electors, the number of whom have ſince been increaſed to nine, and the dignity hereditarily annexed to certain States of the empire.

The authority of the Emperors appears to have formerly been almoſt deſpotic, but ſince the reign of Frederick II. which happened about the middle of the thirteenth century, "the government is become monarchical, and partly ariſtocratical; for there are certain prerogatives which the Emperor enjoys by his ſole power and imperial authority, while, in other affairs, he muſt have recourſe to the voice, and ſollicit the conſent of the Princes and Electors, and even of all the States of the Empire, in conſequence of a ſolemn capitulation which he ſigns at his election."—In the abſence of the Emperor, the ſovereign power devolves upon the King of the Romans if there be one, and in default of both, the Elector of Bavaria, the Palatine of the Rhine, and the Elector of Saxony, as Vicars of the Empire, exerciſe, each in his reſpective extent of principality, "the ſame functions in all things, except the grand fiefs."

The

The domain and revenues poſſeſſed by the Emperor are, at preſent, far from being able to ſupport his dignity, or contribute to the ſubſiſtence of his troops. "There is not one town belonging to him as Emperor; and in caſe the Germans ſhould elect a Prince deſtitute of hereditary dominions, the city of Bamberg would be aſſigned to him as the place of his habitation; and the Biſhop, in that caſe, be obliged to retire to Villac. The Emperor's revenue conſiſts in aids, which are called Roman Months, paid by the States and Members of the Empire; in ſome other ſubſidies from the Imperial Towns, which amount to about 40,000 livres a year; in taxes of the chancery, and exactions from the Jews, diſtinguiſhed by the name of *Oblation* money."

There are three councils eſtabliſhed for diſpatching the affairs of the empire. "The firſt is the council of State, compoſed of a Preſident and four and twenty Counſellors, who are Princes or Counts of the Empire, and other conſiderable Noblemen, and ten Secretaries for expediting letters and decrees. The ſecond is that of the Finances, compoſed of two Preſidents, one Director, with fourteen Aſſeſſors, and ſix Secretaries. The third is the Imperial Council of War, conſiſting of two Preſidents, who are Generals; and ſeven Counſellors, who are Camp-marſhals, Major-generals and Colonels; with an Auditor-general, Regiſters, and Secretaries."

"The King of the Romans is he who is choſen by the Princes Electors, during the Emperor's life, to conduct the affairs of Germany in the Emperor's abſence, as Vicar-General of the Empire, and to ſucceed him on the Imperial throne at his death, without any other election or confirmation. This is an expedient uſed by the Emperor, when he wants to ſee the ſucceſſion ſecured during his own life, or is no longer in a condition to manage the reins of government."

The three Imperial Colleges were eſtabliſhed in the diet of Franckfort, in the year 1580. Of theſe the chief is that compoſed of the nine Electors, three of whom are Archbiſhops, and ſix ſecular Princes. The latter "have both an active and a paſſive voice, each having a right to chuſe and to be choſen Emperor; whereas, the eccleſiaſtical Electors can only chuſe, without having any right to be choſen. The three Archbiſhops muſt have attained the age of thirty years, before they can obtain that dignity; but the ſecular Elector is of age at eighteen.—Each of theſe ſecular Electors has a Vi-

car, who performs his office in his abſence; and theſe Vicariates are hereditary. The Eccleſiaſtics acquire their electorate in the ſame manner by which prelacies are obtained; but the Seculars acquire by collation or ſucceſſion. Collation takes place in default of male iſſue, legitimate and laic, and is ſanctioned by the Emperor; who is obliged to compleat the number of Electors, and confer the vacant place upon a German Prince. The ſucceſſion ſubſiſts conformable to the Salique law, according to the right of ſeniority, being independent of all tranſactions, teſtaments and other civil acts, which are uſed in other caſes for changing the order of ſucceſſion.

"The Electors have the right of poſſeſſing ſalt-works, and all ſorts of mines, in their own electorates; to coin gold and ſilver money; to levy the antient taxes; to acquire the greateſt fiefs, in preference to all others, and to be inveſted *gratis*; to refuſe compliance with any privilege contrary to their own; to exerciſe a ſuperior and ſovereign juriſdiction in their dominions: . . . . but the moſt characteriſing diſtinction of the Electors is their right of chuſing and depoſing the Emperor.

"The next College comprehends all the other Princes; either ſecular, as Dukes, Margraves, Landgraves, Burgraves, Counts, &c. or eccleſiaſtic, ſuch as Archbiſhops, Biſhops, Abbots, &c. that immediately hold of the empire. Thoſe who compoſe this College have right of ſitting in the Diets, or general Aſſemblies, with a deliberative and deciſive voice; and contribute to the neceſſities of the empire, according to the tax eſtabliſhed by the matricular book, or regiſter of the States."——The Princes of both orders hold immediately of the Emperor and Empire; and, in their reſpective territories, exerciſe as ample ſovereignty, as the Emperor enjoys in the empire.

"The third College is that of the Imperial Towns, which, like the other two, aſſembles apart, in order to deliberate upon the propoſals that are made for the occaſions of the empire; and the cities, which compoſe it, are called Imperial, becauſe they hold immediately of the Emperor and empire. They, as well as the other Colleges, have a right to ſit in the Diets, with a deliberative and deciſive voice; . . . and exerciſe every act of ſovereignty which is exerciſed by the Princes of the empire, in their different principalities. . . . . The number of them at preſent is fifty-eight, ſeparated into two benches in the Aſſemblies; namely, that of the Rhine, and that of Suabia.

"The

"The Imperial Diets are compoſed of theſe three Colleges, which comprehend all the eſtates, and immediate members of the empire. The Diet is convoked by the Emperor, after he has agreed with the Electors upon the neceſſity of aſſembling it, and the place proper for the ſeſſion. . . . The Emperor's propoſal being made in the general Aſſembly, the three Colleges deliberate apart upon the ſubject; then, aſſembling together, in one place, communicate their ſentiments, and concur in a reſolution, which is ſent to the Emperor; with whoſe approbation it paſſes into a law, and is received as an imperial conſtitution.

"There are two methods of adminiſtring juſtice in the empire; one is exerciſed in general, and the other in particular tribunals. All the Princes, States, and Members of the Empire, have a right to adminiſter juſtice in their own fiefs, except in particular caſes, where an appeal lies to the Imperial Chamber of Spire, or the Aulic Council. In the particular juriſdictions, they follow the laws of the empire. . . . The general tribunals are thoſe of the Imperial Chamber of Spire, and the Aulic Council of the Emperor, which exerciſe an univerſal and ſovereign juriſdiction over all the ſubjects of the empire."—The firſt is at preſent compoſed of the Elector of Triers, who is Judge, as Biſhop of Spire, of one catholic and one proteſtant Preſident, and eight catholic and ſeven proteſtant Counſellors.—The Aulic Council conſiſts of one catholic Preſident, one Vice-Chancellor, preſented by the Elector of Mentz, and nine Counſellors of each religion; who, with the Preſident, are nominated by the Emperor.

"Although the ſentences of theſe Councils are final, there are, nevertheleſs, ſome caſes, in which the parties may appeal to the Emperor, and demand a reviſion of the proceſs; particularly in thoſe cauſes, which regard the dutchies, principalities, counties, and other immediate fiefs of the empire. In both theſe tribunals the Emperor preſides as ſovereign Judge, and, when he is preſent, pronounces ſentence; and, in his abſence, he who repreſents his perſon, as Judge, has a right to wear an imperial ſceptre as a badge of his dignity.

"In Germany there are two ſorts of Nobility; one free and immediate, holding only of the Emperor and the Empire; the other mediate, which, though owning the Emperor as chief of the empire, is likewiſe ſubjected to the juriſdiction of another Prince. This laſt, though not in poſſeſſion of ſuch liberties as thoſe that are peculiar to the firſt, is

nevertheleſs very conſiderable in Germany; for there is a great number of their Gentlemen of the ſecond rank, whoſe families pretend to be as antient and illuſtrious as thoſe of the immediate Nobles, and who, in marrying, prefer the pooreſt Gentlewoman, to the richeſt Plebeian.

"The Germans of theſe days are ſaid to be laborious, ſimple, faithful, valiant, and well adapted for war; but, at the ſame time, cruel, mercenary, and addicted to pillage. They are ſtanch to the religion they embrace, ſlow in council, and truſty in their friendſhips; but withal, diſguiſed in their enmity, diſtruſtful, ſuſpicious, and more given to exceſs in eating and drinking than any other nation in the world. Heretofore, they were barbarous and groſly ignorant; but they have been civilized and poliſhed by their aſſiduous application to the ſtudy of arts and ſciences, in which they have made conſiderable progreſs; yet, their improvement is rather owing to indefatigable toil and induſtry, than to natural vivacity, genius, and penetration, in which they are counted inferior to almoſt all their neighbours. Indeed, this allegation ſeems to be juſtified by their works, which are not at all remarkable for ſpirit and imagination; but commonly compoſed of tedious citations, compiled by dint of toil and perſeverance; ſo that they have incurred the imputation of carrying their genius not in their brain, but on their back. They have, nevertheleſs, acquired ſome reputation in Philoſophy and the Belles Lettres, and made very ingenious improvements in mechanics; but their hiſtories are not much to be depended on, becauſe of their exceſſive credulity. This may have likewiſe contributed to that ſpirit of alchemy which hath engaged ſo many of their nation in ſearch of the Philoſopher's Stone. They are extremely fond of hunting; and ſo ridiculouſly vain, that every petty Prince in the empire thinks his own family better than that of the King of France. The language is a dialect of the Teutonic: Some of them profeſs the Roman Catholic, and ſome the Proteſtant religion; but all others are tolerated, for the convenience of commerce and the advantage of the country."

Upon failure of the houſe of Charlemagne, Conrade Duke of Franconia was elected to the imperial dignity, in the year 912. From this period our Authors commence their hiſtory of Germany. "After a reign of about ſeven years, Conrade perceiving his end approaching, recommended to the Princes and States of the empire, even when his own brother was preſent, Henry Duke of Saxony, [who had always been his moſt inveterate enemy] as the moſt proper perſon to ſucceed

him on the imperial throne; thus nobly ſacrificing his reſentment to the advantage of the empire."

Henry was accordingly elected, and proved himſelf altogether equal to the important truſt repoſed in him, and truly worthy of the imperial dignity. At his deceaſe, it was ſaid of him, "That the ableſt Stateſman, and the greateſt King in Europe was dead." His deſcendents enjoyed the empire for upwards of a century.

Otho, juſtly ſurnamed the Great, ſucceeded his father Henry; the ceremony of his coronation may not be diſagreeable to our Readers. After the ſeveral Princes had taken the oath of allegiance, and done homage to the Emperor, whom they promiſed to ſerve, and aſſiſt againſt all his enemies, "they accompanied him to the great church, [at Aix-la-Chapelle] where he was met by the Archbiſhop of Mentz and the Diocefan, in their pontificals, aſſiſted by other Biſhops and all the Clergy, who having ſaluted him with the uſual ceremonies, he proceeded into the middle of the church, where he ſtood in ſight of the people, to whom the Prelate addreſſed himſelf in words to this effect: 'I here preſent to you, O-'tho, Choſen of God, formerly deſtined to the empire by 'his father Henry, and now elected into that ſupreme ſta-'tion by all the Princes here aſſembled. If this election is 'agreeable to you, hold up your hands, in token of your 'approbation.' This addreſs being received with univerſal applauſe, and a thouſand acclamations, Otho was conducted to the great altar, on which the regalia were placed; when, the Archbiſhop girding on his ſword, 'Receive (ſaid he) 'that ſword, and uſe it againſt the enemies of Jeſus Chriſt, 'as well as thoſe who unworthily profeſs his name; and em-'ploy the authority and power of the empire, which God 'hath put into your hands, to confirm and preſerve the peace 'of the church.' Then, putting on the mantle of ſtate, 'Remember (continued he) with what fortitude and fideli-'ty you are obliged to maintain peace and tranquillity to the 'end of your life.' Laſtly, preſenting him with ſceptre and mace, he added, 'Warned by theſe emblems, inflict upon 'your ſubjects no other than paternal chaſtiſement; extend 'your mercy and compaſſion to the miniſters of God, to the 'widow and the orphan; and let the balm of your pity ne-'ver ceaſe to flow, that you may acquire a never-fading 'crown, both in this life and that which is to come.' After this exhortation, he was anointed by the Biſhops with the ſacred oil, and the Archbiſhop ſet the crown upon his head. Then he aſcended the throne, on which he ſat during the

ſervice; after which, he was reconducted to the palace, where he dined in public, and was ſerved by the Dukes and other Noblemen, while the Biſhops had the honour of ſitting at his own table."

Germany, at this time, was frequently invaded by its Pagan neighbours, who committed the moſt dreadful ravages wherever they came; and the interior peace of the country was frequently interrupted by the private quarrels of the Princes of the empire. The very ſingular puniſhment inflicted on the inteſtine violators of the public tranquillity, by the antient nations of the north, is exemplified in the caſe of Everhard, Duke of Franconia, who had commenced an unjuſt war againſt the Duke of Brunſwick; and, in conſequence thereof, had been guilty of ſome violent outrages. "Otho had no ſooner heard of theſe proceedings, than he aſſembled the Noblemen of his court, and bringing Everhard and his accomplices to a trial, condemned each of them to carry a dog upon his ſhoulders, from the place of his habitation as far as Magdeburgh."

But it is not intended to ſpecify the particulars of this work: The nature of our undertaking will not admit of it; nor, perhaps, would a recital of merely military exploits either greatly entertain, or intereſt the intelligent Reader. Martial atchievements, and of ſuch this hiſtory principally conſiſts, however the ſcene and the actors may be diverſified, cannot fail of becoming diſguſtful, when too frequently repeated: They are, indeed, the misfortunes of the people who are made famous by them; and humanity cannot be delighted with viewing the deſtruction of mankind. Let it then ſuffice, that we ſelect ſuch paſſages as ſeem to afford the moſt pleaſure, and the moſt information.

In the Review for laſt June, mention was made of Otho's expedition to Italy, and the conſequences of it; this expedition was undertaken at the humble petition of the Pope: In its diſtreſs the Papal See did not refuſe to make any conceſſions required of it, but having attained its plenitude of ſpiritual dominion, the moſt extravagant claims were not ſcrupled. To what an height of arrogance the Roman Pontiffs aſpired, may be conceived from the following letter, wrote by Pope Adrian IV. to the Emperor Frederic, about the year 1157.

"The Roman empire was tranſlated from the Greeks to the Germans; but the King of the Teutones was not called Emperor,

Emperor, before he was crowned by the Apoſtolic Power. Before his conſecration he was King, after it he became Emperor. Of whom then, but us, does he hold the empire? From the election of his own Princes he enjoys the name of King; from our conſecration he derives the appellations of Emperor, Auguſtus, and Cæſar; therefore, through us he governs. Recollect what hath happened of old. Zacharias promoted Charles to the imperial dignity, and gave him the name of Great; and decreed, that the King of the Germans ſhould thenceforward forever be Emperor, and Champion of the Apoſtolic Chair; that he might reduce Apulia to the dominion of the Biſhop of Rome, to whom (as well as the city itſelf,) it formerly belonged; whereas, the Emperor's is at Aix, in the foreſt of Ardenne. Whatever he hath as Emperor, he hath from us; for, as Zacharias transferred the empire from the Greeks to the Germans, ſo can we transfer it from the Germans to the Greeks. It is in our power to beſtow it upon whom we will. Beſides, we are appointed by God to rule over kingdoms and nations, that we may deſtroy, pluck up, build, plant, &c."—Thus has eccleſiaſtical inſolence preſumed to tyranniſe over the Protectors of the Church: Nor were eccleſiaſtical pretenſions without effect, for, it clearly appears, that the greater part of the calamities that befel both Emperors and the Empire, were owing to the inſolence and intrigues of the court of Rome.

Such were the diviſions and diſtreſſes of Germany, occaſioned by the practices of Rome, about the middle of the thirteenth century, that public peace and good order were entirely deſtroyed. The Clergy took arms againſt the Laity; the weak were oppreſſed by the ſtrong; and laws divine and human were diſregarded. At length, after the empire had been, as it were, without a Chief for fifteen years, the German Princes, tired of the continual ſcene of diſorder and confuſion, entreated the Archbiſhop of Mentz to convoke a Diet at Francfort. At this Diet, which was held in 1273, Rodolphus, Count of Hapſburg, was choſen Emperor: To this Prince the houſe of Auſtria is indebted for its power and grandeur. He gave early proofs of his capacity, reſolution, and fitneſs to govern. "At his coronation the Princes making ſome ſcruple of taking the accuſtomed oaths, becauſe the ſceptre was wanting, without which they could neither give nor receive the inveſtiture of their fiefs, Rodolphus took a crucifix from the altar, ſaying, 'This is the repreſentation and ſign of Him by whom we were ſaved; let us uſe it inſtead of a ſceptre.' They accordingly agreed to the expedient,

expedient, and were inveſted with their fiefs with a crucifix."

"Having thus taken poſſeſſion of the Imperial throne, his firſt care was to ſuppreſs the rapine, robberies and murders, which had ſo long prevailed with impunity: and he ſucceeded ſo well in his endeavours, that in a little time peace and ſecurity were re-eſtabliſhed." The princes who oppoſed his elevation he reduced by force of arms. In a word he triumphed over all his enemies: and "by his ſole courage and conduct, extricated the empire from miſery and confuſion, and reſtored it to the fruition of peace, policy, and riches:" nor was he forgetful of himſelf or his family; he added to his paternal domain, the duchies of Auſtria, Stiria, and Carinthia, with which he inveſted his ſon Albert. As the ceremonial of taking poſſeſſion of this duchy is very ſingular, we ſhall not ſcruple to tranſcribe it.

"Near the town of St. Voit, in a pleaſant valley, are the ruins of an old town, the name of which is not known: in the neighbourhood of theſe is a piece of marble ſet upright, and upon this ſtands a peaſant of a certain family, which has an hereditary right to take that ſtation. On his right hand is a black meagre bullock, on his left a lean mare, and all around him a crowd of peaſants and other people. Then the prince, environed by his officers, advances with the ſtandards and marks of principality. Count Goritz, who is marſhal of the court, goes firſt, with twelve ſmall ſtandards, and is followed by all the magiſtrates in their formalities, while the prince himſelf appears in the habit of a ſhepherd. He is no ſooner perceived by the peaſant on the ſtone, than he exclaims in the Sclavonian tongue, "Who is he that comes with ſuch a magnificent train?" He is anſwered, "It is the prince of the country." The peaſant aſks again, "Is he an equitable judge, zealous for the good of his country? Is he of a liberal diſpoſition? Does he deſerve to be honoured? Is he an obſerver and defender of the catholic religion?" Being anſwered in the affirmative, "I deſire to know, cries he, by what right he comes to take my place?" Then the count de Goritz exclaims, "The favour is purchaſed of thee for ſixty deniers: theſe beaſts are thine: thou ſhalt have the cloaths the prince now wears, and thy family ſhall be exempted from taxes." Then the prince approaching, receives a box on the ear from the peaſant, who exhorts him to be a good judge. So ſaying, he gives him his place, and carries off the bullock and the mare; the prince mounts the ſtone, brandiſhes his ſword, promiſes to judge equitably, goes to hear maſs,

maſs, quits his paſtoral garb for apparel more ſuitable to his quality, entertains the company, and returns to the ſtone, where he hears ſome cauſes, and receives homage for the vacant fiefs."

Rodolphus died full of years and glory in the eighteenth year of his reign. An interregnum of nine months enſued, when Adolphus of Naſſau was elected emperor; but after a reign of about ſix years was depoſed for miſconduct, and Albert the ſon of Rodolphus choſen in his room: this prince fell a victim to his own avarice: he was murdered in the year 1308.

Henry of Luxemburg ſucceeded Albert in the imperial dignity. By an intermarriage between his ſon John, and Elizabeth heireſs of Bohemia, that kingdom became the property of the houſe of Luxemburgh. This emperor ſeems to have turned his attention principally to retrieve the credit of the empire in Italy, in which he had conſiderable ſucceſs. He died after a ſhort reign of four years and upwards, with the character of "being valiant, politic, juſt, affable, and devout."

Another inter-regnum followed, which laſted near two years, and was productive of many diſorders and dangers, while at the ſame time Germany groaned under all the miſeries of plague and famine, by which whole towns were unpeopled, and provinces left in deſolation. Theſe calamities were ſtill heightened by the competitors for the empire, who were Lewis duke of Bavaria, and Frederic of Auſtria. The electors were divided, and one party declared for the former, while the other party equally ſupported the latter. Both were choſen, and both crowned by their reſpective partizans. Hence proceeded a moſt deſtructive war, which was carried on with unremitting fury for ſeveral years. At length Lewis triumphed. This prince appears to have made a wiſe and a juſt uſe of his authority, and particularly, to have been a zealous aſſerter of the independency and privileges of the empire. By the latter he incurred the reſentment of the papal ſee, which left untried no arts in their power to embroil him in diſputes with his ſubjects and neighbours. His death, which happened in 1347, was occaſioned by a fall from his horſe, as he was hunting.

The moſt remarkable tranſaction in the reign of Charles of Luxemburg, who ſucceeded Lewis, is the famous edict, called the *Golden Bull*, by which were regulated "the form and

and ceremony of the election of emperors, the number of electors, their particular functions, rights, and privileges, together with every circumſtance relating to the government of the empire." Charles ſtained the latter part of his reign with the moſt ſhameful avarice. He ſold the imperial juriſdictions in Italy, and totally neglected the affairs of the empire. He was imitated by his ſon and ſucceſſor only in the worſt parts of his character, in conſequence of which he was depoſed.

Except the introduction of Wickliffe's doctrines into Bohemia, the two next reigns afford little worth notice. Sigiſmund was elected emperor in 1411. He is ſaid to have been liberal, a patron of learned men, and well verſed himſelf in the languages. He was involved in ſeveral conteſts with his neighbours, and in more with his hereditary ſubjects. The latter were principally upon account of religion, Wickliffe's doctrines having made a very conſiderable progreſs in Bohemia; yet though he wanted neither perſonal courage nor military ſkill, he was generally unfortunate in his warlike expeditions. But what will be an eternal diſgrace to his government, is his ſuffering the violation of his ſafe-conduct granted to John Huſs, and permitting an execution ſo contrary to the law of God, of nature, and of nations. Sigiſmund, before his death, nominated his ſon-in-law, Albert duke of Auſtria, for his ſucceſſor in the kingdoms of Hungary and Bohemia. Of theſe kingdoms, together with the imperial dignity, Albert became poſſeſſed, in 1438, but died the following year. From the acceſſion of Albert, the empire has continued ever ſince in the houſe of Auſtria, unleſs we except the ſhort reign of the late elector of Bavaria.

Albert was ſucceeded in the empire by his couſin Frederic, who ſeems to have been a Prince of a contemptible character, abſolutely void of generoſity, courage and reſolution: yet by the marriage of his ſon with the heireſs of the houſe of Burgundy, he greatly increaſed the wealth and power of the Auſtrian family. During his reign, Bohemia and Hungary were terribly harraſſed by different factions, and expoſed to the ravages of the Turks; nor was the interior peace of the empire ſettled upon a ſolid baſis, it being often interrupted by diſputes among the princes.

Maximilian was called to the empire in 1493, after the death of his father. His exploits in Italy, where indeed he made but a ſorry figure, have been mentioned in our account of Guicicardini's hiſtory of that country. He was al-

ſo engaged in ſome broils with the princes of the empire, and with the neighbouring ſtates; but the moſt diſtinguiſhing occurrence of this reign, is the riſe of the reformation by Luther, which was attended with ſuch great conſequences through all Europe. By the copy of ſome letters preſerved by our authors, it appears that Maximilian had projected a ſcheme for attaining the papacy. With ſome good qualities, this prince was inconſtant, irreſolute, and ſo profuſe, by ſquandering the money which ought to have been otherways employed, that a great many of his moſt important affairs miſcarried.

The attention of Charles V. who in 1520 ſucceeded his grandfather in the Imperial throne, appears to have been chiefly engroſſed by the affairs of Italy; but of theſe matters, and of his diſputes with France, notice has been taken in former Reviews; nor indeed do they appear a neceſſary part of an hiſtory of Germany. In the empire Charles was chiefly employed in reconciling the religious conteſts occaſioned by the propagation of the doctrines of Luther: the Reformed were grown numerous and powerful, and had entered into aſſociations for their mutual defence, whereby they rendered themſelves truly formidable. Art and perſuaſion having been in vain tried to diſſolve theſe aſſociations, Charles at length had recourſe to force: much blood was waſted on this occaſion; and though the emperor gained ſome advantages, yet he thought it neceſſary to conclude the memorable treaty, known by the name of the pacification of Paſſau *.

In 1556 Charles reſigned the imperial dignity in favour of his brother Ferdinand, who tranſmitted the ſame to his ſon Maximilian, except a continuation of the religious diſputes, and ſome irruptions of the Turks upon the frontiers of the empire, their reigns afford nothing very remarkable. The latter of theſe princes had the addreſs to obtain the crowns of Hungary and Bohemia for his ſon Rodolphus, who alſo ſucceeded him as emperor. But without going farther into particulars, the remainder of this hiſtory conſiſts in a recital of theſe religious contentions, which were maintained with unremitting fury on both ſides, and which involved the empire in almoſt perpetual wars, for upwards of a century. At the ſame time, the Turks on the one ſide, and the French

* "As this treaty, ſay our authors, is conſidered by the proteſtants as the baſis of their religious liberty, *we ſhall inſert it verbatim* at the end of this hiſtory." Nevertheleſs, either our hiſtorians have forgot their promiſe, or the book-binder has omitted this tract in the volumes before us.

on

on the other, threatned the Houſe of Auſtria with deſtruction. In the mean while, the Emperors embraced every opportunity to extend their prerogatives, at the expence of the liberty of their ſubjects. Our Hiſtorians have brought down this part of their hiſtory to the year 1713; and conclude, with obſerving, that "France may, in ſome reſpects, be deemed the deliverer of the empire: had not Lewis continued the war, had he granted reaſonable terms at the peace of Utrecht, the Emperor would have always maintained his ſuperiority, and the privileges of the conſtitution would have been ſubjected to the arbitrary decrees of the houſe of Auſtria."

Theſe volumes afford a convincing proof of what was remarked in the beginning of this article; our Authors have made many unneceſſary excurſions, and needleſs repetitions. In a word, they have here furniſhed rather an hiſtory of the Emperors than of the Empire of Germany; which is the fault, indeed, of moſt Hiſtories of other nations: The Writers generally give the regal hiſtory, but ſeem totally ignorant of that of the country, or people.

A Courſe of the Belles Lettres: Or, The Principles of Literature. Tranſlated from the French of the Abbot Batteux, Profeſſor of Rhetoric in the Royal College of Navarre, at Paris. By Mr. Miller. 4 vols. 12mo. 12 s. Law, &c.

WE have more than once had the pleaſure of doing juſtice to the merit of this learned and ingenious Writer, who, in the work before us, is engaged in reſearches of a very obſcure and intricate nature. His profeſſed deſign is to eſtabliſh the fundamental principle of the polite Arts; a ſubject which many Writers of diſtinguiſhed taſte and abilities have treated with little preciſion and ſatisfaction.

The generality of mankind ſeldom judge of thoſe Arts from their own feelings. The public opinion directs their judgment; and they extol Homer and Virgil, Rubens and Raphael, &c. not becauſe they themſelves are ſenſible of their beauties, but becauſe others admire them. In ſhort, their opinion is, what Helvetius very properly calls *Eſtime ſur parole.*

But they who are themſelves ſuſceptible of thoſe impreſſions, who have what may be juſtly termed the *Eſtime ſentie*; even they, are oftener moved by a kind of inſtinct, than directed by reaſon, in their judgment. They alternately feel their minds elated with joy; or they drop the involuntary tear, as the

the pen of the Poet, or the pencil of the Painter calls forth different paſſions. Yet, ſtill they are ignorant of the true principles of thoſe Arts, which occaſion theſe alternate impreſſions, as it were by ſecret magic. They know not by what ſpring the Artiſt

> Irritat, mulcet, falſis terroribus implet,
> Ut magus.

This ſecret ſpring is what our ingenious Author has undertaken to explain; and his firſt attempt to this purpoſe was in a little piece entitled, *Les Beaux Arts reduits a un meme Principe:* but finding it neceſſary to carry his application farther, he publiſhed a ſecond piece, called, *Cours de Belles Lettres:* both which are connected in the work before us, and reduced to one uniform piece, which is divided into three parts.

In the firſt, the Abbot endeavours to ſhew, that the fundamental principle of the polite Arts is the imitation of Nature, agreeable to the taſte, that is, the imitation of beautiful Nature: and he makes a general application of this principle to Poetry, Painting, Muſic, and the Art of Geſture, or Dancing.

In the ſecond part, he applies the ſame principle to narrative Poetry, which contains the Apologue or Fable, the Paſtoral, and the Epic; to dramatic Poetry, which includes the repreſentation of the marvellous, as Opera, Tragedy, and Comedy; to Lyric Poetry, which comprehends the Ode, and its different kinds, and the Elegy as a dependent thereon: Laſtly, to Didactic Poetry, under which head are compriſed, the philoſophical, hiſtorical, and ſimple Didactic; Satire, the Epiſtle in Verſe, and the Epigram.

In the third and laſt part, Eloquence and its ſeveral kinds, Oratory, Hiſtory or Narration, and the Epiſtolary Style, are likewiſe all reduced, under proper reſtrictions, to the ſame principle. To the whole is added, by way of Appendix *, the principles of Tranſlation, taken from a compariſon of the Greek and Latin Tongues, with the French, ſo far as relates to the phraſe and conſtruction.

Our Author acknowleges himſelf indebted to Ariſtotle for the diſcovery of the Principle he eſtabliſhes; and in the proſecution of his plan, he firſt examines the nature of the Arts,

* The Tranſlation of this Appendix was publiſhed laſt year, and our Readers will find an account of it in our XXIIId volume, page 311.

ſhew-

ſhewing that the imitation of Nature is properly the common object of them all; and that they differ from each other, only in the different means they employ in the execution of their deſigns. Thus colours, ſigns, and geſtures, are the means made uſe of by Painting, Muſic and Dancing; and ſpeech by Poetry: from whence he concludes, with Cicero in his Oration for Archias, that they are united by one common link.

He then proceeds to prove, that the rules of Taſte are no other than ſo many conſequences, naturally ariſing from the principle of Imitation: for, if the Arts are eſſentially imitators of elegant Nature, it follows of courſe, that a taſte for elegant Nature muſt be the eſſential characteriſtic of a true Taſte in Arts. Laſtly, he illuſtrates theory by practice, and adds ſuch proofs as ariſe from the example and conduct of the Artiſts themſelves.

The Abbot not only diſcovers great judgment in the diſpoſition of his matter, but diſplays equal erudition, ſagacity and penetration, in the courſe of his remarks and obſervations, which are many of them original, juſt and ſtriking. He eſtabliſhes the nature of the Arts, by that of the Genius which produces them. "Genius (ſays he) is not a violent fire which hurries away the mind, and leads it at hazard. . . . It is an intelligent inſtrument, which ſearches out, and goes to the very bottom of things: its function conſiſting not in ſuppoſing what cannot, but in finding out, and inveſtigating what actually does exiſt. Thus, by Invention in Arts, we are not to underſtand the giving exiſtence to an object, but only the diſcovering ſuch object where it is, and as it is. Men of Genius have a power of creation only by being nice obſervers of Nature, as they are obſervers only to attain that power."

This obſervation, though, in our opinion juſt, ſeems to require ſome explanation; for there are many inſtances in which mankind ſeem to have a creative faculty, independent of obſervation. Several have been very happy in the deſcription of tempeſts, who never ſaw the foaming billows; many northern Poets have ſucceeded in painting eaſtern landſcapes; and even perſons born blind, have given very beautiful deſcriptions of various objects in nature. Nevertheleſs, theſe are by no means proofs of a creative faculty. The mind of man is not capable of conceiving any images, but from the impreſſions it receives in conſequence of its own obſervation, or the relation of others. Now, there are many objects

jects and ſcenes in Nature, of which we may form a clear conception from relation only. Men of Genius obſerve thoſe particular circumſtances of the narration which forcibly ſtrike their ſenſes; and afterward, by their ſuperior power of expreſſion, they heighten the deſcription. But they cannot be ſaid to create the images they deſcribe, ſince they are really objects of obſervation, though not the reſult of their own *immediate* perceptions. Thus, a blind man deſcribing the Sun, may, if he has power of language, by attending to the ſeveral properties which others deſcribe in that luminous body, give a more animated and ſtriking deſcription of its radiance, than others whoſe eyes are dazzled with its luſtre. But this is no proof of creation, but of imitation and improvement.

Having ſhewn that Genius is only an imitation of elegant Nature, our Author proceeds to the conſideration of Taſte, which he defines to be, "A ſentiment which teaches when elegant Nature has been well or ill imitated." He then traces the progreſs of Taſte from hiſtory, and ſhews that the laws of Taſte can have no other object than the imitation of beautiful Nature. Every production, he obſerves, has its particular rules, and Taſte finds them only in Nature. From hence he draws ſeveral inferences:—That there is but one general good Taſte; but, that there may be ſeveral particular ones—That as Art is profeſſedly an imitator of Nature, it is by compariſon only that we can judge of it—That a natural Taſte and a Taſte for Arts being the ſame, there is conſequently but one ſole Taſte, which extends over every thing, even Morals not excepted.—Laſtly, he inſiſts on the importance of forming the Taſte betimes, and the methods to be obſerved in doing it. His reflections on this head are too ingenious, juſt and uſeful, to be ſuppreſſed: We ſhall, therefore, preſent them to the Reader in his own words.

"Man (ſays he) can no longer be happy than while his Taſte is conformable to his Reaſon: A heart which rebels againſt the light of the underſtanding, or a mind which condemns the emotions of the heart, can only produce a kind of inteſtine war, which muſt neceſſarily poiſon every hour of life. To be able to aſſure the union of theſe two eſſential parts of the ſoul, it will be neceſſary to be as attentive to the due forming the Taſte* as the Reaſon; and, indeed, as the

* "In this place, as well as the preceding article, the word Taſte is taken in its greateſt extent, *viz.* for a ſentiment inclining us to what appears to be good, or diverting us from what appears bad: And taken in this ſenſe, it may be called Taſte in its beginning, Paſſion in its progreſs, and Madneſs or Folly in its exceſs."

latter rarely loſes her rights, always ſufficiently declaring herſelf, even though we refuſe to hear her, it therefore appears that Taſte has a right to the chief place in our attention; more eſpecially when we reflect that it is the firſt expoſed to corruption, the moſt eaſily corrupted, and when ſo, the moſt difficultly cured; and laſtly, that is has of the two, much the greateſt influence on our conduct.

"Good Taſte is an habitual love of order, and as we have already ſaid, influences the manners, as well as the ſeveral productions of genius. A ſymmetry of parts between themſelves and with the whole, are as neceſſary to the conduct of a moral action, as to a piece of painting. This love of order is a virtue in the ſoul, which extends itſelf to every object that has any connection with, or relation to us; taking the name of Taſte when concerned in things of pleaſure or amuſement, and retaining that of Virtue when it relates to the manners. One may eaſily perceive then, what effects may ariſe from a neglect of this ſentiment in thoſe of a tender age.

"Were we to judge of the taſtes and paſſions of men, not ſo much from their object, and the endeavours they uſe to attain it, as from the emotions and troubles they raiſe in our ſouls, we ſhould find that they were no more influenced by difference of ages than difference of conditions. The wrath of a private man is not in itſelf a whit leſs violent than that of a Monarch, though the outward effects reſulting from it may be leſs terrible. A father diverts himſelf with the frowardneſs, ambition, or greedineſs of his little one in his arms: theſe are but ſparks of temper in the young one, it is true, but ſuch ſparks, as nothing but the want of fuel prevents from burſting into an outrageous flame. The organs have already received the impreſſion; the bent is taken, and when, hereafter, endeavours are ſeriouſly uſed to reform and get the better of it, if we meet with an unexpected reſiſtance the fault is thrown upon Nature, which, in juſtice, ſhould be imputed to a long tolerated habitude.

"Although the Soul, aſtoniſhed and ſurpriſed to find itſelf impriſoned and confined, may, during the firſt days of life, remain in a ſtate of ſtupidity and dulneſs, it does not follow, that ſhe is not properly awake 'till ſhe begins to reaſon: On the contrary, ſhe is quickly rouſed by the calls of neceſſity; the organs ſoon inform her that they ſtand in need of her orders, and the correſpondence between Body and Soul is eſtabliſhed, by means of the reciprocal impreſſions they make upon

upon each other. From that inſtant the Soul broods in ſilence over her faculties, which in due time ſhe properly prepares, and brings into action. By the help and miniſtry of the eyes, the ears, the feeling, and the other ſenſes, ſhe aſſembles a ſet of lights and ideas, which ſerve her as proviſions for life; and as it is the Sentiment that alone preſides over and directs all theſe acquiſitions, it neceſſarily follows, that it muſt have already made very conſiderable progreſs before Reaſon has begun to exert herſelf, or even taken the firſt ſtep.

"Surely then we ſhould not be inattentive to ſuch progreſſes, ſince we ſee them ſo often repugnant to the intereſts of Reaſon, continually exciting commotions in her empire, and appearing even formidable enough to make her their ſlave, or at leaſt ſtrip her of a great part of her rights. If they are then ſo far from being indifferent, can there be no means found to keep them under proper regulation, or prevent their going greater lengths? One would imagine there were not indeed, by the little care that we ſee taken of the firſt four or five years of infancy; all the attention being then taken up with the wants of the body, without reflecting that this is the very time in which the organs take that conſiſtence, which prepares the morals, and even the talents; and that one part of the conformation of theſe organs, depends on the motions and impreſſions which come from the Soul.

"So long as the Soul exerciſes herſelf only by Sentiment, ſhe is wholly under the dominion of Taſte; ſhe takes no time to deliberate, becauſe ſhe is inſtantly determined by the preſent impreſſion. It is from the object alone that ſhe receives her laws. Since that is the caſe, it is neceſſary that in theſe times ſhe ſhould be preſented with ſuch objects only as are fitted to produce ſoft and pleaſing Sentiments; and be carefully kept from the knowledge of thoſe which ſhe could not be brought to relinquiſh, without throwing her into melancholy or impatience: And by this means might the mind of a man be formed, from its tendereſt infancy, to that habitude of good-humour and affability, which not only makes himſelf happy, but likewiſe every one concerned with him."

There is certainly a great deal of truth and propriety in theſe remarks: And we may undoubtedly attribute the greateſt part of the vices and irregularities, which occaſion the infelicity of individuals, and the diſorders of ſociety, to the little care which is taken to form the Taſte of Youth, by a rational education. Nothing can be more abſurd than to per-

plex Children, on their entrance to ſtudy, with abſtracted rules, dry maxims, and general principles of Metaphyſics, which only ſerve to diſguſt them. They ought, as our Author obſerves, to be preſented with that firſt, which appears the beſt ſuited to their age and character; which abounds the moſt with ſenſible objects; gives the moſt play and motion to the ſpirit: In a word, which promiſes leaſt trouble, and moſt ſucceſs. For, it is ſucceſs that nouriſhes Taſte, and Succeſs and Taſte together diſcover the talent.

In illuſtrating the Principle of Imitation, by applying it to the different Arts, our Author diſcovers very intimate acquaintance with the antient and modern Poets; but his criticiſms are too numerous and extenſive for abridgement. We muſt not however omit ſome very intereſting obſervations, which he makes under the head of the Drama, on the exhibition of young Performers on the Theatre of a College, with reſpect to the diſtribution of parts.

"The intention of giving young people parts to play, is with a view to their own good, and to form them betimes; and if they are now and then indulged with means of getting public applauſe, it is only to encourage them to make the better advantage of the other leſſons that are given them.

"But Maſters have not always this ſalutary end in view, in their diſtribution of the parts. They are deſirous of acquiring ſome honour by the execution of the piece, and caſt the parts with that intention. For this reaſon they pitch upon ſuch, as they think are moſt likely to do the parts well, and ſeem to be naturally diſpoſed to ſhine in particular characters: Now, this often fixes a Child in a fault, nay ſometimes a vice, for its whole life to come.

"For example, ſuppoſe a young lad to have ſomething of the *petit Maitre*, the Coxcomb, in him; he will be pitched upon to play the Marquefs or the Fop. Another of a lazy and indolent diſpoſition; he ſhall be caſt for a character of the ſame ſtamp. Another fierce, haughty, and revengeful; they will give him Atreus or Zanga. And, in like manner, as they meet with the Liar or the Obdurate, the Rake or the Boor: So that theſe vices and defects, which ought to be corrected in the education of Youth, are, by this means, in a manner grafted into their very characters. There is doubtleſs a great advantage to be derived from diſtributing virtuous characters in this manner. A generous diſpoſition is yet more enobled by playing an Auguſtus, a Tamerlane, a Horace, and a Brutus. A character naturally mild and humane, grows ſtill

ſtill more perfectly ſo in a Philintus or a Bevil. And it will be the ſame in the other characters of this ſtamp. From whence I conclude, that vicious characters ſhould be given to ſuch only as are already ſufficiently ſtrengthened in virtue, and not to be led away by the impreſſion of vice; and thoſe which are virtuous, to ſuch, who having a rebellious diſpoſition, ſtand in need of receiving a new bent, and repairing in ſome meaſure the natural defects in their own character.

"And what will be the conſequence of ſuch a diſtribution? Why, a Play performed by Children, ſo little fit for their parts, will be played bad enough. Doubtleſs it may be bad for the Spectators, but it is an advantage to the Actors; and was the diſtribution to be made in a different manner, the pleaſure the Spectator would then receive, might prove an irreparable injury to the young Actor."

Theſe remarks are extremely juſt; and, in our opinion, there is no one good end which can be anſwered by the repreſentation of Plays, which may not be equally attained by the practice of making public Declamations. By means of theſe, young Orators may be taught to wear off that awkward baſhfulneſs which often attends Youth, and be accuſtomed to deliver themſelves with freedom and grace before a numerous audience. They may likewiſe, by this means, be taught the ſeveral modulations of tone, and the various geſtures, which are ſuited to expreſs different paſſions. In ſhort, all the good purpoſes may be attained, without riſking any of the inconveniencies attending the repreſentation of Plays.

In treating of Oratory, our Author makes many judicious reflections. In the diſpoſition of the thoughts and expreſſions, he obſerves, there are two ends only to be had in view, *viz.* to give them more beauty or greater ſtrength: for that diſpoſition which produces ſimple clearneſs only, is rather logical and grammatical than oratorial. "There is, by Nature, a grace attached to whatever is performed with eaſe; and it being the privilege of ſtrength to do every thing without trouble, it ſeldom happens that gracefulneſs and ſtrength are found ſeparate. The vigorous Athlet is maſter of all his motions: He regulates and meaſures the time neceſſary to each, and by that means aſſures their direction. Let us examine whatever has youth, and we ſhall find it full of gracefulneſs, becauſe it is in the flower of its ſtrength."

Here, however, we cannot agree with the Abbot, and his remark ſeems to be falſified by common obſervation. We

readily admit, that a certain degree of ſtrength is neceſſary to grace; but that whatever is in the flower of its ſtrength is full of gracefulneſs, we may ſafely deny, for, in truth, we often find them ſeparate. The brawny clown does not move with grace, though in the full vigour of his ſtrength; and it is obſervable, in general, that thoſe animals which have moſt ſtrength, move with leaſt eaſe and grace. The Ox does not run with the eaſe and grace of the Greyhound; neither does the robuſt and muſcular Ruſtic move with the gracefulneſs of the poliſhed though enervated Courtier.

Our Author continues to exemplify the ſeveral rules of Oratory, and reduces them, as he proceeds, to the Principle of Imitation. Among others, he treats of Oratorial Harmony, which, as he juſtly obſerves, conſiſts of two points: 1. The agreement and relation of ſounds, ſyllables and words, with the objects they expreſs. 2. The agreement of the ſtyle with the ſubject.

"Sounds are, from their nature and duration, and without the aſſiſtance of words to expreſs them by, capable of furniſhing Mankind with a ſort of inarticulate language, by which they might expreſs, to a certain point, a certain number of things. This is proved as follows.

"If men had no other means than that of geſtures to communicate their ideas to each other, they would imitate, as near as poſſible, the figure and motion of the object they meant to repreſent. They would raiſe their hands to denote heaven; they would point downwards to ſignify any place beneath them; they would deſcribe, by imitation, the running of an horſe, or the falling of a tree. But ſuppoſing, that in the room of geſture they were only poſſeſſed of voice, and knew no more of language than juſt the firſt combinations of thoſe elements which have been elſewhere deſcribed as common to all Men in general; is it to be thought that they would not find the means of ſpeaking to each other by theſe ſounds? Upon any urgent neceſſity the organ of the voice would be exerted in its utmoſt force; and give forth lively, piercing, dull, rapid, ſlow, rowling or furious ſounds; each of them expreſſed by the different impreſſions they received, as they paſſed through the throat or larynx, over the tongue, between the teeth, or from the lips, and all in conformity to the qualities of the object they intended to denote.

"And this kind of language is not merely imaginary, ſince it is found in a great part in infants, who frequently employ imitative ſounds to expreſs thoſe objects whoſe names they

have not yet learned; and in theatrical declamation, there is ſcarce a ſcene in which we do not find many things expreſſed wholly by the particular tone of voice, and imitative ſounds.

"These ſounds of imitation are found in all languages; they are indeed the very baſis and foundation of them, and the firſt principle from which words have their origin. Every language furniſhes us with a number of theſe terms. Muſical Imitation firſt lays hold on ſuch objects as make a noiſe, becauſe nothing is more eaſy than to imitate ſound by ſound; then it proceeds to thoſe which have a motion, becauſe ſounds moving after their manner, have in that manner a power of expreſſing the motion of its object. Nor are forms or colours exempt from this Muſical Imitation, though they appear to yield little or no ſubject for it, yet has the Imagination found a ſort of analogy, or relation, between theſe and the grave, the ſharp, the long, the ſlow, the ſwift, the ſoft, the harſh, the light, the heavy, the great, the ſmall, motion and reſt, &c. Joy expands, fear contracts, hope elevates, grief depreſſes; blue is ſoft; red, lively; green, gay. So that by this means, and by the help of Imagination, which is very ready to lend its aſſiſtance in ſuch caſes, almoſt all Nature has been, more or leſs, ſubjected to imitation, and repreſented by ſounds. From all which I conclude, that the firſt principle in Harmony is to make uſe of ſuch words or phraſes, as from their ſoftneſs or harſhneſs, ſlowneſs or ſwiftneſs, carry with them that imitative expreſſion that is found in ſounds.

"The greateſt Poets in all ages have made this a rule: Homer and Virgil have obſerved it through the whole of their writings. If a Wreſtler is deſcribed, the verſes raiſe, bow, twiſt, preſent, claſh, precipitate, ſtand firm or fly off, in imitation of the perſons whoſe ſeveral motions they are to repreſent.

"Is a monſter to be painted with a thouſand throats wide gaping to devour?

> Quinquaginta atris immanis hiatibus hydra,
> Intùs habet ſedem.

"Or cries loſt in air, and the rattling of chains to be deſcribed?

> Hinc exaudiri gemitus, et ſæva ſonare
> Verbera: tum ſtridor ferri, tractæque catenæ.

"Let me aſk any one who has an ear, if he does not find in theſe lines, that inarticulate and natural language, of which we have been ſpeaking.

"The writings of Racine and Deſpreaux among the French, and of Pope with the Engliſh, every where abound with inſtances of this kind; and make the ſound an echo to the ſenſe."

Theſe obſervations are extremely acute and ingenious. Nevertheleſs, we are of opinion, with reſpect to ſounds of of Imitation, that we are apt to extol the Poets for beauties which are often the reſult of chance or neceſſity, rather than of choice and deſign; and conſequently, in ſome degree, praiſe them for merit not their own. If we enter into a nice ſcrutiny of the moſt famous lines, wherein the ſound is an echo to the ſenſe, we may probably find that the words are rather dictated by Neceſſity, than uſed in conſequence of ſelection. To inſtance this in the following celebrated lines of Mr. Pope.

> But when loud billows laſh the ſounding ſhore,
> The hoarſe rough verſe ſhould like the torrent roar.

Perhaps it would be difficult, if not impoſſible, in our language, to expreſs theſe ideas by any words of which the ſound is *not* an echo to the ſenſe. Sounds deſcriptive of the object neceſſarily preſent themſelves: And the ſame may be ſaid of other languages. Thus, in the Latin lines above-quoted, *Hinc exaudiri gemitus*, &c. it would not have been eaſy for the Poet, in deſcribing the laſhing of whips and the rattling of chains, to have found words of which the ſounds were not imitative*. Words themſelves are but compleater ſounds; and it is natural to ſuppoſe, that at the firſt formation of language, all nations adopted ſuch as were moſt imitative of the objects they meant to deſcribe. Nevertheleſs, it muſt be acknowleged, that we are, in ſome degree, indebted to the Poet for the ſtriking effect reſulting from theſe deſcriptions: for, however the words may be expreſſive of the objects, yet they acquire additional force and beauty from a judicious arrangement, of which the merit is due ſolely to the Poet. But, upon the whole, we are of opinion, that it is much eaſier to make the ſounds and words agree with the object, than to form the agreement of the ſtyle with the ſubject.

b With regard to ſtyle, our Author makes ſome very juſt and to ingenious obſervations. Among others, he takes notice, that there is a difference between a ſublime ſtyle, and what is

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it is fo Here, however, it may not be improper to obſerve, that the imitative *groans* in Engliſh, is much more deſcriptive of the idea than the Latin. *Gemitus* and *ſuſpirium* do very well to expreſs do not deſcribe *groans*,

called

called *the ſublime*. By the latter, we underſtand whatever ſuddenly raiſes, tranſports, agitates, or impreſſes the ſoul. This is a ſudden flaſh. The ſublime ſtile, on the contrary, may be maintained for a length of time. It conſiſts in an elevated tone, a noble and majeſtic pace.

I've ſeen the wicked man on earth ador'd,
Up tow'ring, like the cedar, to the ſkies,
With front audacious and inſulting pride,
Seem the Almighty's vengeful bolt to wield;
While at his feet, in proſtrate terror, lay
His vanquiſh'd foes. Thus flouriſh'd he awhile;
I did but paſs, and lo! he was no more.

The firſt five of theſe verſes are in the ſublime ſtyle; the laſt is the *ſublime*, without being in a ſublime ſtyle.

Our Author proceeds to give directions for forming a ſtyle. But on this head, for want of proper references and exceptions, we meet with ſome paſſages, which are ſeemingly inconſiſtent with the preceding precepts. Thus, ſpeaking of brevity, one eſſential to ſimplicity of ſtyle, he aſks, "When we can convey an idea with leſs pain and time, where is the uſe of multiplicity of words to expreſs the ſame thought?" To this we find a very proper anſwer given by himſelf, where he ſays, "An important thought, when it paſſes like a flaſh of lightning, is ſcarcely perceived, before 'tis gone; and if it is repeated in an inartificial manner, it loſes all the merit of novelty. What is to be done in this caſe? It muſt be preſented ſeveral times, and each time with different ornaments, ſo that the ſoul being amuſed with this piece of deceit, ſtops with pleaſure at the ſame object, and takes all the impreſſion that we propoſe to give her.

He quoi! Vous ne ferez nulle diſtinction
Entre l'hipocriſie et la dévotion?
Vous les voulez traiter d'un ſemblable langage?
Et rendre même honneur au maſque qu' au viſage?
Egaler l'artifice à la ſincérité
Confondre l'apparence avec la vérité
Eſtimer le Fantome autant que la perſonne
Et la fauſſe monnoie á l'égal de la bonne?

MOLIERE.

No degree of inattention can hold out againſt a thought ſo obſtinately bent upon returning: It muſt make its way into the mind, and fix itſelf there in ſpite of all reſiſtance.

Here we find a very good reaſon for a multiplicity of words to expreſs the ſame thought: and whenever general precepts are

are eſtabliſhed, in a work of this nice and critical nature, it is proper to refer to particular exceptions, otherwiſe the haſty Reader is perplexed and confuſed. In general, however, the Writer has been extremely accurate; and the Republic of Letters is much beholden to him for the lights he has thrown on this intricate ſubject: And, though rules and obſervations of this kind cannot form, yet they will greatly aſſiſt a Genius. Men of fine natural taſte and delicate ſenſations will, it is true, be ſuſceptible of agreeable impreſſions, when they contemplate the polite Arts; but, when they have ſtudied the rules, and are able to comprehend the principles of thoſe Arts, their impreſſions will be infinitely more ſtrong and lively, and they will perceive a number of nicer beauties which would otherwiſe paſs unobſerved.

As to the Tranſlation, great allowance, no doubt, is to be made for a work of this length, and of ſuch an abſtruſe and critical nature. We are bound in juſtice, however, to obſerve, that in many places it is quaint and inelegant. We are told, that "Dryden *enacted* a kind of mechanical verſification;" that the men whom Pope expoſed were "*emphatically* contemptible." But, upon the whole, the diction is correct and perſpicuous; and the Engliſh Reader is greatly indebted to the Tranſlator, for having judiciouſly ſelected examples in each different branch of writing, from our moſt celebrated Engliſh Authors, in the ſame manner as the Abbot Batteux has done from thoſe of his nation.

The Life and extraordinary Adventures of the Chevalier John Taylor, written from authentic Materials, and publiſhed by his Son, John Taylor, Oculiſt. 12mo, 2 Volumes, 6s. Cooper.

WE are ſurprized to find the name of the Chevalier Taylor's Son, affixed to this ſtrange performance; in which the Father is repreſented as an egregious coxcomb, a moſt diſſolute man, and a vile pretender to the art for which he has been ſo highly celebrated—by himſelf. The book is undoubtedly a venal performance, but from what materials it is compiled, we are at a loſs to ſay, notwithſtanding the aſſertion of the title page: for, ſurely, a ſon could not ſo groſly, and ſo openly too, traduce the character of a parent! Beſide, the work for the moſt part, has all the appearance of a romance; even allowing for the Chevalier's extraordinary life and character.

A Letter from Mr. (or Dr.) Taylor, is prefixed to this account of his life, of which the following is a copy.

" My Son,

If you ſhould unguardedly have ſuffered your name at the head of a work, which muſt make us all contemptible, this muſt be printed in it as the beſt apology for yourſelf and father.

To the Printer.

" My dear and only ſon, having reſpectfully repreſented to me, that he has compoſed a work, intitled, *My Life and Adventures*, and requires my conſent for its publication, notwithſtanding I am as yet a ſtranger to the compoſition, and conſequently can be no judge of its merit, I am ſo well perſuaded, that my ſon is every way incapable of ſaying ought of his father, but what muſt redound to his honour and reputation; and ſo perfectly convinced of the goodneſs of his heart, that it does not ſeem poſſible I ſhould err in my judgment, by giving my conſent to the publication of the ſaid work. And as I have long been employed in writing my own life and adventures, which will with all expedition be publiſhed, 'twill be hereafter left with all due attention to the candid Reader, whether the life of the father written by the ſon, or the life of the father written by himſelf, beſt deſerves approbation.

Oxford, Jan. 10, 1761.

The Chevalier *Taylor*, Opthalmiater, Pontifical, Imperial, and Royal."

To this the following is added by the ſon.

" The above is a true copy of the letter my father ſent me. All the anſwer I can make to the bills he ſends about the town and country, is, that I have maintained my mother theſe eight years, and do at this preſent time; and that, two years ſince, I was concerned in his affairs, for which I have paid near 200 *l.*

Hatton-Garden, As witneſs my hand,
May 25, 1761. JOHN TAYLOR, Oculiſt.

To the above we ſhall add a ſhort copy of another paper, ſtill more ſtrange than either of the foregoing: the original was ſent by the poſt to our bookſeller, and is addreſſed

To the Publiſher.

" Finding in ſome late papers advertiſed, a ſcandalous libel, called *The Hiſtory of my Life*, a compoſition of vile and idle lies—A jumble of tales without form—truth,—or excellence

lence in fable *—written by an illiterate wretch—a base indigent and contemptible scribler—must earnestly intreat that the Public may be informed, that as I have been long writing the history of my *Own Adventures*, now near finished, and of which some account has been already given in the Chronicles of the London and Lloyd's Paper of the 6th and 7th instant †, and the Curious may be more particularly informed in an abridgment in the hands of Mr. Dodsley and other booksellers.——Will never permit the abominable produce of a weak, wicked, and distempered brain to appear with impunity in my name.

"What made this audacious attempt infinitely the more horrid is, not only that the execrable author says, by *Authentic Memairs*, when every man of common sense must know that 'tis impossible that *Memoirs* could be had of my travels but from myself.—But the author of this infamous undertaking has even dared to mention my only son's name, as consenting to the publication of so false and despicable a production.—As if any could suppose that a son of mine would be so extravagantly impious and wicked, and above all would discover so great a want of understanding as to agree to an act that must inevitably end in his own and family's destruction, and stamp infamy on himself and his posterity for ever.—I shall only add, that if contrary to my present belief, it should hereafter appear that my son has in any manner been an accomplice in so dreadful a deed, he can never hope for pardon neither from his father or the public.

The Chev. J. TAYLOR,
Opthalmiater Pontifical, Imperial and Royal.

"The Chevalier will shortly make London his future residence, of which all who complain of any distempered eyes, are desired to take notice—when the poor, as in former times in London, and as in all other parts of the world, may every morning have his charitable assistance for their cure, and shall be furnished with all necessaries for that desirable end, without expence.

"*N. B.* When the author or printer of the abovementioned detestable libel shall be discovered, they must attend immediately a formal prosecution; besides the remarks that will be published on the horror of their guilt."

* This is no unfair character of the work, though apparently dictated by the keenest resentment.

† No date to this paper.

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Leaving our Readers to their own reflections upon theſe curious advertiſements, (in which, after all, there may poſſibly be ſome colluſive dealing, in order to impoſe upon the public) we ſhall conclude this article with a tranſcript of the Iriſh prieſt's ſermon at Saliſbury, from the 2d volume, which is conceived in the true Brogueanier ſtrain; and if not genuine, is at leaſt humorous; which is ſaying enough for the author.

" Father Phelim O Compſty, for that was his name, having mounted the roſtrum, and croſſed himſelf in due form, took notice, with great ſeeming humility, that this was the firſt time he had the honour and happineſs to addreſs himſelf, from the pulpit, to his beloved aſſembly of catholics.

" He was ſorry to ſmuggle out his benedictions and his doctrine to them like contraband goods, as the people run brandy and tobacco in Ireland, at the riſque of their necks. But, ſays he, St. Patrick himſelf was perſecuted for the truth, and ſtolen waters are ſweet.

" Ah, ah, my beloved, I cannot but weep, when I'll think of that unfortunate Hill of Croſh, a keel near Kells in Ireland, where I'll uſe to ſhilebrate maſs for thoſe nagures formerly; thoſe nagures will not allow me a houſe over my head, nor a pulpit for put my foots in; but the craws and the fowls of the valey coming ſiteing, ſiteing down upon myſelf, and my books in it.

" *Victoria! Victoria!* My beloved, I have gained the victory over the world, the fleſh, and the devil, and theſe nagures.

" Here ſome unruly woman began to titter, and aſk queſtions.

" Upon which Father Phelim rebuked them with great wrath, and ſaid aloud, that Lotiſhe's wife was turned to a pillar of ſhalte, for one look about—Quara, for why? Urroo, becauſe, ſays he, ſhe was curioſhity, like the reſt of her ſhorte; and after a pauſe he went on.

" The tix for this day, he being Eaſter-Monday, is write in the ten and twenty chapter of the holy goſpel according to St. *Shobe*, in the eleven and forty verſes, you'll found um this way: *He's pour me out like water*, ſays he, *and he's cruttle me like ſheeſes. He's pour me out like water*, ſays he, *and he's cruttle me like cheeſes*,

" My

" My beloved, I muſt remember you, by way of expla-nation upon my tix, that there is three ſeveral ſorts of ſheezes, for be conſhider here is,

" *Firſt* and foremoſt, There is your crame ſheeſe, that is one. Oh that is a very fine ſheeſe. Your crame ſheeſe will contain in himſelf the quinteſſence of all ſheeſes; for af you'll hold him with the fire, he'll melt in grace, and he'll riſe in glory. By the crame ſheeſe, is as much as to ſhay, the holy Roman-Catholic church.

" *Shecondly*, There is your new milk ſheeſe. It is no very bad ſheeſe. It is the beſt of the bad ſheeſes. For af you'll hold him with the fire, he'll melt in grace, but he will not riſe in glory. Ah, no, he will not riſe in glory. By the new milk ſheeſe, is as much as to ſhay, the ſhurch of England, or that way.

" *Tirdly* and laſtly, There is your ſkim milk ſheeze. Ah, that is a very bad ſheeſe. It is the worſt of the bad ſheeſes. For af you'll hold him with the fire, he'll neither melt in grace, nor riſe in glory. Ah, it is the milk of theſe wicked black goats, that ſhall ſtand at the left hand at the day of judgment. By the ſkim milk ſheeſe, is as much as to ſhay, the blue preſbyterian in the north of Ireland.

" But the perſon that we will commemorate this day, is now of theſe three ſheveral ſhorts of ſheeſes. Arrah no, he is the true Mullahane, which aboye them all is the beſt. Quara for why? Urroo, becauſe he's make of cruds, as you'll found him in the tix——He's pour me out, ſays he, like water, and he's cruttle me like cheeſes.

" When St. Anthony of Padua was travelling with his foots upon the ſhips of the ſea, the little fiſhes will peep their heads up out of the water, to heard St. Anthony of Padua preach. But the heretics is worſe than the fiſhes, my beloved. They will not liſten to the voice of their catholic mother, when ſhe cries out, Whil al illo, and claps her hands, to bring them home again. Urroo, no, they will ſpit in her face, like wicked children as they are, and kick the poor old matron out of doors. But the catholic ſhurch, my beloved, is like a common mile bog, the more you'll ſhit upon her, the faſter ſhe'll grow,

" Now the proteſtants, that is to ſhay, the heretics, whoſe religion did begin with Luther and Calvin, they'll ſhay, that we ſhould not worſhip angels, nor their ſhaints, nor their ſhaint's pectures. And to prove their aſhirſhon, they'll brought you a tix out of one Exodus, where he'll write, Love God

God alone—Dher * Dhey it is there ſure enough. But what will we ſay in anſwer to that again? He's write in the holy goſpel according to St. Tobit — Love me, ſays he, and love my dog. As naff he did ſay, Love God, love his angels; love his angels, love his ſhaints; love his ſhaints, love his ſhaints pectures, as you'll found him in the tix—*He's pour me out like water*, ſays he, *and he's cruttle me like ſheeſes.*

"And now, having ſufficiently proved what I was about, I cannot but commiſerate the caſe of the poor catholics. Juſt we were going to gain our own, and prince Charles was bringing the heretics all over to the holy mother ſhurch, the duke of Cumberland—augh bad luck to his breed; God confound his body and ſhoul, what buſineſs had he to Scotland? though, by Jeſus, he's a brave ſoldier too. But what fraids upon we? the pope he'll pray for us, prince Charles will relieve us, and his grace the duke of Tyrconnel he'll fight for us.

"Judas Mac Awee was a ſtout warrior. So was Sheſar and Alexander the Great. But, I vow to God, there was none of them all to be compare with his Grace the Duke of Tyrconnel. Ah ey yeyeh †, yonder he ſhits, God give your grace thereon to look.

"How my heart bounces againſt my ribs with joy, my dear little cluſter of catholics, to find us all here together. The beſt part of you are the plants of my own rearing, in a backward climate and a barren ſoil, where the north-eaſt wind blows all the year, blaſting the catholic bloſſoms. But the holy Virgin, through means of her pious daughters, has raiſed up a ſhelter here, at Saliſbury hot beds. And where I Father Phelim O Compſty, though unworthy, with the ſweat of my brow, and the work of all that is manly in me, or without the toiling with mind and body night and day, to cultivate, refreſh, and multiply thoſe orthodox trees, that will, one time or other, I hope, help to wainſcot the New-Jeruſalem.

"Thanks to your aid, my beautiful daughters, through which I can do much. You feel, with a correſponding pleaſure, the labour and ſucceſs of my frequent and fertile endeavours. The progreſs is precious to you; and you meet my miſſion with all the energy and warmth that my heart could wiſh. You are my fellow-labourers in the church's vineyard. Your watering-pots refreſh the roots, and give

* By God. † Oh my God!

growth

growth to the branches. Your eyes are the ſuns that ripen, and your hands directeth the ſhooting out of theſe Catholic Saplins. My zeal works with you, as did of old the ſons of God in the daughters of men, and ſhall bring forth giants in the faith.

"Take then, my ſweet apoſtles, my ſiſters in the Lord, my help-mates in the good work; take then my bodily thanks, and my ſpiritual benediction. The whole man is yours, and all his faculties; every inch of him your own; and you deſerve him all. Look round you, with triumph, behold the harveſt you have gathered, the ſheaves you have bound with the ligaments of love, to fill up the church's granary, and preſerve the orthodox ſeed for generations to come.

"Oh, you angels in petticoats, words are too little to tell you how I love you. The largeſt meaſure of my deeds fall far ſhort of the feel I fain would give you of my infinite gratitude.

"But breakfaſt now is ready. So wiſhing you all a good appetite, and that you may get ſafe home without the heretics notice. For, by my ſhoul, this Whig wind will ſoon brought a ſhower. And now the bill hook he's lay with the arſe of the oak; and where the tree will fall, there he'll ſtand. And if Death will come, and ſhoot you through the lever, your gall will broke, and your gone for ever: Which that you may all be, *Pater noſter*, *Ave Maria*, &c. &c."

Eſſay on the Art of War: In which the general Principles of all the Operations of War in the Field are fully explained. The whole collected from the Opinions of the beſt Authors. 8vo. 7s. Millar.

THE Editor of this work modeſtly diſclaims the title of Author, and ingenuouſly acknowleges his performance to be a mere compilation: He ſays, and very truly, that he has taken the opinions of the beſt Writers on the Art of War; but, that "he has avoided their particular ſyſtems, and endeavoured to deal with theſe Authors, as the Romans did with their enemies—borrowed from them what is uſeful, and left them their prejudices."——His apology for any imperfections of ſtyle is equally candid and manly.

"He is afraid that a long reſidence abroad, where, either for converſation or ſtudy, he had had more occaſion to uſe a foreign

foreign language than his own, may have had too much influence on his ſtyle, in which he has even leſs endeavoured to pleaſe the ear than to perſuade the heart. He can, however, aſſure the Reader, that if Love for his Country, Zeal for the Service, if Honour, if Virtue, had a particular ſtyle, it is *that* the Author would have choſen. But a military Man is, perhaps, eloquent enough, when he renders his ideas clearly: and the Author's wiſh is, that an Officer underſtands, without being obliged to ſtudy him."

Our ingenious Compiler has evinced an intimacy as well with the beſt antient as modern Writers on his ſubject. His account of the Greek and Roman Tactics is conciſe but diſtinct; thoſe in preſent practice are deſcribed explicitly and at length. After a few general reflections on Honour, Valour, and War, he levies, arms, and diſciplines his Troops; he points out the reſpective qualifications and duties of the ſeveral Officers, from the Commander in Chief down to the moſt inferior Subaltern: He next conducts his army into the field, where he explains the principles upon which the general military operations, which may occur in the campaign, are founded, the various diſpoſitions requiſite to different ſituations, and the moſt approved methods of defence and attack, under a diverſity of circumſtances.

Theſe matters are branched out into forty-two different heads, to each of which is appropriated a ſeparate chapter, and ſome of theſe chapters are ſub-divided into ſeveral ſections; the whole employing near ſix hundred honeſtly printed pages. As our limits will not permit us to deſcend to particulars, we ſhall, by way of ſpecimen, inſert one chapter, which, ſeeing our Compiler has agreeably exemplified his precepts, may poſſibly prove not unentertaining to more than mere military Readers.

Of Discipline *and* Punishments.

"Diſcipline is, in general, a regulated manner of life, according to the laws of each profeſſion: But military Diſcipline conſiſts properly in maintaining good order and policy, without which the moſt beautiful body of troops would become a band of robbers and aſſaſſins.

"Military Diſcipline comprehends, 1ſt, The regularity of manners of thoſe who follow the profeſſion of war. 2dly, The perfect obedience of the Inferior to the Superior, relatively to each rank. 3dly, The vigilance of the Chiefs, in

executing the ordonnances of the Prince, againſt military crimes and delicts. 4thly, The chaſtiſement with which thoſe who are faulty are puniſhed.

" I. It is an error as ridiculous as ruinous, to believe, that military men have more liberty than others to violate the laws of religion and virtue. Honour is the reſult of the conſtant practice of virtuous actions, and no vice can do honour to him who abandons himſelf to it.

" A good Soldier muſt neceſſarily have more virtue than other men: He muſt have leſs weakneſs and more courage; He muſt not fear death, and therefore ought to be well aſſured of the goodneſs of his life: He ought to be juſt, humane, charitable, complaiſant, modeſt, honeſt, moderate, and temperate.

" Vice of every kind is not only contrary to the ſentiments of honour, but even to that valour which ought to diſtinguiſh a Soldier. Luxury, wine, women, weaken the mind, ruin the body, and ſoften the courage: If the mind loſes its vivacity, and the body its vigour, if we become tender and delicate, where ſhall we find the Soldier or the great Captain?

" An Officer ought not to wear rich cloaths: This magnificence has coſt the life of many a General.

" Neatneſs and decency is preferable to the affected taſte of many of our young people; and it is much better to reſemble the old Macedonians, whoſe good mien was brightened by the luſtre of their arms.

" The King of Pruſſia obliges all the Officers of his troops, without diſtinction, conſtantly to wear their uniform, by which he fulfils two eſſential objects; the one prevents all occaſion of luxury and expence to the Officer; the other tends to procure him conſideration and reſpect, by giving him this perpetual means of diſtinction, in a country where the military are in the higheſt eſteem.

" The Diſcipline of the Duke of Alva was moſt rigorous, and he baniſhed luxury and effeminacy from his army: He accuſtomed them to paſs indifferently the night or the day under arms; he taught them to content themſelves with little, and to diſpoſe of all their uſeleſs equipages; he ordered all the gaming tables to be burned, and forbid play under high penalties. Luxury and debauchery had at this time corrupted the Spaniſh Nobility, who wanted to carry with them, to

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the expedition againſt Algiers, ſuperb equipages and numerous retinues, which magnificence diſpleaſed the Duke of Alva: He therefore ordered them to ſend back their equipages, and to keep only what was abſolutely neceſſary. Some of them, who were of the very firſt quality, refuſed to obey, and he put them under arreſt; telling them, at the ſame time, they might return with their equipages, if they would not ſubmit to the rules of military Diſcipline.

"Nothing more ſimple, more plain, than the train and equipages of the great Turenne, and the greateſt ſobriety at his table, where nothing but the common wine of the country was drank. The Duke of Lorraine, the Mareſchal de Catinat, and other great men, lived in the ſame manner: An attention to ſhine by a fooliſh expence, and the care of ordering feaſts and repaſts, were things which appeared to them too puerile to occupy the mind.

"The late Prince of Orange thought proper to forbid, by an ordonnance, in the year 1747, the Generals of the States troops, to have any thing but plain meat ſerved at their tables, and even regulated the form and number of diſhes for each in his rank, during the campaign. The King of France, in the year 1751, imitated this example. And indeed, it were to be wiſhed the general Officers would attentively conform themſelves to theſe wiſe orders; or, if they will relax a little from this article, to take care that the ſervice gains in point of exactneſs in the other parts of war; but it will ever be an infallible conſequence, that as ſoon as diſorder creeps in, even in the minutiæ, it will lead to a forgetfulneſs, or at leaſt a negligence of the more eſſential duties.

"II. The authority of the Chief in an army is ſuch, that he needs only ſpeak the word to be obeyed. The ſame authority communicates itſelf by degrees to the moſt inferior Officers who have any command; and this reſpective obedience of the one to the other, is the firm ſupport of the Chief's authority, whom all the others ought to obey without murmuring. It would be impoſſible for the Chief to make war with ſucceſs, without being certain of the obedience of the Officers. As it is neither prudent, nor even poſſible to communicate his plan to the whole, it is neceſſary he finds in them a blind obedience; but blind only to a certain degree of evidence, where the Officer ſees abſolutely nothing contrary to the ſervice of the Prince, or his own duty as a man of honour; on ſuch an occaſion he ought to prefer retiring, or even refuſing to obey, rather than commit a bad action,

which the laws of war can never legitimate. But theſe circumſtances apart, which are almoſt without example, an Officer ought to obey without reaſoning.

" The Diſcipline of the Romans was ſuch, that they muſt obey, or ſuffer puniſhment. We are not now a-days ſo rigid on this article; and ſometimes Sovereigns and Chiefs of armies relax the ſeverity of the laws, in favour of a fortunate action, though done contrary to orders.

" The action of Prince Eugene near Zenta was judged raſh. He had received orders not to give battle; but finding circumſtances favourable, he could not ſhun an action without rendering himſelf reſponſible for having loſt the moſt lucky occaſion of defeating the Turks. Caprara, jealous of the Prince's glory, taxed this action with raſhneſs and diſobedience, and inſiſted on having the Prince tried for having riſked a battle, without the expreſs order of the Council of War: But the Emperor Leopold anſwered, It would be ungrateful to God, to puniſh the inſtrument He had been pleaſed to make uſe of, to obtain him victory over his enemies.

" The Admiral Opdam having received orders to attack the Engliſh fleet, and ſeeing the wind contrary, he advertiſed the Council at the Hague, who reiterated their orders for the combat. The Admiral aſſembled the chief Officers of the fleet to know their ſentiments; they were unanimouſly of opinion to wait a better wind. The Admiral then ſhewed them the orders he had to attack the Engliſh immediately, and loſt the battle and his life.

" The conduct of General Romer, at the battle of Molwitz, merits reflection. He commanded the cavalry on the left wing of the Auſtrians: Scarce was that wing in order of battle, when the Pruſſians poured upon them a moſt dreadful fire of cannon and ſmall arms. The fire became ſo violent, it threw General Romer's cavalry into diſorder. What, ſays he, ſhall we die here without fighting? Let us rather fall on the enemy ſword in hand. This reſolution was followed with wonderful ſucceſs. The right wing of the Pruſſians was broke, but this advantage became uſeleſs; for as the Auſtrian army had not yet formed in order of battle, they could not ſuſtain their cavalry: The Pruſſians rallied, and cut off General Romer's troop, who was himſelf ſlain. Thus, the ſame bravery, which on another occaſion would have won the battle, by being too precipitate, occaſioned the loſs of it here, and deranged the plan of Count Neiperg, who commanded the army.

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"It is at ſuch a time that ſubordination is terrible, but neceſſary. To be expoſed to the fire of the enemy, without daring to ſtir or defend ourſelves, is the ſituation in the world the moſt melancholy and moſt alarming. Nature revolts againſt ſuch inaction; but in war we cannot chuſe our place; every one muſt keep his poſt and follow his orders. In a ſiege people are killed who are working, and others who are commanded to cover them have continually before their eyes the embouchure of that cannon, which may ſend a bullet and death in a moment: Others hear a hollow murmur beneath their feet, which announces they are digging. But on all theſe trying occaſions, our duty, which has placed us there, requires our obedience, and that we remain.

"III. Nothing is more neceſſary than the obſervance of the moſt exact Diſcipline, in thoſe countries where the troops encamp, through which they march, or where they are in quarters: War being in itſelf ſo very great an evil for the country in which it is carried on, we ought to do every thing in our power to moderate its diſmal effects.

"To maltreat the Peaſants, carry off from them in their miſery the little that remains, to debauch their wives or their daughters, what can be more horrible? what more worthy of puniſhment?

"The Diſcipline of the Antients was admirable: The inhabitants of every province, where they marched or encamped were protected from every inſult.

"The Emperor Aurelian having received complaints againſt a Soldier, who had violated a woman, his landlord's wife, ordered him to be hung by the feet, to the tops of two trees bent down for that purpoſe, and which, when allowed to ſpring up again, tore the wretch aſunder.

"Caſſius never relaxed the puniſhments due to the guilty: His terrible ſentences were executed without mercy; by which he re-eſtabliſhed the Roman Diſcipline in Syria, which, under the command of Lucius Verus, had been neglected, and the troops corrupted by exceſs and debauchery.

"The Diſcipline of the Turks in the field is in great reputation: Every thing there is quiet and tranquil; no quarrels, no exceſs, no ravage, no rapine. And thus we ſee the Peaſants, ſays the Prince Montecuculi, come from all quarters, carrying their fruits and other proviſions to the camp, where good order and abundance reigns. They are perfectly

obedient to the obſervation of their laws, their ſtated times of prayer, exact in keeping ſilence, in obedience to their Officers, and in the prompt execution of their orders. They are perfectly ſober in their manner of living, content with water to drink, and to eat rice and mutton once a-day; but will allow themſelves rather to be killed or burnt than ſurrender.

" Monſieur de Voltaire ſpeaks much of the good order of the Swediſh troops under Charles XII. There had long reigned, ſays he, among theſe troops, a diſcipline which did not a little contribute to their victories. A Soldier durſt not refuſe to pay for what he bought, nor go out of the camp to ſeek neceſſaries. After a victory they durſt not ſtrip the dead, till they had permiſſion; and the King ſoon made theſe orders be obſerved. Prayers were ſaid regularly twice a-day in his camp; and himſelf, to give them an example of piety as well as valour, never was abſent. The police of his camp was much better than that of Copenhagen which he beſieged; and he had every thing in abundance. The Peaſants liked better to ſell their proviſions to the Swedes, their enemies, than to the Danes, who did not pay them ſo regularly. The Swedes ſtill boaſt of the diſcipline they obſerved in Saxony. It is true the contributions there were conſiderable; but the Saxons were protected from every ſort of inſult from the Swedes. Wherever they lodged, their landlord was obliged to give monthly a certificate of their conduct; and if it appeared they did any damage, the guilty were puniſhed and the landlord indemnified.

" Were the Chiefs of the regiments to oblige the inferior Officers to watch attentively over the Soldiers, and cauſe them to call the rolls frequently, both day and night, and make the Officers reſponſible for the diſorders of the Soldiers, good order and diſcipline would then reign in full vigour, and there would be no more difficulty in regulating or reſtraining an army of 100,000 men, than a ſingle company.

" IV. With regard to military puniſhments, it is fit to give attention to the nature of the crime, and if it requires an example: and the laws and regulations of every country eſtabliſh the puniſhment relatively to the nature of the delict.

" The Antients were extremely rigorous in puniſhing military crimes. Auguſtus, as mild as he was, puniſhed with death thoſe who failed in their duty, who quit their poſt or fled. The Spartans never permitted him who fled to marry.

marry. He was beſides otherways affronted, and expoſed to the inſults of all the world. From whence it followed among them, as an eſtabliſhed principle of honour, to die, rather than quit their poſt.

" The common puniſhments of the Romans were impriſonments, baniſhment, deprivation of their office or of their appointments, all ſorts of hard labour, and barley bread. Their moſt rigorous puniſhments conſiſted in being fettered, and ſet in the ſtocks, and whipt with rods; in cutting out the criminal's tongue, cutting off their hands or their kneebone, beheading them, or condemning them to ſlavery.

" A legion of 4000 men having plundered the town of Regia in Calabria, without the General's order, were, by decree of the Senate, maſſacred, with an abſolute prohibition for any one to bury the dead, or even their relations to wear mourning for them.

" To be hanged, ſhot, ſent to the gallies, chained to a wheelbarrow, or run the gantlope, are the military puniſhments of crimes in uſe. The wooden mare, the piquet, impriſonment, chains, bread and water, are the puniſhments of faults.

" We hold in abomination the rigour of the Ottoman Court, who make their chief Officers of war be ſtrangled, only becauſe they have been unfortunate. But the laſt war with the Turks furniſhes the like examples among Chriſtians. We have ſeen one Commander in Chief thrown into priſon, by order of the Court of Vienna; two more, who ſucceeded him in the command, ſtand their trial; a fourth general Officer loſe his head, for having ſurrendered a place without a proper defence. France, Holland, and England *, have lately followed the example.

" In matter of diſcipline and chaſtiſement, we ſhould have great regard to the diſtinguiſhing characteriſtic of each people. The Turks will, without mercy, ſtrangle the Governor of a place, whom they believe has not properly defended it; while in France they will content themſelves with degrading him from the rank and privileges of a Gentleman; and that ſort of civil death will, without doubt, make a greater impreſſion

* We are inclined to believe, that here muſt be an over-looked inaccuracy of expreſſion, as we know not how to reconcile with the general candour and good ſenſe of this Writer, that he ſhould intend to inſinuate, that any Officer has been puniſhed in England, *only becauſe he was unfortunate.*

than a violent one, on a people who hold honour and the diſtinction of ranks in veneration. A Muſcovite Soldier, whoſe imagination is benumbed by the nature of his climate, and whoſe ſpirit is ſunk by that fear which is inſeparable from ſervitude, muſt be reſtrained by other ſorts of puniſhment than an Engliſh Soldier, whoſe mind is full of the natural liberty he has been bred up with: Impriſonment would be a matter of great indifference to the one, while the other would feel it as a chaſtiſement. There are, in ſhort, in every country, chaſtiſements in uſe; and which ought to ſubſiſt, eſpecially among people who are wedded to their cuſtoms, and whom novelties might alarm.

"There is, indeed, one queſtion with regard to puniſhments, which deſerves well to be conſidered, and that is, Whether it is not for the good of a ſtate to commute the pains of death which Deſerters incur, into ſome puniſhments leſs rigorous?

"It is certain, that many deſert from the vice of an inconſtant light imagination, or are carried off by a ſort of frenzy, after hard drinking, which deadens all reflection and fear: And this we often find by their repentance, almoſt the inſtant after they have done it. (We do not here ſpeak of thoſe whoſe libertiniſm is ſo great, as to make a traffic of the riſk of their lives, and deſert ſucceſſively from different regiments or ſervices.) It would appear ſufficient, that ſuch were condemned to work at fortifications or other public works. Undoubtedly, if any means could ſtop the deſertion of thoſe of light imagination, who forget to-morrow the momentaneous example of which they were witneſſes to-day, it would be this perpetual view of their companion's puniſhment before their eyes.

"The late Prince of Orange introduced, we think very wiſely, this practice into the ſervice of the States. No Soldier in that ſervice can ſuffer death for deſertion, except thoſe who deſert, when on duty, from their poſt, in marching to, or in preſence of the enemy. All others are condemned by Court-martial, according to the circumſtances of the crime, to be chained to a wheelbarrow, and work at the public works, for one or more years, or for life; impowering, however, the chief Engineer, who ſuperintends the works, to repreſent to the Statholder, that ſuch or ſuch of them ſeem to have a thorough repentance for their crime, are diligent, ſober, and regular; and then the Statholder, on ſuch repreſentation, will remit the reſt, or a part of the reſt of the years

years they are condemned to work; or, if for life, change it into a certain number of years, at the end of which they are ſent to the regiment they belonged to: The regiment is drawn out, with the colours, which, the man kneeling, are waved over his head, the Colonel pronouncing him an honeſt man, preſents him to the corps, where he is received into the ranks and gets his arms: and then, if any Soldier reproaches him with his former misfortune, that Offender is himſelf ſent to the public works. This, among many wiſe reformations in that army, will ever make that Prince's memory be revered. It may here be remarked, that in that army, where they are only enliſted for a certain number of years, deſertion, though conſequently a greater crime, is more gently puniſhed than in thoſe countries where they are enliſted for life, and where all ſort of tricks are practiſed to inveigle them."

Our Author ſeems to have faithfully and judiciouſly executed all that he had undertaken; and, what cannot fail to recommend his performance to the notice and eſteem of the friends of mankind, his precepts every where inculcate the ſtricteſt regard for humanity. In a word, if we may venture to hazard an opinion on a ſubject, which bears but a diſtant affinity to the Republic of Letters, we ſhould pronounce this collection an accurate Synopſis of Military Knowlege.

The Principles and Practices of the Methodiſts farther *conſidered. In a Letter to the Reverend Mr. George Whitefield.* 8vo. 1 s. Dod.

OF the firſt of this learned and ingenious Writer's Letters to the Methodiſts, an account may be ſeen in the XXIIId volume of our Review, page 272. From Mr. *B——e* he now turns to the chief leader of the Sect, Mr. *Whitefield*; whom he attacks in ſo ſpirited, yet candid a manner, as muſt convince all unprejudiced Readers, of the great ſuperiority of Reaſon and Learning over the utmoſt efforts of Bigotry and Enthuſiaſm.

As nothing is more common, than to ſee the ſame thing raiſed too high by ſome, whilſt it is depreſſed far too low by others, the learned Author before us thus judiciouſly determines the real uſe and abuſe of Reaſon, when applied to matters of Religion.—— "To magnify too much the powers of Reaſon, or too far to depreciate its uſe, appear to me ex-

tremes equally improper in the purſuit, and hurtful to the attainment of Truth. To aſſert its ability for a full and perfect comprehenſion of every thing, which belongs to natural and revealed Religion; to make it an adequate judge of all God's various diſpenſations to men; of the reaſons on which they proceeded, and the meaſures by which they were conducted, muſt lead us into ſcepticiſm, or terminate in unbelief. But then, to ſuppoſe it incapable of forming any judgment about thoſe rules of life, which may be drawn from the frame of our nature or the conſtitution of ſociety; of examining the proofs, on the validity of which Revelation may be ſafely admitted; or of underſtanding that Revelation, which was plainly given for the general uſe of all believers; theſe ſuppoſitions muſt needs lay us open to all the deluſions and wildneſs of Enthuſiaſm."

When ſpeaking of the pretences ſometimes made by the Methodiſts, to certain extraordinary manifeſtations of God's favour, and diſcoveries of his will; he admits that Truth may, doubtleſs, be conveyed to the mind by the immediate inſpiration of God; and adds, that when it is ſo conveyed, we readily ſhould, and ſafely may, give it admiſſion. "But then we muſt certainly know, that it comes from Him who cannot lie. Our own perſuaſion, how ſtrong and ſtedfaſt ſoever, cannot be that kind and degree of conviction, on which we can ſecurely depend. Zealots, the moſt blind and untractable Zealots, have acted and ſuffered under the ſettled influence of this perſuaſion. Oppoſite opinions have been maintained, and perſiſted in by different parties, under the ſame confident aſſurance of divine illumination. This aſſurance may be owing to the ſuggeſtions of ſelf-flattery, or to an uncommon warmth of fancy; it may take its riſe from vanity, or an affectation of being diſtinguiſhed for ſingular endowments; it may be infuſed, as far as we know, by the ſubtlety and illuſion of ſome lying ſpirit. If the truth of theſe pretenſions then be not examined by ſome teſt, extrinſical to the perſuaſions themſelves, what a door does ſuch a claim open to endleſs deluſions of the moſt dangerous kind?"——

Speaking of the nature and tendency of thoſe religious principles, advanced by the perſons under conſideration, he thus characteriſes them. —"The leading principle in that ſcheme of religion, which theſe men teach, appears to me to undermine the whole fabric of Chriſtianity, by placing it on a foundation which cannot give it a real and ſufficient ſupport; by taking away that baſis of juſt and rational proof,

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on which only it can reſt; and making it depend on inward impulſes and impreſſions, which may be entirely fantaſtical. Have we not then cauſe to be alarmed, when we ſee the foundation of our Religion, like the fooliſh man's houſe, placed on ſand, which every breath of private or pretended inſpiration may undermine and overturn, inſtead of being fixed on that rock of evidence whereon it has ſtood for ages? . . . . . Our belief in the truth and divine authority of our Religion is now, I apprehend, as it was at its firſt propoſal, an aſſent given to ſufficient evidence, and effected by proper means of conviction; ſuch means as do not indeed operate in a neceſſary and irreſiſtible manner, but yet are fitted to ſatisfy a fair and ingenuous Enquirer; which may not be able to overcome prepoſſeſſion, to ſilence cavil, or beat down obſtinacy, but yet will afford proper grounds of perſuaſion to the impartial and candid. . . . . When the Author of Chriſtianity firſt publiſhed it to the world, he applied to men's intellectual powers, and founded its divine original on a kind of proof, ſhort indeed and compendious, but yet clear and perſuaſive; ſuited to all capacities, and therefore beſt adapted to the great purpoſe of general conviction; but which would approve itſelf, upon a cloſer ſurvey, to the judgment of the more inquiſitive. . . . . I do not find that the Author of our Religion, or thoſe who were commiſſioned by him to teach it to the world, ever required men to yield their aſſent, before they had afforded them the propereſt evidence on which it might be founded, or that they referred them to their inward feelings and impreſſions, as that proper evidence. . . . . Whatever indeed is propoſed to be believed by us, muſt come enforced by ſome proof, or ſupported by ſome rational argument, which may recommend it as a proper object of belief. Whoever gives his aſſent to any matter, without theſe inducements, aſſents at random, where he ſees no evidence, and knows no reaſon. The more important any truth is, and the more nearly it concerns us, the more care we ſhould take, the more caution we ſhould uſe, that we neither receive nor reject it, but on mature conſideration, and on having uſed due induſtry in acquiring all the proper means of conviction. . . . . To ſuppoſe otherwiſe is repugnant to all ſober ſenſe, contrary to the principles of our nature, and to our uſual method of proceeding in affairs of much leſs moment and conſequence."——The above ſhort extracts, though detached ones, may, in ſome meaſure, ſhew the method of arguing made uſe of by the learned Writer; but, whoever wiſhes to ſee the Principles of the Methodiſts ſhewn in a clear light, with their almoſt neceſſary conſequences attend-

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ing them, muſt have recourſe to the pamphlet, wherein he will meet with great ſtrength of reaſoning, as well as ſtrict propriety of ſentiment.

Thoſe who are friends to a rational method of treating religious ſubjects, will be glad to find the preſent letter concluded with a promiſe of ſhortly reſuming the argument (which is not yet indeed compleated) in a ſecond; addreſſed to the ſame reverend Gentleman; who had, perhaps, never before, ſo acute, as well as learned, an antagoniſt to deal with.

The Scripture Account of Prayer, in an Addreſs to the Diſſenters in Lancaſhire: Occaſioned by a new Liturgy ſome Miniſters of that County are compoſing, for the uſe of a Congregation at Liverpool. By John Taylor, D. D. late Profeſſor of Divinity and Morality, at the Academy in Warrington. 8vo. 1s. Waugh.

THIS Addreſs is intended as a vindication of the mode of worſhip among the Diſſenters, or of *free* and *extempore* Prayer, which the Author thinks preferable, in public worſhip, to the reading of compoſed forms. By *extempore* Prayer he does not mean any crude unpremeditated effuſion, in an entire dependance upon ſome ſuppoſed ſudden extraordinary motion or ſuggeſtion of the ſpirit of God. He is an advocate for *free* Prayer in the juſt and rational ſenſe of it only, as ſuppoſing a due degree of previous care to furniſh the mind with proper materials and language, digeſted into good order and connection, that a perſon may be enabled regularly to adapt his thoughts and expreſſions, not only to general topics, or ſuch things as are common to all caſes and Chriſtians, but likewiſe to ſpecial providences, and the particular circumſtances of thoſe, who join in this act of divine worſhip. This he calls the *Gift* of Prayer, which is but an imperfect attainment, he ſays, if it is not accompanied with the *Spirit* of Prayer; meaning thereby, a praying frame of heart, or that pious temper whereby a perſon is inclined and diſpoſed to lift up his ſoul to God, and to hold communion with him, not excluding ſuch aids of the Holy Spirit as are promiſed to the faithful diſcharge of all Chriſtian duties.

Praying out of a book, the Doctor ſays, hinders the free exerciſe of our own thoughts and deſires, which ſhould dictate our praiſes and ſupplications. The affections ſhould not

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be ſtinted or cramped in Prayer; but, as we have freedom of acceſs to the Throne of Grace, ſhould be allowed to expand to their full dimenſions, and to expreſs themſelves freely.

The uſe of a form prevents the improvement and growth of our mental abilities in our intercourſe with the ſupreme Majeſty of Heaven and Earth, which is the glory and higheſt excellence of our nature, and where we ſhould be moſt ſolicitous, diligent and induſtrious, to exerciſe, enlarge, and diſplay them, in the beſt manner we are able. He that only reads his Prayers, may never be able to do any thing more than read; may never be able to uſe his own thoughts, in conceiving a regular addreſs to God, his Maker, Father, and Governor. — Again, the conſtant repetition of the ſame words hath a tendency to make us leſs attentive to the ſenſe, and ſo has leſs force to awaken, engage, and impreſs the mind. They are read and regarded as things of courſe; but the Prayer, which proceeds from the abundance of the heart and affections, is not only more lively in itſelf, but more affecting to others who hear it, and moſt naturally ſuited to awaken their attention, and to penetrate and move their hearts; whereas, reading a Prayer is no certain ſign that a Prayer proceeds from the inward ſenſe and conception of the Reader's mind; and ſo, in that reſpect, muſt have comparatively leſs effect upon the audience.———

Perpetual confinement to a form may render our converſe with God very imperfect; for it is not poſſible, that any forms of Prayer ſhould be compoſed, that are perfectly ſuited to every ſtate of our minds, and to all our occaſions, in the things either of this life, or of that which is to come. But in the uſe of free Prayer, the careful performer can take in, and expatiate upon, whatever relates to particular caſes and occurrences, ſo as to engage, affect, and piouſly diſpoſe the minds of thoſe that join with them.

The Doctor, after mentioning ſome other advantages which attend the uſe of *free* Prayer, goes on to obſerve, that in all the Sacred Writings, we find not one word about praying by pre-compoſed forms. After the moſt diligent and impartial ſearch, he is convinced, he ſays, that no evidence can be produced, that our Lord Jeſus Chriſt, or his Apoſtles, ever did compile, preſcribe, uſe or join in any Liturgy, or pre-compoſed form of Prayer whatſoever, whether ſuppoſed to be Jewiſh or Chriſtian. There is not only a total ſilence of ſuch forms in the Apoſtolic Writings, we are told, but Prayer is there ſpoken of and recommended in ſuch an extenſive latitude,

tude, taking in all particular caſes, circumſtances, and emergencies whatſoever, as is not conſiſtent with the limitation which muſt neceſſarily attend precompoſed forms. Had the Church of Corinth uſed a Liturgy, St. Paul would have had no occaſion to have reprehended their manner of praying in an unknown tongue, (1. Corinth. xiv. 13, &c.) becauſe ſuch Liturgy would doubtleſs have been compoſed in the language which all the congregation underſtood. But he corrects the *Perſons* that prayed, not any *form* by which they prayed; and therefore conſiders the Prayers offered in the congregation, as conceived in the minds of the *Perſons* who prayed, and not as read out of any preſcribed *form*. And for remedying the diſorder for the future, he could not have done better than have recommended to them the uſe of a Liturgy; of which he however appears not to have had the leaſt notion

It ſhould alſo be conſidered, we are told, that if our Lord, or his Apoſtles, had compiled a Liturgy, it could never have been loſt: for being of divine authority, it would have been received, and preſerved, in all the Churches of Chriſt, in the ſame manner as the other Sacred Writings. As ſure, therefore, as no ſuch Liturgy is now extant, ſo ſure we are that no ſuch Liturgy ever exiſted. And as our Lord and his inſpired Apoſtles were, beyond all diſpute, the beſt qualified for ſuch a work, and could not be ignorant of any advantages that would attend it, in preference to free Prayer, had it been in reality more acceptable to God, and more proper and effectual to promote the power and life of Religion in Chriſtian Aſſemblies; doubtleſs they would have provided and recommended a Liturgy. But whereas they have not done this, it ſeems a demonſtration that they had no ſuch conceptions of it. St. Paul (Acts xx. 20.) *kept back no thing that was profitable* to the Church of Epheſus; nor would he have kept back a form of devotion, if that alſo had been profitable to them.———

This is a point which the Doctor lays great ſtreſs upon, though, in our opinion, it is of little or no weight in the controverſy. Thoſe who worſhip *in ſpirit and in truth*, whether with or without a form, worſhip as the Scripture directs: And from the ſilence of the inſpired Writers, in regard to pre-compoſed forms, it cannot, we apprehend, be reaſonably inferred, that they diſapproved of them. Our Saviour and his Apoſtles have left this, with many other things of the like nature, to the judgment and determination of Chriſtians them-

themſelves; and it is impoſſible for us to know what their ſentiments were upon the ſubject.

What the Doctor urges, with regard to the practice of the early ages of Chriſtianity, ſeems likewiſe of very little importance in the diſpute. The piety of thoſe early ages may have a juſt claim to our reſpect and eſteem; but their example, as it carries no authority with it, ſo neither is it always worthy of our imitation.

We muſt, however, applaud the motives of this *Addreſs*. The Doctor appears to have been an enemy to pre-compoſed forms of Prayer, from an apprehenſion that the uſe of them has a tendency to deſtroy, or at leaſt to weaken, the genuine ſpirit of devotion, and to occaſion a coldneſs and indifference in public worſhip. Whether his apprehenſions were juſtly grounded or not, his intentions were certainly laudable. And indeed, great allowances are to be made for the prejudices of education: Thoſe, who from their infancy have been accuſtomed to *extempore* Prayer, will naturally entertain prejudices againſt any other mode of worſhip; and ſuch prejudices will, perhaps, unavoidably warp the judgment.

Cautions againſt the immoderate Uſe of Snuff: founded on the known Qualities of the Tobacco Plant, and the Effects it muſt *produce when this way taken into the Body; and enforced by Inſtances of Perſons, who have periſhed miſerably of Diſeaſes, occaſioned, or rendered incurable by its Uſe.* By Dr. J. Hill. 8vo. 1s. Baldwin.

BAlſams, Tinctures, Elixirs, Eſſences, all appear to be of no avail; at leaſt, they ſeem not yet to have produced *all* the ſalutiferous effects expected from them;

——————— *Tenet* inſanabile ———
Scribendi cacoëthes, et ægro in corde ſeneſcit.

To what elſe can be aſcribed this production, which, indeed, exhibits a ſtriking, but melancholy picture of the *ſeneſcence* of Genius? Who could have expected to ſee this once flowery a-la-mode Writer dwindling ſo ſoon into the *ſolemn* Declaimer, and arraigning a *faſhionable* cuſtom, with as much acrimony as an antiquated Prude would rail againſt the frailty of the fleſh? The Ladies might have been decently, and truly enough, told, that Snuff, immoderately uſed, will ſoil their linen, fade the roſes upon their cheeks, and impair

impair the fragrancy of their breath; but, to alarm them with ſuch bug-bear ſtories, and ſuch diſguſtful deſcriptions, as are found in his pamphlet, ſeems abundantly inconſiſtent with the Doctor's uſual politeneſs, and is ſurely carrying matters a little too far.

However, for the conſolation of Snuff-takers in general, it ought to be obſerved, that our Author, with all his induſtry, has not been able, from among the many myriads of thoſe who have indulged themſelves freely in this cuſtom, to glean, either from his own experience, or his extenſive reading, above fourteen inſtances, in ſupport of the indictment he has brought againſt the Tobacco Plant: and, in moſt of theſe, the evidence is ſo inconcluſive againſt the Culprit, that an impartial Jury would, moſt probably, bring in their verdict, *Not guilty.*

Nevertheleſs, we would not be thought advocates for Snuff-taking: we verily believe, it is not ſerviceable to any body, except when uſed as a medicine; and we can admit, that, when taken to exceſs, it *may* have been prejudicial to ſome, though not upon the Doctor's principles, nor in the manner here deſcribed; neither can we agree, that it *muſt* produce the effects inſiſted on by our Author.—The Doctor candidly intimates his very moderate intercourſe with the ſick:— "It has always (ſays he) appeared to me, that it ought to be the employment of one perſon to ſearch the *virtues* of Plants, and their general uſe; and of others to apply them in particular caſes. An attention to the firſt of theſe has withdrawn me from the *practice* of a Phyſician."—But may it not be objected, that the Doctor, by his own confeſſion, is an incompetent judge of the *virtues* of Plants? For, though he may, and muſt be allowed the merit of deſcribing clearly, and arranging with propriety, yet it is only from long *practical* experience, and well-conducted obſervations, that the medicinal qualities of any Plant can be thoroughly aſcertained.

Among the leſſer evils aſcribed to Snuff-taking, are yawning and belching; and, according to our Author, "If there be a thing more diſreſpectful to thoſe among whom we live than yawning, it is the coarſe and ſhameful trick of belching." But ſuppoſing this wicked powder of Tobacco ſhould travel from the ſtomach downward to the inteſtines, and cauſe certain commotions *deorſum*, might not the conſequential exploſions, *a poſteriori*, give equal, if not greater offence to delicacy than the unmannerly eructations *a ſuperiori*?——

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This is intended only as a hint, upon which the Doctor may improve in the next edition of his pamphlet.

Our Author's preſcription for the cure of Snuff-taking is as ſingular, and as notable, as any part of his performance: —— "Something offenſive (he ſays) is the ſole method: but this is not ſo eaſy as might be thought; the diſagreeableneſs of the additional ſubſtance muſt be ſuch as affects the *taſte:* For the ſenſe of ſmelling is in *all* perſons who have long taken Snuff, if not intirely deſtroyed, at leaſt ſo far impaired, that the worſt ſcents will have little effect. The coarſer kind of *Aloes*, with which Nurſes give infants a diſguſt to the breaſt, ſeems better calculated for this purpoſe than any thing; and as it may be mixed with the Snuff in a conſiderable quantity, without any ill effects, it ſeems beſt calculated for the purpoſe." — But, to what purpoſe is "bittering a Man's Snuff," when his taſte as well as his ſmell is impaired; and this the Doctor ſuppoſes to be the caſe with *all* Snuff-takers? Beſides, as experience ſhews, even in the inſtance of Tobacco, that habit is able to reconcile the palate to ſome very diſagreeable flavours, may not the propoſed remedy, from its known adhæſive as well as irritating property, produce more pernicious effects, than the diſeaſe for which it is preſcribed?

Excluſive of its matter and manner, ſome ſnuff-taking pretenders to ſagacity, (pretenders only they muſt be, for our Author peremptorily affirms ſnuff-taking and ſagacity to be incompatible with each other,) have inſinuated objections of more weight againſt this publication: They have ſcrupled not to charge it with a tendency to diſaffection, and with a deſign to clog the wheels of Government. Tobacco, ſay theſe Objectors, is a very important article of commerce, and the duties upon it make a conſiderable part of the revenue: This pamphlet, they add, amounts to not only a diſcouragement of the uſe of Tobacco, but even, ſo far as the influence of the Author ſhall extend, to a total prohibition of it. The conſequence is, that either the revenue will be deprived of the produce of the duties upon this commodity, which cannot be diſpenſed with, at leaſt during the war, or the Government muſt have recourſe to expedients that will be more diſagreeable to the ſubject.—Had any of the Doctor's *other* names * been prefixed to this performance, there might have been ſome colour for this ſuggeſtion; but, as he has

* See Review, for Crine on the Gout, Vol. XVIII. p. 531.—— Alſo, Uvedale on the Nerves, Vol. XIX. p. 505.

ſubſcribed it with genuine Dr. *J. Hill*, his approved loyalty and patriotiſm is ſufficient to acquit him of any malevolent intention. Moreover, it ought to be obſerved, though theſe Objectors have not attended to it, that notwithſtanding the Doctor has anathematiſed Snuff, he has intimated another uſe for Tobacco, which may poſſibly occaſion a greater conſumption of it. Our Author's experiments aim to ſhew a particular analogy between Tobacco leaves and Oak bark; from whence he infers, that the lining of the noſes, &c. of Snuff-takers become tanned. Now, ſhould the project ſome time ago offered to the Public, for tanning human hides, ever take place, Tobacco is the moſt proper material for this purpoſe; and then, who can tell what an immenſe demand there may be for this commodity? — If in giving an account of that project, we have unjuſtly robbed the Doctor of the merit of it †, it is hoped, he will accept this our apology for him as an excuſe.

But after all, this pamphlet may have more than one real meaning in it. We remember that the Treatiſe on the Gout was ſucceeded by an incomparable *Elixir* of *Bardana*, and that the Tract upon the Nerves was ſoon followed by a ſuperlative *Tincture* of *Valerian*: May not the Doctor, therefore, after having effectually diſcountenanced the manufactures of Tobacco, have ſomething in petto, which may as effectually rival the famous *Royal patent medicinal Snuff* of Spittal-fields?

† See Review for laſt April, p. 276.

An Enquiry into the Nature and Deſign of Chriſt's Temptation in the Wilderneſs. By Hugh Farmer. 8vo. 1 s. 6 d. Millar, Bucklaſid, &c.

THERE is ſcarce any part of the Evangelical Hiſtory that is attended with greater difficulties than the account of our Saviour's Temptation in the Wilderneſs. Accordingly, various attempts have been made to explain the nature and deſign of it; but the ſeveral interpretations that have been hitherto given are liable to ſtrong, if not unanſwerable objections. The Author of the Enquiry now before us has given a new interpretation, which ſeems to be rational and ſatisfactory. He lays it before the Public with becoming diffidence; and whatever objections may be urged againſt it, every candid Reader muſt allow, that the ingenious Author has conducted his Enquiry with great judgment and modeſty,

ſo

ſo that he is juſtly entitled to the thanks of every ſincere Enquirer after Truth.

Before he attempts to ſettle the true nature and deſign of our Saviour's Temptation, he conſiders what objections lye againſt the ſeveral explications, which have hitherto been given of this part of the Goſpel Hiſtory. It has been generally underſtood as a narrative of real facts, or outward tranſactions: that the Devil tempted Chriſt in perſon, appeared to him in a viſible form, ſpoke to him with an audible voice, and removed him corporeally from one place to another. Now, this opinion, Mr. Farmer obſerves, is liable, amongſt others, to the following objections:—It is unſuitable to the ſagacity and policy of the evil Spirit;—is very ill calculated to promote either the honour of Chriſt, or the inſtruction and conſolation of his diſciples;—aſcribes to the Devil the performance of the greateſt miracles, and of things not only preter-natural, but abſurd and impoſſible;—the text itſelf, (on the letter of which the common hypotheſis reſts, as its ſole foundation,) inſtead of poſitively and expreſsly aſſerting, that the Temptation of Chriſt was a real outward tranſaction, contains clear intimations, if not direct aſſertions, of the very contrary.

There are ſome, who, allowing that this part of the evangelical hiſtory is to be underſtood as a recital of viſionary repreſentations, contend, that theſe viſions were framed by the Devil, and that the temptations are to be aſcribed to his immediate agency. This interpretation, our Author obſerves, has one advantage above the former, that it does not deſtroy the uniformity of the hiſtory, nor repreſent the Evangeliſts as blending together, indiſcriminately, ideal and real objects. In all other reſpects, however, we are told, it ſeems liable to equal, or even to greater difficulties than the former.

"Thoſe who will not believe, ſays he, that the Devil could convey Chriſt, really and corporeally, from one place to another, through the air, do nevertheleſs admit, that he could raiſe, in Chriſt, a falſe perſuaſion that he was thus tranſported by him. They are cautious, indeed, how they aſcribe to the Devil a power of ſtrengthening the bodily ſight, that it may reach diſtant objects; yet readily ſuppoſe him capable of placing before the imagination, ſcenes of beauty and grandeur, and of cauſing it to miſtake theſe ſhadows for realities. Thus, while they deny the power of Satan over the body, they grant him a nobler empire, a ſovereign influence over the mind. Nay, to admit Satan to be

the author of visionary representations, is to allow him no inconsiderable influence over our corporeal as well as mental faculties; if it be true, as all Authors assert, that in a vision the senses themselves are bound up; and the exercise of the bodily organs is suspended, at the time that the mind mistakes those images which are placed before it, for the real outward objects to which they correspond. Thus, this opinion grants a more astonishing extent and grandeur to the empire of Satan than the former.

"But does *Reason* instruct us, that the gracious Parent and Guardian of Mankind would entrust their inveterate enemy with so dangerous a power over them as this; and hereby, in effect, commit them, soul and body, into his hands? Does *Experience* teach us, that the Devil does, in fact, exercise such power over the human race? Most certainly it teaches no such doctrine. And if this be a power which the Devil never exerts, upon what grounds can we maintain that he possesses it? *Divine Revelation* does not run counter either to Reason or Experience. As it ascribes all miraculous operations, in general, so visions in particular, to God, as their author; interposing either immediately by himself, or by his Angels, these active ministers, or symbolical representations of his peculiar providence. It is needless to enlarge under this head; inasmuch as the arguments urged under the former, against the supposition of the Devil's possessing a miraculous power over the bodies of men, conclude more strongly against his possessing such a power over their minds and bodies too."

Having considered the objections, that may be raised against the two different explications of our Saviour's Temptation, which have hitherto generally prevailed, Mr. Farmer proceeds to enquire, Whether the text itself does not lead us to a very different interpretation; and represent the Temptation of Christ as befalling him while he was under a prophetic vision, of which the Spirit of God himself was the immediate and sole author. That the Temptation is to be understood as a divine vision, he thinks, may be fairly argued, both from the express letter of the text, and from several circumstances of the narrative.

St. Matthew, after relating the descent of the Spirit of God upon Jesus, at his baptism, adds, *Then was Jesus led up of the Spirit into the wilderness.* It is generally supposed, that these words assert, that he now went into the wilderness in person, under a divine guidance; and that he is said to have

been led *up* thither, as the wilderneſs might lye *high*, in compariſon with the banks of Jordan. But our Author obſerves, that there could be no propriety in ſaying, that Chriſt was, at this time, led up into the wilderneſs; inaſmuch as he was there already. It was in the wilderneſs that he was baptized; nor did he quit the wilderneſs, in the interval between his baptiſm and his temptation. For, it appears, by comparing the ſeveral Evangeliſts together, (Mat. iv. 1. Mark i. 12. Luke iv. 1.) that though Chriſt had left the banks of Jordan, he was returning to Galilee through the wilderneſs, at the very time he is ſaid to have been led into it. Now, it ſounds very harſh to ſpeak of any one as going, or being led to a place, where he already is. Interpreters, with a view to ſolve this difficulty, affirm, that Chriſt was now led *farther* into the wilderneſs, and into ſome more horrid part of it: But, as it is not ſo much as pretended, that the text itſelf contains any ſuch intimation, this muſt be conſidered, we are told, as a conjecture entirely groundleſs, by which the fact is confeſſed, that Chriſt was actually in the wilderneſs, at the very time when he is ſaid to have been led into it. This being allowed, it may very naturally be concluded, our Author thinks, that the Evangeliſt cannot be here ſpeaking of Chriſt's being led, literally and corporeally, into the wilderneſs; but of his being conducted thither in ſome different ſenſe and manner. What that was, the following words, we are told, will explain.

Then was Jeſus led up (or carried) BY THE SPIRIT. The Spirit, whoſe afflatus is here ſpoken of, can be no other than the Spirit of God, Mr. Farmer thinks, with which our Saviour was filled at his baptiſm, and *in the power of which he* afterwards *returned into Galilee*. Now, by the Spirit which Chriſt received at his baptiſm, we are here to underſtand, as all allow, the *extraordinary gifts and inſpirations* of the Spirit, beſtowed upon the great Prophet of the Chriſtian Church, to furniſh him for the execution of his office. Agreeably to this ſenſe of the word, Chriſt might be ſaid to be carried into the wilderneſs *by the Spirit*, if he was carried thither by a *prophetic afflatus and inſpiration*, by immediate revelation or miraculous illumination, in a *viſion* or *ſpiritual rapture*. To this ſenſe of the word the connection naturally leads; and this, the circumſtances of the hiſtory evidently require: For this alone removes the objection againſt the literal conſtruction, juſt now taken notice of. Though it could not, with any propriety, be ſaid, that Chriſt was at this time carried into the wilderneſs, in a corporeal manner, in which ſenſe he was there

already; yet, there is nothing improper in ſaying, he was now conveyed thither in a ſpiritual manner, in viſion or mental repreſentation, under a divine inſpiration.

Our Author endeavours to juſtify the ſenſe here affixed to the language of St. Matthew, by the uſe of the ſame, or ſimilar phraſes, in other paſſages of Scripture; and produces the teſtimony of St. Mark and St. Luke, to ſhew that Chriſt was conveyed into the wilderneſs, in a prophetic viſion, trance or extaſy, under the afflatus or inſpiration of the Spirit of God. And from hence, it is natural to conclude, he thinks, that Chriſt's ſubſequent tranſlation from the wilderneſs to the ſummit of the Jewiſh Temple, and from thence to a diſtant mountain, was alſo not real and corporeal, but ſpiritual and mental only; eſpecially, as it appears from the hiſtory, that he was in the wilderneſs when the Temptation ended as well as when it began, purſuing his journey into Galilee; and St. Mark has aſſured us, in ſuch expreſs terms, that the wilderneſs was the place where he ſuſtained his Temptation: *He was there, in the wilderneſs, forty days, tempted of Satan, and was with the wild beaſts.* Mark i. 13.

As it was in viſion only that Chriſt was removed from place to place, ſo it was in the ſame manner alſo, that he was tempted by the Devil. But if he was tempted, while under the power of a divine viſion, ſome may be ready to aſk, Why is it ſaid, that he was led up into the wilderneſs to be tempted *of the Devil?* And why is the Devil deſcribed as coming to him, and tempting him accordingly, and taking him from one place to another, juſt in the ſame manner as if he had been really preſent, and actually done theſe things? Our Author anſwers: — "In a viſion, the *images* of things appear, not the *objects themſelves*: And therefore, the Devil was not really and perſonally preſent with Chriſt, but only in mental repreſentation; and conſequently, could act no part in this whole tranſaction. If what is here ſaid, concerning his preſence and agency, be a reality, and not a mental exhibition, this was no viſion. But though there was no real preſence or agency of Satan, upon this occaſion, yet was his image now placed before the imagination of Chriſt, and he ſeemed to him to ſay and do all that is aſcribed to him in the hiſtory; which was, *in effect*, the ſame thing, with regard to Chriſt, as if this had been the very caſe, and the Devil had appeared and tempted him in perſon, and tranſlated him from place to place by his proper agency. It is for this reaſon, that the hiſtory affirms, that the Devil did all theſe things. In all viſions, (as in all dreams, which may be conſidered

ſidered as natural viſions,) the images paſs for the objects they repreſent, make the ſame impreſſion, and anſwer the ſame end with them; and in correſpondence to theſe inward views and apprehenſions of the Prophet, is the narrative of his viſions always framed. He takes them for facts, and they are related as ſuch. The Evangeliſts, therefore, in aſcribing the temptation to the Devil, have uſed no other language than what it was to be expected they would uſe, no other than what was common on all ſuch occaſions. In conformity to the ſame manner of ſpeaking, they tell us, that at the cloſe of the temptations, the Devil *departed from him*; when nothing more is to be underſtood, than that the image of the Devil now diſappeared. Such language as this cannot be miſtaken by thoſe, who remember, that images impreſſed, and actions performed, upon a Prophet's imagination, are always related in the ſame manner, as if they had been real objects and outward tranſactions; and that the temptation of Chriſt is declared, by the Evangeliſts, to be a prophetic trance and revelation."

Mr. Farmer now proceeds to examine the proper intention of this prophetic viſion; and endeavours to ſhew, that the ſeveral ſcenes which it contains, though preſented to Chriſt in the form, and capable of anſwering the end, of a preſent trial, were principally deſigned as a ſymbolical prediction and repreſentation of the future difficulties of his office and miniſtry. To prepare the way for the proof of this, he premiſes the following general obſervations: 1. Chriſt was liable to temptations. 2. It was poſſible he might be tempted during his viſion.—Amongſt the numerous viſions recorded in Scripture, our Author ſays, he does not recollect one, in which the Viſionary does not diſcover a ſound underſtanding, and make the ſame reflections upon the imaginary ſcenes which paſſed before him, as he would have done had they been real. And if this was the caſe with the other Prophets, during their viſions, it is reaſonable to ſuppoſe, it was the ſame with Chriſt during his; and conſequently, he might diſcover as much virtue in rejecting propoſals made to him in viſion, as in vanquiſhing outward temptations. 3. This viſion, however it might anſwer the end of a preſent trial, was properly deſigned as a prediction and ſymbolical repreſentation of the particular difficulties and temptations, he was to meet with in the execution of his office, and in the exerciſe of his miraculous powers, as the Meſſiah. If we examine the other viſions recorded in Scripture, our Author ſays, we ſhall find, that all the images and repreſentations they con-

tained, had ſome farther intention and reference. They were emblems or ſymbols of other things, deſigned to be made known by them; which, in this method of communication, were likely to make a deeper impreſſion upon the mind, than a more plain revelation would have done. For the moſt part, they were a prediction and prefiguration of things to come.

"From hence it will follow, (continues Mr. Farmer,) that if the Temptation of Chriſt was a divine viſion, as we have already proved it to be, we muſt allow, in general, that the images preſented to him in it were ſymbolical, or relative to ſome other matters, of which they were an apt repreſentation; unleſs we will interpret this viſion, in a manner different from all other viſions. But, if the viſion of Chriſt was figurative and parabolical, it may very naturally be enquired, What is the particular intention of it? I anſwer, That as it is no where explained in Scripture, the proper meaning of it muſt be collected from the nature and circumſtances of the viſion itſelf, as was uſual in the like caſes. When the images of a viſion bore an obvious meaning, and clearly pointed out the particular inſtruction they were intended to convey, no formal explanation was given. The enquiry here, therefore, muſt be, What do the images, or ſigns, in this viſion moſt naturally denote? To what do the ſymbols moſt nearly correſpond? And if it ſhould appear, when we proceed to examine the particular ſcenes of this viſion, that there is a perfect correſpondence and reſemblance between them and the ſeveral temptations to which Chriſt was expoſed, in the exerciſe of his miniſtry and miraculous powers; it may fairly be inferred, that the former were deſigned as a prediction and prefiguration of the latter. But ſhould it be ever ſo clearly demonſtrated, that this viſion contains a repreſentation of the future difficulties of Chriſt's public miniſtry, this will rather confirm than overthrow the opinion of its anſwering, at the ſame time, the end of a preſent trial; ſince the very proſpect of thoſe difficulties would conſtitute a very great trial. And ſurely, the wiſdom of God might frame ſuch ſcenes, as ſhould be both probationary in their own nature, and prophetic or ſymbolical in their principal intention. This leads me to add,

"4. That ſuch ſcenes of probation as this viſion contains, might be preſented to Chriſt by a divine hand, without any unworthy imputation upon the divine holineſs or goodneſs. Nothing is more certain, than that *God does not tempt any man*, in the criminal ſenſe of that expreſſion: He never acts with an intention of ſeducing [illegible] into ſin; nay, he does every

every thing, consistent with the rules of his moral government, to guard them against it. Nevertheless, there is a sense of the word, in which God does *tempt* men; that is, he proposeth to them suitable trials, for the display and improvement of their piety and obedience. Thus God tempted or made trial of Abraham: And thus he tempteth or trieth all men; having endued them with those affections, and placed them in those circumstances, which necessarily constitute a trial of their integrity. Nor are these trials unworthy of God; but are, indeed, the very means he uses to exercise, confirm and perfect our virtue. And trials might be proposed to the Son of God, with the same general intention as they are to the children of men: For *though a Son, yet learned he obedience by the things which he suffered.* To these general considerations, we may add one, peculiar to the present case, in vindication of the divine conduct, *viz.* That the scenes of this vision, though probationary in their nature, were principally designed to represent the temptations of his future ministry; such as it could not be unworthy of God to place before his view, because they were no other than what God saw fit actually to appoint. They sprung from a divine constitution, were the natural consequence of the humanity of Christ, of the office and powers with which he was invested by the Father, and the wise rules by which he was to conduct himself in the exercise of them. So that he was placed by God in those trying circumstances, which this vision represented. Besides, as the best ends were to be answered, (as we shall endeavour to evince) by this prediction and representation of such future events as were to befall him, it must be esteemed worthy to proceed from the Spirit, not of delusion, but of holiness, truth and wisdom."

Having premised these general observations, our Author now proceeds to examine the several scenes of this prophetic vision, in order to point out the peculiar intention of each, and to shew, that though they might probably serve as present trials, yet that they were directly and principally designed as symbolical predictions and representations of the future difficulties of Christ's office and ministry.—In the first scene, our Saviour was tempted to turn stones into bread, to satisfy his hunger: And this part of the vision, we are told, very naturally conveyed this general instruction,—That Christ, though the Son of God, was to struggle with the afflicting hardships of hunger and thirst, and all the other evils of humanity, like the lowest of the sons of men: and that he was not to exert his divine power for his own personal relief, under

under the moſt preſſing difficulties, or for the ſupply of his moſt urgent occaſions; but with reſignation and faith to wait for the interpoſition of God in his favour.

In the ſecond ſcene, Chriſt was tempted to caſt himſelf down from a wing of the Temple at Jeruſalem; to ſhew, that he was not to expoſe his perſon to danger without neceſſity, from a confidence in the divine protection; and that he was to avoid an oſtentatious diſplay of his divine powers, without ſuffering others to preſcribe to him, what miracles ſhould be wrought for their conviction.

In the third ſcene, our Saviour was tempted with the offer of all the kingdoms of the world, and all their glory, to fall down and worſhip the Devil; to ſhew, that he would be called upon, in conſequence of the miſtaken notions of his Countrymen, concerning the Meſſiah's kingdom, to proſtitute himſelf, with all his divine endowments, to the ſervice of Satan, for the ſake of worldly advancement, or in order to aſcend the throne of Iſrael, and to ſpread his conqueſts over all the heathen nations.

"The Jewiſh nation, ſays our Author, expected their Meſſiah to deliver it from the yoke of ſervitude; to raiſe it to a pitch of grandeur, ſuperior to what it had ever enjoyed under its greateſt Monarchs; and to extend its conqueſts over all the heathen nations, to the very ends of the earth. As theſe were the expectations which the Jews entertained, ſo they were very ſolicitous that Jeſus ſhould anſwer them, and would have done every thing in their power to promote the ſucceſs of ſuch an undertaking. They even would have taken him by force, and made him a King. And it is certain, that had his miraculous powers, which were wholly conſecrated to the erecting the kingdom of God among men, been employed in paving his way to ſecular honour, he might eaſily have aſcended the throne of the univerſe. How readily would not only the Jews, but all other nations, have repaired to the ſtandard of a Prince, who by a miracle, by a word or ſilent volition only, could provide for his own armies, or deſtroy thoſe of his enemies; and under whom, therefore, they might hope for all the rewards, without the uſual toils and hazards of military atchievements? How eaſily might he, who commanded from a fiſh that tribute he was to pay to the Temple, have enriched himſelf and his followers with all the treaſures of the world? But this temptation did not at any time prevail over our Lord, notwithſtanding the deſire of honour, wealth and dominion, is natural to every human mind;

mind; and however innocent in itſelf, is with greater difficulty than any other, ſubjected to the controul of Reaſon and Conſcience; and notwithſtanding the offer of *univerſal* empire carries with it charms almoſt irreſiſtible, eſpecially to noble and heroic minds, conſcious of their ſuperior wiſdom and abilities, and an intention to employ that power to the true ends for which it is beſtowed. If any thing can heighten the virtue of deſpiſing worldly greatneſs, when it comes in competition with our duty, it is the being practiſed in circumſtances of indigence, ſuch as are infinitely beneath the rank to which our merit entitles us. And therefore, to refuſe, as our Saviour did, the offers of grandeur and royalty, and univerſal empire, while he was more deſtitute of the accommodations of life, than even the beaſts of the field, or birds of the air, and was ſtruggling with poverty, reproach and perſecution, in the cauſe of God; was the higheſt act of virtue that humanity could exhibit.

"Having endeavoured to ſhew, by a diſtinct examination of the ſeveral ſcenes of this viſion, that each of them, while it contained the propoſal of a preſent and urgent temptation, was a ſymbolical prediction and repreſentation of ſuch trials as he was to undergo in the courſe of his future miniſtry; I would add, that the account which has been given of it in this latter view, will be confirmed by reflecting on the peculiar propriety of it in ſuch a view, *at this ſeaſon.* Chriſt had very lately been conſecrated to the high office of the Meſſiah, by the baptiſm of his illuſtrious Fore-runner, and at the ſame time inveſted and confirmed in this office by a voice from Heaven, and amply qualified for it by an unlimited communication of the Spirit of God; and he was juſt going to enter upon the public execution of it. No ſooner did the Spirit of God deſcend upon him, than he felt the effects of his preſence and inſpiration; for he was borne away into the wilderneſs, by a prophetic illumination of his mind, in a viſion, or ſpiritual rapture. In this ſtate he continued forty days and forty nights together; a divine power, during this whole ſpace of time, both ſupporting him without food, and protecting him from the dangers of the wilderneſs, (which was the place where he now was in perſon, as well as the ſcene of his viſion.) Hereby he had an opportunity of preparing himſelf for his miniſtry, by the exerciſe of an extraordinary devotion, and of receiving new communications from God, particularly a revelation of the Chriſtian doctrine, which he was now *anointed by the Spirit to preach.* When the forty days were expired, the viſion was cloſed by a prediction and prefiguration

figuration of the trials he was to combat, in the execution of that great office he was about to undertake. Now, what could be more wisely adapted to his circumstances, at this time, than such representations? The view given him of the temptations of his succeeding ministry, was highly proper to afford him an opportunity of arming himself with resolution to encounter them; while the honours he had so lately received, served to support him under the first shock of such discouraging prospects? And when could it be so fit, to state the ends to which his miraculous power was to be applied, and the limits within which it was to be confined, as at the season when he was called forth to exert it? He had a power of performing all sorts of miracles at pleasure, by a sovereign all-commanding word; but he was not to use it to gratify any separate inclination, or promote any private interest of his own; but was to act, on all occasions, in perfect correspondence to the views, and in compliance with the will of his Father. Accordingly, he never undertook a single miracle from his own motion alone, without some previous address to God, and without an immediate warrant and direction from him. And lastly, since at this time he was declared to be the Messiah, to whom the antient prophecies had promised a power and dominion, boundless both in extent and duration; which the Jews universally imagined would have been established in this world, upon the ruins of all the kingdoms of it: how necessary was it to explain the true nature of that dispensation or kingdom he was going to erect? The kingdom of the Messiah could not be of this world, but must be of a superior kind; since he was to rise to the possession of it by a contempt of earthly grandeur, by a superiority to every thing which the world either admires or dreads. On the whole then, it appears, that this vision contained a plan of Christ's future ministry; since he passed through all the scenes which it represents, and constantly acted upon the maxims here established: and that the argument drawn from the correspondence between this vision and the subsequent ministry of Christ, to shew that the former was a designed representation of the latter, is much confirmed by the season of this vision, which was just when the plan on which it was formed was going to be carried into execution."

Our Author concludes his Enquiry with the three following observations: The account given of Christ's Temptation, he tells us, obviates all the objections made to the common interpretation, and justifies the wisdom of God in this dispensation;—it exalts the character of Christ, and confirms

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our faith in his divine miſſion;—it affords ample conſolation and inſtruction to his diſciples, under theſe manifold and great temptations, with which they may be called out to ſtruggle.

A Dictionary, French and Engliſh: Containing the Signification of Words, with their different Uſes; the Terms of Arts, Sciences, and Trades; the Conſtructions, Forms of Speech, Idioms, and Proverbs, uſed in both Languages. The whole extracted from the beſt Writers. By Lewis Chambaud. Fol. 1l. 16s. Millar.

THE French language is now become ſo faſhionable, and the ſtudy of it ſo eſſential a part, indeed, of a liberal education in this country, that we are obliged to Mr. Chambaud for the great pains he has taken to aſſiſt us in acquiring the knowlege of it. The ſeveral pieces he has laid before the Public with this view, ſhew how well he is qualified for the taſk he has undertaken; and the work now before us will abundantly juſtify the favourable opinion which has, in general, been entertained of his abilities.

Thoſe who have been accuſtomed to conſult Mr. Boyer's Dictionary, cannot be ſuppoſed to be unacquainted with its numberleſs errors and defects. Mr. Chambaud, in his preface, charges him with giving falſe genders, falſe conſtructions, forged expreſſions, barbarous phraſes, both in French and Engliſh, ridiculous and impertinent reflections, &c. and this charge is ſupported by abundance of proofs, which Mr. Chambaud might have ſaved himſelf the trouble of inſerting, as they muſt be obvious to every attentive Reader, who has any tolerable acquaintance with the French language.

It is no ſmall recommendation of our Author's work, that the diſpoſition of it is more natural, clear, and judicious, than that of the generality of works of this kind. We ſhall give our Readers an account of it in his own words.

"Every article, or word, (ſays he) is divided into as many paragraphs as it hath different ſignifications; and theſe are ſet down in the ſame analogous order, as they are naturally derived one from the other, or from the primary ſignification. This firſt is printed in large capitals, and the others in ſmall. When this order is not obvious, thoſe ſignifications are placed firſt, which are of a more extenſive uſe;

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to avoid loſing time, about a very difficult, and ſometimes metaphyſical diſquiſition, which would be of no ſervice to the Reader. Sometimes the ſeveral ſenſes of the word are comprehended in one article, as at the words, *baluſtrade*, *balluſtre*, *critique*, where no great matter can be ſaid of them; and eſpecially when they are rendered by one and the ſame Engliſh expreſſion; and this merely in order to ſave paper, and leſſen the ſize of the volume.

" Each paragraph comprehends every thing that is neceſſary to be known of the word, conſidered in ſuch particular ſignification. Firſt, the proper ſenſe of the word is explained, either in ſynonymous terms or nearly ſo, (for there are not, perhaps, two words exactly ſynonymous in a language,) or by a ſhort but clear definition. This is not the leaſt valuable part of the work, ſince, in learning the words of the language, the young Student will, at the ſame time, become acquainted with the things themſelves, and their differences; which is the baſis and foundation of human knowlege. Then comes the figurative ſenſe; the diſtinguiſhing of which is ſo much the more neceſſary, that ſome words are never uſed in the proper ſenſe; as theſe French words, *aiguïlloner*, *aveuglement*, *captiver*, *écumer*, *pileur*, *rompement*, *rôſatte*, and the Engliſh word, *ardour*. Afterwards are ſet down the phraſes, idioms, and remarkable turns of expreſſion; the proverbs; the forms of ſpeech peculiar to common converſation; thoſe which are vulgar, mean, and uſed only by the lower ſort of people; thoſe which are appropriated to Poetry, or conſtitute the oratorial, lofty and ſublime ſtile; the ludicrous expreſſions and phraſes of humour, joke and irony, and thoſe which are only of the hudibraſtic or burleſque ſtyle; and laſtly the obſolete words: all which ſtyles, and circumſtances of the language, are diſtinguiſhed by particular marks.

" Terms of art, ſcience, and manufacture, and the proper names of countries and nations, and of the moſt remarkable places and perſons, which differ from the Engliſh appellations, will be found in this Dictionary. Artiſts and Tradeſmen have their particular idioms. Many a Gentleman will be glad to underſtand their terms, who hath occaſion to diſcourſe with them concerning their buſineſs. For want of that knowlege, he may be at a loſs how to expreſs his own meaning, or to underſtand theirs.

" There are ſome antiquated French Writers, as Brantôme, Montagne, Rabelais, &c, who are nevertheleſs ſtill read; and ſome others more modern, as Scârron, La Fontaine, Rouſſeau,

Rouſſeau, &c. and Voltaire, ſtill living, whoſe works may probably be read when the French Monarchy is no more. It is a matter of aſtoniſhment, that the delightful language of La Fontaine, and his humourous expreſſions, which Voltaire hath ſo ingeniouſly revived in his late works of humour, are found in no French Dictionary, not even in the voluminous Trévoux, ſo replete with traſh, both unneceſſary and unentertaining. Therefore, to the obſolete words, and words of humour, and of the burleſque ſtyle, I have given a place in this work: and as the obſolete words are uſed ſtill, for the moſt part, in joke and burleſque, they have here the ſame mark.

"Such is, in general, the plan of this Dictionary, which hath been firſt ſubmitted to, and approved by Gentlemen of the moſt diſtinguiſhed abilities, and ſome of the greateſt maſters of polite learning; particularly my two worthy friends, the late Rev. Mr. Young, and Dr. Ward."

In regard to Orthography, Mr. Chambaud takes analogy, and the conſtant practice of the beſt Writers, for his guides. He obſerves, very juſtly, that the French Academy has no uniformity in its orthography. In their Dictionary, he tells us, they write *auteur* and *autheur*, *autorité* and *authorité*, *bale* and *balle*, *blâſon* and *blâzon*, *clous* and *cloux*, *cogner* and *coigner*, *échalas* and *échalats*, *entre eux* and *entr' eux*, *cuiller* and *cuillier*, *aiguille* and *eguille* for *aiguïlle*, *bled* and *ble*, and in the plural *bleds* and *blez*, *ſol* and *ſou*, *verd* and *vert*, &c.—They affect to keep in the plural of nouns in *ant* and *ent*, the final *t* of the ſingular, contrary to the general practice of good Writers; and ſpell all plurals of nouns in *e* with *z*, inſtead of *s*, contrary to the practice of all good Writers likewiſe, who make *s* the characteriſtical letter of the plurals of nouns, and confine *z* to the ſecond perſons plural of verbs.

Mr. Chambaud marks not only the genders of nouns, but likewiſe their plurals, when they are irregular; the feminine gender of the adjectives; all the irregularities of the tenſes and perſons of verbs, with their conſtructions or regimens. —What he ſays in regard to accents will not be diſagreeable to the ingenious Reader: we ſhall give it in his own words.

"The tone of words is not the proper object of accents in our language; their office is not to mark the raiſing or ſinking of the voice on ſyllables: They were at firſt introduced only to aſcertain the pronounciation of our *e*'s. Our Forefathers, ſurprized to ſee different ſounds repreſented by the

the ſame ſign, bethought themſelves of remedying that diſorder, by adopting the accents which the Greeks and the Latins had inſtituted, though for a different purpoſe. This practice, had it been carefully obſerved, would have effectually ſupplied the want of other ſigns: but it was no ſooner eſtabliſhed, than it was almoſt entirely laid aſide, through the negligence of Printers and Authors. It hath, however, been inſenſibly re-eſtabliſhed, and even perfected. A perpendicular accent hath moreover been introduced for ſome years, to mark the intermediate *e*, that *e* which hath a middle ſound between the ſonorous *e* and that which is moſt ſonorous: So that as theſe accents characteriſe our *e*'s, ſo they are more eſſential to them than the points over our *i*'s, of which I know not the uſe.

" And indeed, the *e* is either guttural, or mute, or acute, or grave, or circumflex, or intermediate, or naſal. There can be no poſſibility of miſtaking the *e* guttural or mute in reading, if the others are accented; and a few obſervations will ſufficiently enable us to diſtinguiſh the mute *e* from the guttural. The whole difficulty lies in being acquainted with the others, ſo as to pronounce them according to their powers: now the accents entirely remove this difficulty. The *e* which is called *fermé*, is marked with an acute accent: the *e* called *ouvèrt*, is (according to the Authors of theſe denominations) either ſimply open, or moſt open, or keeps the mean between thoſe two ſounds. If it is ſimply open, it is marked with the grave accent, as in *très*, *après*, *père*, *mère*; if moſt open, it takes the circumflex, as in *bête*, *grêle*, *même*, *pêche*, *tempête*: and the intermediate *e* is marked with the perpendicular accent, as in *règle*, *fidèle*, *flèche*, *amène*. As this ſame accent ſerves likewiſe to diſtinguiſh, without confuſion, the true naſal *e*, from that which hath only the ſound of naſal *a*, one can no longer miſtake the pronounciation of the following words, *bien*, *rien*, *ſoutien*, *je viens*, *il tient*, *prudent*, *entièrement*, *orient*, *patient*, &c. *ger* is not pronounced in *léger* as in *bèrger*. As the termination *eve* is pronouced quite differently in theſe three words, *fève*, *Gènevière*, *Genéve*, ſo the accent determines their true pronounciation. The acute accent on the penultima of *différent* ſhews it to be an adjective, and the grave *(différent)* to be a verb. The ſame rule holds good, with reſpect to *précédent* adjective, and *précèdent* verb; and many other like words, which cannot be diſtinguiſhed in writing, otherwiſe than by the accent. The grave and perpendicular accents ſhew moreover that the *e* following or preceding them is mute. They indicate alſo, that

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in the words, *manière*, *fiél*, *tiers*, *muèt*, &c. the vowel that precedes the *e* forms with it a proper diphthong, and not an improper one, as happens very frequently in the Engliſh.

" Cuſtom hath not yet authoriſed our fixing the acute accent to the *e* of articles and pronouns, or to the laſt ſyllable of the infinitive, and nouns ending in *er*, as *les*, *mes*, *ſes*, *parler*, *danger*. It would be certainly more uniform to mark all theſe *e*'s with the accent that determines their pronunciation: but after all, the omiſſion of the accent on theſe occaſions, where the eyes are not accuſtomed to ſee it, can produce no great inconveniency, if it is not omitted on the others. The circumflex is employed in this performance according to its true uſe and deſtination, which is to indicate a long ſyllable. Therefore, it is ſet over not only the long *e*'s, but alſo over the other vowels, as in the words *âme*, *île*, *abîme*, *côte*, *côté*, *les aûtres*, *nôs*, *dôs*, *hûre*, *ils pûrent*; as likewiſe over theſe improper dipthongs, *chaîne*, *reîne*, *haîne*, *il faît*, whoſe pronounciation is thereby diſtinguiſhed from the ſame ſyllables, when this improper diphthong is ſhort, as in the following words, *laine*, *peine*, *une plaine*, *élle èſt pleine*, *fontaine*, *il a fait*, *c'èſt un fait*."

Mr. Chambaud concludes his preface in the following manner:—" I would not be underſtood, ſays he, as if I thought this performance perfect, or indeed as good as it can poſſibly be. No body knows better than myſelf its imperfections. Time and labour only can bring works of this nature to that perfection of which they are ſuſceptible. But ſuch as it is, I preſume it will not be found unworthy of public notice, ſince it is the only French and Engliſh Dictionary extant that can lay claim to pardon. In the mean time, I ſhall exert the moſt unwearied application to improve this work; and upon the ſame plan, make a Dictionary, Engliſh and French, if my preſent endeavour meets with encouragement."

As Mr. Chambaud appears to us to be well qualified for a work of this kind, we ſincerely wiſh he may meet with that encouragement from the Public which he deſerves. His deſign is certainly an uſeful one; and though the Writers of Dictionaries are, generally, looked upon as mere Drudges in Literature, yet, in our opinion, they are juſtly entitled to a more honourable rank in the Republic of Letters than has hitherto been aſſigned them.

A Poetical Paraphraſe on Part of the Book of ISAIAH. By William Langhorne, M. A. Rector of Hawkinge, and Miniſter of Folkſtone in Kent. 4to. 2s. 6d. Griffiths.

THE chapters omitted in this paraphaſe, are chiefly the hiſtorical, with a few of the prophetic and admonitory, beſides which, the Poet ſometimes omits ſeveral verſes of thoſe chapters, which he has paraphraſed. In theſe omiſſions, we think, he has been judicious, and perhaps he might have made ſome others, without expoſing his work to any juſt reprehenſion on that ſcore, in our day. For as moſt, or perhaps all theſe prophecies, if we except that ſuppoſed by ſome to refer to the final cataſtrophe of our ſyſtem, have been long ſince fulfilled, the repetition of them to the Chriſtian world ſeems no farther intereſting now, than as their certain completion, being confirmed by prophane hiſtory, ſerves to corroborate the great advent of the Meſſiah.

This extraordinary event indeed, this promulgation of a more ſpiritual and leſs ceremonial religion, is ſo ſtrongly predicted, ſo clearly prefigured, by this evangelical Prophet, with whom, in this point, all the reſt concur, though generally in a manner more conciſe, and leſs particularly marked; that the denial of Chriſt's coming, by thoſe Rabbis, who thoroughly underſtand the Jewiſh Prophets, is the more ſurpriſing. Perhaps indeed, nothing has ſo effectually contributed to this, humanly ſpeaking, as thoſe groſs corruptions, and that degree of idolatry, which the Romiſh Church has introduced into, and grafted upon, the divine, pure, plain and honeſt goſpel of Jeſus Chriſt. This has manifeſtly reduced them, in ſuch Bibles as may here and there, perhaps, under ſome regulations, be permitted to the Laity, to omit that commandment in the Decalogue, which expreſsly forbids the worſhiping any image or likeneſs whatſoever. So barefaced a mutilation of the Scripture became neceſſary to qualify that ſtupid idolatry, which is ſo extremely groſs in the moſt bigotted countries of that religion, that if St. Paul was to return to earth, he would need all his illumination to diſcover its ſpringing from that Chriſtianity which he profeſſed and taught; notwithſtanding he has informed us of the errors of ſome in his own time, who had 'commanded to abſtain from 'marrying, and from meats which God had commanded to be 'received with thankfulneſs.' In fact, it ſeems highly probable, that this ſingle article of falſe worſhip, ſo evident to the Jews on the Continent, (whoſe Anceſtors had been ſo

propenſe

propenſe to, and were ſo ſtrongly cautioned againſt Idolatry,) was ſufficient to defeat the purpoſe of that univerſal collection of the principal Jews, who were aſſembled in Hungary, about the middle of the former century, at the inſtance of ſeveral of their moſt learned Rabbis, to deliberate, Whether the Meſſiah, they had ſo long expected, was not already come. But, on a ſuppoſition, that the avowed worſhip and practices of that Church, its ordinances, inquiſition, &c. &c. were the inſtitutions of Chriſt, they very conſiſtently ſuppoſed, none could have been ſent by the God of Abraham, who forbad Idolatry, to warrant and eſtabliſh it.

But this digreſſion, however naturally connected with the ſubject, has detained us longer than we intended from our Paraphraſt, who ſeems, on the whole, very decently qualified for the province he aſſumes. His obſervations on the different extent and connections of ſome of the chapters in the original, from thoſe in our Tranſlation, and other circumſtances occuring in his notes, neceſſarily imply his acquaintance with the Hebrew text, and with antient and prophane, as well as eccleſiaſtical hiſtory. His former Paraphraſe on JOB, and ſome other agreeable performances, have ſufficiently proved the general elegance of his diction, and the fluency of his numbers. Nevertheleſs, we ſhall ſelect a paſſage or two, as repeated evidences of them.

Mr. Langhorne obſerves, previous to his paraphraſe of the 13th chapter, that the fall of Babylon, which was taken by Cyrus 538 years before Chriſt, was predicted by Iſaiah above 200 years before it happened. The expreſſion is properly elevated here, and the verſification harmonious. See page 18. But the privileges of the Meſſiah's reign appear ſtill more poetical, and are ſtill more intereſting.

See the dry ſolitude, the ruſſet plain,
The ſpicy boſom'd blooms of Carmel gain!

Say, vie your barren hills, your dreary dales,
With Lebanon's fair groves, with Sharon's vales?

JOY cloaths our rugged wilds with ſudden greens,
The KING of Glory chears our thirſty ſcenes;
'Mid wond'rous acts of pow'r, this change diſplays,
DISEASE, fell Fury! flies our happy ways.
The paralytic hand, the wither'd knee,
Warm and exulting in his praiſes, ſee!
Celeſtial FAITH each fearful heart inſpires,
In TRUTH's fair combat, with reſiſtleſs fires.
The blind, in rapt'rous light, their God adore;
And the deaf ear attends his heav'nly lore!

The lame in freſh'ning vigour bound along;
The dumb in tranſport try the trembling tongue.
New from *our* rocks in concert flows the ſtream,
And with unwonted rays our ſummits gleam:
And where, in gloomy brakes, the Dragon lay,
Freſh ſmiling verdure hails the genial day.
Where erſt bewilder'd Mortals wont to moan,
A hallow'd path to happineſs is ſhown.
The man of knowledge plain, but heart ſincere,
Swift climbs, and ſees the crown of Glory near.
Here growls no wolf, no baleful ſerpents hiſs;
Fearleſs and ſafe, the Juſt advance to Bliſs.
A fav'ring veil the great REDEEMER ſpreads
O'er his obedient ſons' impaſſive heads.
Ethereal ſtrains are ſung by Spirits kind,
And diadems of Grace their temples bind.
On radiant wings immortal PLEASURE ſoars,
And envious SORROW flies to diſtant ſhores.

The 44th chapter of Iſaiah names Cyrus expreſsly, above one hundred years before his birth, as the Reſtorer of the Temple.

That GOD, who ſtretch'd the ſtarry Heav'ns alone,
Who made this globe the footſtool of his throne;
Who brings to light each dark Diviner's lies,
Who blaſts the well-laid purpoſe of the Wiſe;
Who the true Spirit on his Prophets pours,
Who comfort ſpeaks to Salem's trembling tow'rs;
Who ſaith, "Ye billows, at my mandate fly;
Be bare, ye channels; and, ye floods, be dry.
That GOD to mighty ſway great CYRUS calls,
By whom ſhall riſe reviving Sion's walls;
By the kind influence of whoſe happy care
Once more ſhall flouriſh this bleſt Houſe of Prayer.

Thus the great KING of Heav'n to CYRUS ſpeaks,
"Thy arm, by Me impower'd, the nations breaks.
On thy fierce foes I bring the vengeful day,
And ſmooth before thy face each rugged way.
To thy dread hoſts I ope the brazen gate;
Strong bars of iron feel the hand of FATE.
I give thee flaming treaſures of the mine,
Bright ſtores, amaſs'd by wealthy Kings, are thine;
I give thy very name——Hence, CYRUS, know,
Me the ſole GOD; and grace to Iſrael ſhow.
Thro' all th' expanſe of ſpace I reign alone,
By Me ſubſiſt thy delegated throne.

* CYRUS turned great part of the Euphrates into canals dug for that purpoſe, and marched up its channel into the heart of Babylon.

Far

Far as the glories of thy ſtandard fly,
The world ſhall learn to rev'rence the Moſt High.
I form fair *Light*; bid *Darkneſs* mount her car;
Give charms to *Peace*; or wake the woes of *War*.
Ye fav'ring *Heav'ns*, with ſtreams of *Mercy* flow!
On *Earth*'s conſenting plain let *Juſtice* grow!
Woe to the man who ſtrives with Pow'r divine:
Shall the weak ſon deſpiſe his father's line?
Let painted clay with painted clay contend,
But ne'er the Artiſt's efforts boaſt to mend.

Notwithſtanding we imagine theſe citations will ſufficiently defend this Writer's poetical reputation, we acknowlege, that on reading the Paraphraſe throughout, we encountered ſomething like a frequent *Languor* in it; and not ſeldom ſuppoſed the Prophet ſuperior to the Poet. We wiſhed now and then, for more of the correſpondent *Spiritus ac vis*, than we diſcovered; and which, on ſuch a ſubject, we think, ſhould be indulged into the *furor entheus*, the very enthuſiaſm of Poetry. The verſification alſo, which is generally ſmooth and harmonious, appeared ſometimes too ſweet and menotonous, too little diverſified for the variety of occuring images. Perhaps, it may be thought ſevere to ſignify theſe objections to an Author, who confeſſes, in a note, page 9th, "He is ſenſible every transfuſion (Pope's beautiful Eclogue not excepted) falls ſhort of the ſpirit of the great original." Could this, however, be a good reaſon for making a transfuſion ſtill inferior to Pope's? which, we apprehend, will be the judgment of thoſe Connoiſſeurs who ſhall compare our firſt citation from this Paraphraſe with that Eclogue. Had our Poet choſe to concenter his powers on this occaſion, by employing them on a few ſelect and elevated parts of the original, rather than to diverge and extenuate them throughout two thouſand lines, in which a laſſitude, as it were, of genius might naturally enſue, poſſibly he might have acquitted himſelf more to the Public ſatisfaction, and, upon a very intimate conſideration of the caſe, even to his own. But, however this might have happened, as we are certain this learned and ingenious Gentleman enterprized this Paraphraſe with a very laudable view, we ſhall be content, if the poetical world ſhall judge our opinion in this reſpect, much more erroneous, than they ſhall judge the performance defective.

A general act, he obſerves, need not be pleaded; a particular or private act muſt be pleaded, or given in evidence.

" On an attaint, a particular act of Parliament cannot be given in evidence to the grand Jury, which was not given in evidence to the petit Jury: for ſince, on the attaint the former verdict is called in queſtion, and the Jury is to be puniſhed for the iniquity of that verdict, it follows, of conſequence, that no more evidence can be given, than was offered to the petit Jury; for they could not make any diſcernment but upon the evidence, and, therefore, ought not to be called in queſtion upon different evidence.

But a general ſtatute may be offered in evidence to the grand Jury upon an attaint, though it was not offered in evidence to the petit Jury; becauſe, of a general law, every perſon who lives under it is ſuppoſed to take notice; and, by conſequence, the firſt Jury, in their deciſion, were obliged to underſtand it, otherwiſe they ought to have referred it back to the deciſion of the court; for when the Jury take upon them to judge of the whole matter, they do, at their peril, take upon themſelves the underſtanding of the law: and if the petit Jury have judged, without being apprized of the general law of the kingdom, as they ought to be, yet they may nevertheleſs be offered to the grand Jury, who may be made ſenſible of ſuch general laws, on which their judgment muſt be founded. . . . . There are ſome caſes, however, in which both public and private ſtatutes ought to be pleaded; and that is, where they make void any legal ſolemnities; for in this caſe, the conſtruction of the law is, not that the ſolemn contracts ſhall be deemed perfect nullities, but that they are voidable by the parties prejudiced by ſuch contracts: and one reaſon of this conſtruction ariſes from this rule in expounding ſtatutes, viz. *Quiſquis poteſt renunciare juri pro ſe introducto.* But if ſuch contracts were conſtrued to be perfect nullities, that rule muſt be laid aſide, and the party muſt receive benefit by the law, whether he would or not: and therefore, ſuch acts of Parliament muſt be pleaded, that the party may appear to take the benefit of them. Another reaſon of this conſtruction is, becauſe what ſhall conſtitute the ſolemnities of a contract is matter of law; and ſo it is matter of law, how theſe ſolemnities ought to be defeated and deſtroyed: and inaſmuch as it is matter of law by what ſolemnities a contract is to be conſtituted, therefore, when any action is founded upon any ſolemn contract, that contract ought to be preferred to the Court. Now, it were prepoſterous that the law ſhould require the contract to be offered to the

the court, that it may appear to be legally made; and that it ſhould not require it to be offered to the court, how it is defeated. Both certainly muſt be determined by the ſame judicature.

Therefore, the act of Eliz. touching uſurious contracts, though a general law, cannot be given in evidence on the general iſſue, but it ought to be pleaded."

There are, in the courſe of this Treatiſe, many acute remarks, and ſatisfactory explanations of the grounds of the law, in points of evidence. But as this is a topic of a very dry and unintereſting nature, to the generality of our Readers, we cannot afford more room to this article; but refer the Curious, whom the ſubject concerns, to the Treatiſe itſelf, from whence they will reap pleaſure and profit to repay their attention: and we recommend the reading of Gilbert on the Law of Evidence, together with this Diſſertation on the Theory.

MONTHLY CATALOGUE,

For AUGUST 1761.

POLITICAL.

Art. 1. *A Detection of the falſe Reaſons and Facts, contained in the five Letters, entitled, Reaſons for keeping Guadaloupe at a Peace, preferable to Canada, from a Gentleman at Guadaloupe to his Friend in London. In which the Advantages of both Conqueſts are fairly and impartially ſtated and compared.* By a Member of Parliament. 8vo. 1 s. 6 d. Hope.

THE ſtyle of this pamphlet is ſpirited, and the reaſoning, in general, cloſe and cogent. In anſwer to the objection, that our property in the Sugar Iſlands is a great deal too little, this Writer anſwers, That there can be no proſpect of a deficiency in ſugars, nor any reaſon to ſuppoſe we have too few Sugar Iſlands, when all who underſtand any thing of the nature of the ſoil and climate for the cultivation of ſugars, and of the extent, ſituation and condition of Jamaica, will allow, that Jamaica *only* is capable of ſupplying not only Britain and her dominions, but all Europe, with ſugars of her own growth.

He admits, that ſugar is become a greater neceſſary of life than fur; but, he adds, it does not neceſſarily follow, that the territory, where ſugar grows, is, for that reaſon only, preferable to the territory where the fur grows. The former may be ſuperfluous, and interfere

terfere with the real intereſt of the ſugar trade, ſo far as to prevent its cultivation. The latter may be improveable to a variety of uſes, and produce many things, which, in courſe of time, ſhall be found neceſſary to mankind, and ſerve many other purpoſes of profit and ſecurity, unto which a Sugar Iſland, by its ſituation, cannot pretend. . . . . We are able, he continues, to ſupply every demand of ſugar without Guadaloupe; we are not able to carry on the fur trade, to advantage, except we can keep Canada; therefore, Canada is preferable to Guadaloupe, ſhould one of thoſe territories be yielded to the enemy, eſpecially, if we take into our argument, the *local ſecurity* our plantations will enjoy from that acquiſition.

With reſpect to the notion, that *iſland colonies* are preferable to thoſe on a continent; he obſerves, that, on a European continent, where no colony can be ſought nor ſettled, without invading the undoubted right and property of another Potentate, who, by the law of nations, has an excluſive right, *iſland colonies* would be much preferable in the option of an iſland power, becauſe the leſs connection an iſland ſtate has with the affairs of the continent, divided into ſeveral powerful nations, the better. But, he adds, the caſe is widely different, where a colony is to be maintained amidſt enemies, as powerful as ourſelves, and where the whole continent is in our power; which muſt be the fact, ſhould England keep poſſeſſion of her conqueſts in Canada, &c. for then, he concludes, ſhe would have no European power to contend with in North America.

Concerning the danger of a revolt in thoſe parts, he remarks, that hitherto all the revolts in the world have proceeded from idleneſs, ignorance, poverty, and arbitrary power. Employment, ſays he, keeps the giddy multitude in order; they find no time for plotting, and feel no want. Property keeps the rich in awe, who are always injured by civil commotions. Therefore, the richer, the poliſter, and the more induſtrious, our brethren grow in North America, they may be expected to entertain more exalted notions of gratitude and loyalty to their King and mother country. As this has been a queſtion of late much agitated, we ſhall only add, that the conſideration of *local ſecurity* only, is, in our opinion, ſufficient to give Canada a preference over Guadaloupe.

Art. 2. *A candid Anſwer to a Pamphlet called, Reaſons for keeping Guadaloupe at a Peace, preferable to Canada, explained in five Letters from a Gentleman in Guadaloupe to his Friend in London; in a letter to the Author.* 8vo. 6 d. Hope.

Weak, trite, and frivolous.

MISCELLANEOUS.

Art. 3. *Conſpectus Originum Typographicarum a Meermanno proxime in Lucem edendarum. In uſum Amicorum Typis Deſcriptus.* 8vo.

This is a Treatiſe, written for the uſe of the Author's friends, concerning the invention of Printing. He very accurately diſtinguiſhes

ſtinguiſhes between what he calls the *Tabellarii Impreſſio*, and the *Verſatilis*: and he has, with great labour, learning and ingenuity, endeavoured to determine the claims of the different pretenders to the invention of this moſt uſeful of all arts. Our Readers will find a treatiſe on this ſubject, among the foreign articles in the XVIIIth volume of our Review, written by one Fournier, a Frenchman, of which this Writer takes notice: and though the enquiry is rather matter of curioſity than uſe, yet we ſhould gladly abridge what is here advanced; but as our limits will not now allow us, we refer the Reader to the pamphlet itſelf: which though not to be ſold, may be ſeen at Mr. Wilcox's in the Strand.

Art. 4. CANDIDE. *Part Second. Tranſlated from the French of M. de Voltaire.* 12mo. 1s. 6d. Becket.

We intended, and in ſome meaſure promiſed, a pretty full account of this diverting performance; but reflecting on the ill tendency of the Author's ridicule of that ſalutary principle, which holds that *all is for the beſt*, we think it moſt prudent to let the work ſink into that oblivion, which, ſooner or later, will ſwallow up all *uſeleſs* productions, calculated only to furniſh amuſement for the preſent hour;—and that perhaps, at the expence of ſome greater good.

Art. 5. *The American Gazetteer: containing a diſtinct Account of all the Parts of the New World. Illuſtrated with Maps.* 12mo. 3 vols. 9s. Millar, &c.

The ſcheme of Eachard's and Salmon's Gazetteers having been approved by the Public, the materials afforded by the ſeveral books relating to America, and the *Weſt-Indies*, (which the Author has forgot to mention in his title-page,) are here thrown into that form: which is uſeful enough for the ready finding any particular place; but we obſerve no new particulars in this compilation.

Art. 6. *Thoughts on the Coronation of his preſent Majeſty King George the Third: Or, Reaſons offered againſt confining the Proceſſion to the uſual Track, and pointing out others more commodious and proper. To which are prefixed, a Plan of the different Paths recommended, with the Parts adjacent, and a Sketch of the Proceſſion. Moſt humbly ſubmitted to Conſideration.* Fol. 1s. 6d. Bathoe, &c.

As the exhibition of all the fine folk, who attend the proceſſion at the coronation of a new King, is frequently productive of many ill conſequences, from the eager curioſity of the mob who croud to ſee the *ſhew*; and as the many improvements, in the diſpoſition and enlargement of the ſtreets, in the part of the town where the proceſſion is made, afford more commodious paſſages for it now than formerly, this Writer has propoſed ſeveral deviations from the old practice, touching this ſubject of univerſal contemplation.

The

The prevention of miſchief appearing, on a ſober view, to be the moſt important point neceſſary to be ſecured during a ſcene of ſo much tumult, we think the thoughts of this Writer are extremely pertinent to the occaſion.

Art. 7. *The Merchant's Lawyer: Or, The Law of Trade in General*, viz. *Of the Eaſt India Company, the South Sea Company, the Bank of England, and Annuities; the Law relative to Bankrupts, including the Statutes and Caſes determined thereon; an Abridgement of all the Statutes concerning Money and Coinage; the Law of Awards, with all neceſſary Precedents; the Statutes, and an Abridgement of all the Caſes determined relative to Bills of Exchange, Promiſſory Notes, Bank Notes, and inſurances; the Law of Owners and Maſters of Ships, Principals and Factors; and an Abridgement of the Statutes relative to the Cuſtoms. To which is added, a complete Book of Rates.* By a Gentleman of the Middle Temple. 8vo. 2 vol. 12 s. Kearſly.

This work it ſuch a meer compilement, that the Author has not even hazarded a word, by way of Preface. He begins abruptly, and goes on without taking proper care to connect his matter, ſo as to make it eaſy and agreeable to the Reader. This Collection, however, is not without its uſe, as it brings the ſeveral ſcattered heads, enumerated in the title-page, under one view: and, as the Author throughout quotes the authorities of the Report Books, &c. it will greatly facilitate the purpoſe of reference, to thoſe who have occaſion to enquire into the law in any of the above articles.

Art. 8. *Annet's Short-Hand perfected. Containing plain and eaſy Examples, and Inſtructions for Learning it.* 8vo. 1 s. 6 d. Woodfall, &c.

Mr. Annet having publiſhed a ſyſtem of Short-hand ſeveral years ſince, our mention of the preſent edition may require an explanation. This publication then, as we are informed, has undergone ſuch conſiderable alteration, that it may, in ſome meaſure, be conſidered as an entire new work.

The Author has comprehended his plan in a very conciſe form, which is not the leaſt conſiderable part of excellence, in our eſtimation. It were to be wiſhed, that the ſame commendation could be beſtowed on all the ſpecimens he has given of his characters; but the combinations of ſome of them exhibit ſuch irregular, untoward, and confuſed appearances, as cannot fail of giving diſguſt, as well as proving difficult to deſcribe. Whether theſe inconveniencies are *neceſſarily* attendant on the exerciſe of abbreviation in writing, the ſucceſſive attempts at improvement, which advance every art toward perfection, can alone truly diſcover; at preſent, however, we are of opinion that they are not.

It

It muſt, nevertheleſs, be acknowleged, that Mr. Annet ſeems to have greatly facilitated the attainment of his Short hand, by ſubjecting it to but few eſſential rules; a multiplicity of theſe being infinitely diſcouraging, in the learning an art ſo apparently dry, and difficult to acquire.

Art. 9. *A complete Hiſtory of the War in India, from the Year* 1749, *to the taking of Pondicherry in* 1761. *Giving a particular and circumſtantial Account of all the Differences between the Engliſh and French; alſo, the Diſputes among the Nabobs, and thoſe between the Engliſh and Dutch: Together with an accurate Detail of all Colonel Clive's military Tranſactions, with thoſe of every other Officer.* 8vo. 2 s. Cooper.

If this performance does not exhibit any extraordinary proofs of ſkill, in the myſtery of book-making, the following extract, from the concluſion of it, is an undoubted mark of its honeſty. "*We* do not pretend to have been poſſeſſed of any materials which are not common to every perſon who reads the public accounts. *As we* know nothing of the deliberations in councils, *we* have not attempted to account for facts, upon a vague and uncertain report of what paſſed among them; but, on the contrary, have judged and ſpoken of every tranſaction, according to its importance and conſequences; which ought to be the rule of every man, who writes from News-Papers, and other unauthenticated intelligence."——Mr. Clive is made the Hero of this piece; but he has no great reaſon to be vain of his Panegyriſt, who indeed ſeems little acquainted with delicacy. —Upon the whole, this is one of thoſe publications that might have been well ſpared.

* *Query.* How many were concerned in this notable compilation?

Art. 10. *A new Univerſal Engliſh Dictionary: Or, A complete Treaſure of the Engliſh Language: Tracing the Words from their primitive Fountains; explaining the various Senſes in which they are uſed; and expounding all the Technical Terms, in the ſeveral Arts, Sciences, and Manufactures. Compiled with the utmoſt Care and Aſſiduity.* By William Rider, A. B. Aſſiſtant-maſter of St. Paul's School, and late of Jeſus College, Oxford. Fol. 1 l. 14 s. bound. Pottinger.

This work, which came out in numbers, appears to be, in truth, what its title-page imports, an *Univerſal* Dictionary; for it includes not only the articles of Philology, but the technical Terms in the ſeveral Arts, Sciences, and Manufactures: together with the proper names of men, places, &c.

It cannot be expected, that we ſhould go through a publication of this kind *ſeriatim*; but we have examined it in ſeveral places, and cannot

cannot discover any thing new in it, either in the plan or the execution. Indeed, without derogating from Mr. Rider's learning and ingenuity, which we have no reason to question, we may venture to affirm, that it is beyond the capacity of any one man, however well qualified, to compleat such an arduous and extensive undertaking.

Even to render the single article of Etymology perfect, requires a more accurate knowlege of language in general, than perhaps ever fell to the share of any individual. To trace the words of the English tongue, in particular, to their primitive fountains, it is necessary to be skilled in the old Saxon, with which few of the learned are acquainted, and for want of which many Lexicographers have given very erroneous derivations.

With regard to technical Terms likewise, in the several Arts and Sciences, &c. no one, we believe, was ever so perfectly conversant with that wide circle of human knowlege, as to give just and accurate definitions of such terms. Lexicographers, in general, have been obliged to take their definitions upon trust, and by servilely copying each other, have, in some measure, perpetuated error.

In short, no one man is even qualified to superintend a work of this nature: and a Compleat and Universal Dictionary can never be expected, but from the joint labours of an Academy of learned Men, who are severally skilled in the various articles of Philology, Arts, and Sciences, &c. It would be a task worthy of such a Society, to mark, as they proceed, such words and phrases as, though in common use, are nevertheless inelegant. For want of this, Foreigners and others, for whose use Dictionaries are chiefly designed, are often led into inaccuracies and barbarisms.

Mr. Rider, we observe, has not applied himself to point out these inelegancies. Giving an account of the vowel A, for instance, he says, "A, when placed before a participle, denotes some action not yet finished, as, *I am a walking*."——Here, however, he does not take notice, that *a*, in this example, is a mere expletive, and never used by any but the illiterate. For the word *walking*, being an *active participle*, does by itself express an unfinished action, and needs no addition whatever to render the meaning precise.

In his Orthography likewise, he does not seem to be steady and uniform. We sometimes meet with the adjective *compleat*, spelt *complete*; at others, it stands according to the former orthography. The different ways of spelling this word, however, seem most properly adapted to distinguish the adjective from the verb.

It is but just, nevertheless, to acknowlege, that Mr. Rider appears to have been very careful in marking such words as are obsolete. He has likewise shewn the various senses in which words are used, by examples taken from antient and modern English Writers, to whose authorities he refers. He farther takes notice of such words as are of no authority; and, upon the whole, seems to be very well qualified for a Coadjutor in a work of this nature, though we do not think him, or any other, capable of conducting or even superintending such an undertaking alone.

We must not omit, however, taking notice of the Dedication, which is addressed to Mr. Pitt; of which we shall only say, that it

is,

is, in our opinion, too much in the common ſtrain of ſuch addreſſes; and, what is ſomewhat ſingular, not to ſay inaccurate, it begins and goes on in the third perſon, and at length concludes in the firſt. On the back of the cover, likewiſe, is an addreſs *To the Public*, ſigned, *J. Pottinger*, which nevertheleſs runs in the plural number. "WE, ſays Mr. *Pottinger*, have conſulted all that have preceded US, &c.—WE have availed OURSELVES of all the information WE could gather, &c.—WE have treated of, and explained every Science, &c." ——What right Mr. Pottinger has to talk in the ſtyle of a royal proclamation, we know not. He ſurely does not mean to inſinuate, that he was aſſiſtant to Mr. Rider in compiling the Dictionary: and we hope, and will do Mr. Rider the juſtice to believe, that he was not aſſiſtant to Mr. Pottinger in penning this advertiſement to the Public; for it is one of the moſt vulgar, illiberal, and puffing addreſſes that ever was publiſhed. It is exactly in the ſtyle of a Quack's bill—"Beware of Counterfeits."

MEDICAL.

Art. 11. *An Account of the Structure of the Eye, with occaſional Remarks on ſome Diſorders of that Organ: Delivered in Lectures, at the Theatre of Surgeons-Hall.* By Thomas Gataker, Surgeon Extraordinary to her Royal Highneſs the Princeſs of Wales, and Surgeon to St. George's Hoſpital. 8vo. 1s. 6d. Dodſley, &c.

This account is comprized in three lectures, addreſſed to the Maſter, Governors, and Court of Aſſiſtants of the Surgeon's Company. The ſhort introduction to them demonſtrates the Lecturer's diſcernment, that he is well verſed in his general profeſſion, and very well prepared for the ſubject of his lectures, by an attentive conſideration of the Eye and its parts, as well as of many Writers on it, and on its diſeaſes.

The firſt lecture is employed in deſcribing the external parts of the Eye, as the eye-brows, eye-lids, the *Carunculæ lachrymalis*, &c. and ſome, which, though exterior to the globe of the Eye, are not viſible without diſſection, as the lachrymal gland, the ſac and its duct, &c.

The ſecond deſcribes the form, the coats and the nerves of the Eye; and the third treats of the humours and the muſcles, the concluſion being a very brief recapitulation of the principal uſes of the various parts.

The whole performance is excellently digeſted and arranged; the deſcriptions are clear and accurate; and the language well adapted to the ſubject, in an eaſy didactic ſtyle. The Author makes ſome good practical diſtinctions, with reſpect to the proper applications in ophthalmies, or inflammations of the Eyes, their different cauſes and degrees; and in regard to the deſign and operations of the topics generally applied. He ſeems, in a Cataract, rather to prefer the former practice of depreſſing the chryſtalline humour, to the modern operation of *Koreotomy*, or expulſion of the morbid opaque Chryſtalline, as being attended with leſs inflammation and pain; though he obſerves

obſerves the frequent inefficacy of both to a durable reſtoration of ſight. In treating of the aqueous humour, he has omitted a remarkable property of it, mentioned by *Keil*, who ſays, "It is of a ſpirituous nature, and will not freeze in the greateſt froſt." But, he has obſerved the opinion of ſome, who ſuppoſe this humour not to be perfectly tranſparent in new-born infants; the final cauſe or purpoſe of which is imagined to be, the defence of their tender Eyes at firſt, from the too forcible impreſſions of light, which, admitting the fact, ſeems no ways improbable.

RELIGIOUS.

Art. 12. *For Chriſt or Antichriſt: Or, the great Difference betwixt the ſaving Religion of the Goſpel of Chriſt, and the new* Trent *Religion of the* Pope, *ſet in a clear Light.* 8vo. 6d. Kearſley.

This Dialogue between *Chriſtianus* and *Romanus* ſeems to be written with a good deſign; and may be read with advantage, by the lower claſſes of Readers.

Art. 13. *An Addreſs to the Clergy of the Church of England: ſhewing the Cauſe why ſo many People abſent themſelves from the pure eſtabliſhed Communion of that Church, to the Tabernacle, Meeting-houſes, &c. Recommended to all true members of the reformed Church.* 8vo. 1s. Pridden, &c.

This Addreſs ſeems to come from the pen of a *Methodiſt*, who tells us, that the articles of the Church of England are *pure*, her collects *full and expreſſive*, and her *litany ſoundly adapted*.——"Did you preach agreeable to the articles of our own church, (ſays he to the Clergy) you muſt preach forth repentance, regeneration, and juſtification for ſanctification; and if all this was done, there would be no room for ſo many people to abſent themſelves from our pure church; but, inſtead of this good old ſound primitive doctrine, what are the generality of your ſermons more than a little dry morality, ſhewing the fitneſs of things, ſetting up your own wiſdom, which is fooliſhneſs with God, and exalting the dignity of man, when your principal motive ſhould be to humble him."——The whole Addreſs is to the ſame purpoſe.

Art. 14. *Some Thoughts upon Deiſm*, &c. 8vo. 6d. Cooper.

Conſiſts chiefly of declamation, in the uſual ſtrain of thoſe who take it for granted, that all Free-thinkers are biaſſed by their paſſions; and that a diſapprobation of particular modes of Religion, implies an enmity to all Religion. This is the general ſtrain of pious men, who live in a recluſe manner; but thoſe who converſe more with mankind, and know the world better, judge differently: and we think it a ſhame, for any Writer, to confound elevation of judgment, and liberality of ſentiment, with the idle prating of Coxcombs, and the poor ſophiſtry of ignorant Senſualiſts and Debauchees.

*** *Few* Sermons *being publiſhed ſince our laſt, we again defer our Liſt, until next Month.*

THE MONTHLY REVIEW,

For SEPTEMBER, 1761.

The Concluſive Part of the Parliamentary, or Conſtitutional Hiſtory of England; from the earlieſt Times, to the Diſſolution of the Convention Parliament, that reſtored King Charles II. *Together with an Appendix of ſeveral Matters relative to the foregoing Hiſtory, which were either omitted in the Courſe of it, or have been ſent to the Compilers, ſince the Publication of the former Parts of this Work.* Vol. XXIII. *and* Vol. XXIV. *From the Meeting of the Parliament, after a ſhort Adjournment, November* 6, *to the Diſſolution of it, December* 29. 1660. 8vo. 2Vols. 12s. Sandby.

THIS very uſeful and entertaining work is, at length, drawn to a concluſion, and brought to a period which preſents us with a ſhameful inſtance of the extravagance and exceſs of national Reſolutions. In the preceding volumes, our Authors have given a very faithful and circumſtantial detail, of the deſperate Meaſures taken againſt the firſt Charles, by ſome out of a real, and others out of a pretended, zeal for Liberty. We have ſeen what was at firſt a laudable and noble oppoſition, degenerate into lawleſs uſurpation, and end in barbarity and butchery. We have ſeen falſe Patriots throw off the maſk, and ſtand tyrants confeſſed. We have ſeen the Conſtitution modelled into various forms, according to the prevailing influence of contending uſurpers: and the leaders of every ſucceſſive revolution only concurring in one point, that of oppreſſing the people. From theſe tranſactions we may learn, that though it becomes us to be jealous of our liberties, yet we ought to vindicate them with caution and diſcretion, leſt by an inconſiderate and haſty oppoſition, we aggravate, inſtead of redreſſing, our grievances.

The work before us likewiſe affords a leſſon not leſs inſtructive. From hence we may learn to avoid a weakneſs common to mankind; that of running from the exceſs of immoderate jealouſy and licentious oppoſition, to the contrary extremes of boundleſs confidence, and abject ſervility.

This was the caſe with our forefathers after the Reſtoration. They voluntarily offered the reſtored Sovereign, the means of deſtroying thoſe liberties which they had ſo reſolutely maintained at the hazard of their own lives, and by the murder of the King his father. In the exuberance of their loyalty, they reſolved to ſettle upon him the yearly revenue of 1,200,000 l. In ſhort, they were in ſuch a yielding mood, their generoſity was ſo profuſe, and their profeſſions of duty, &c. ſo extravagant, that had the King deſerved their future gratitude, there was ſcarce any opportunity left for making farther acknowledgments. But experience ſhews, that a violent fondneſs, upon the firſt acquaintance, is ſeldom the foundation of a laſting affection; hiſtory too well evinces, how ſhort the continuance was of this confidence between the King and his Parliament; and how ſoon the latter wiſhed to cancel their haſty acts of intemperate zeal.

The firſt thing done at the meeting of this Parliament, was to vote 10,000 l. to be preſented to the Princeſs Henrietta, the King's ſiſter; who, ſince their receſs, had come over with the Queen Mother from France.

Afterwards they proceeded to the conſideration of the debts of the army and navy, and a debate aroſe on ſtating theſe accounts, which was to the following purport. "Mr. *Knight* firſt moved to pay theſe debts by a ſix months aſſeſſment. Mr. Prynne ſaid, the poll-bill had not yet raiſed to the amount of 210,000 l. and moved to nominate a committee to find out ſome other way to raiſe money to pay the public debts. Sir *Thomas Clarges* was for the houſe to reſolve itſelf into a grand committee on that account. Sir *John Northcot* moved to borrow money of the Hollanders, and to give the exciſe for ſecurity, at ſix *per cent.* Mr. *Stevens* was for having every member examined, whether he had paid to the poll-bill, according to his degree and eſtate. Sir *William Morrice*, in a ſet-ſpeech, ſaid, The debts of the public would be like that ſerpent in *America*, which would eat a cow at a meal; and falling aſleep, the birds of prey devour him; but if they break not the bones of him, he grows as big as before. So would the debts of the nation, he ſaid, if not fully ſatisfied

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and paid off together: or like the woman's hen, which ſhe roaſted with a faggot, ſtick by ſtick, till the faggot was ſpent, and the hen ſtill raw. But he added, it was fitter to do as one did in Spain to the inquiſitor, who, ſending to him for a diſh of pears, the man ſent him the whole tree, becauſe he would not be troubled with the inquiſitor again. He concluded with moving for a year's aſſeſſment, at 70,000*l. per* month, to do it with all credit. For the city, he ſaid, was too backward in lending money, though they had got more ſince the King came in, than in ſome years before." What would theſe patriots, who were under ſuch apprehenſions about the public debts at that time, ſay to the preſent enormous load? They would not, we imagine, talk of paying it off all together, but would think themſelves happy, if they could leſſen the faggot, ſtick by ſtick.

Every one knows that the Exciſe was eſtabliſhed in this King's reign, in lieu of the revenue ariſing from the Court of Wards, &c. The jealous advocates for liberty have, at all times, inveighed againſt this method of Taxation, as bearing marks of ſlavery, inconſiſtent with the principles of a free conſtitution. How far their opinion is juſtifiable, is at preſent foreign from our purpoſe to enquire; but it will doubtleſs be agreeable to our readers, to hear the ſentiments of the old patriots on this ſubject, at the time it was firſt agitated, which was in the year 1660.

"*November* 21. The Commons went this day again on the buſineſs of the Court of Wards, when Sir Heneage Finch opened the debate, by moving, That the annual income to be ſettled on the King, in lieu thereof, might be raiſed by an Exciſe on Beer and Ale, and to take away purveyance alſo. And that half of this Exciſe might be ſettled for the King's life, and the other half for ever on the crown. This motion was ſeconded by Mr. Bunckley and Mr. Pierepoint; but Sir John Frederick, Mr. Jolliffe, Sir William Vincent, Mr. Anneſley, and ſome others, ſpoke againſt it. The laſt-named gentleman ſaying, That if this bill was carried, every man who earns his bread by the ſweat of his brow muſt pay Exciſe, to excuſe the Court of Wards, which would be a greater grievance upon all, than the Court of Wards was to a few. Sir Anthony Aſhley Cooper ſpoke againſt the Court of Wards, and for the Exciſe. Mr. Prynne, againſt the Exciſe, ſaying, It was not fit to make all houſe-keepers hold *in capite*, and to free the nobility: and inveighed, paſſionately, ſays the diary, againſt the Exciſe; adding, That thoſe lands

which ought to pay, being held *in capite*, ſhould pay ſtill. Mr. Bamfield ſpoke on the ſame ſide, and ſaid, He was againſt an everlaſting Exciſe, and for laying the tax on lands *in capite*. Mr. Bainton alſo was againſt an Exciſe, ſaying, If it was carried ſo, they might expect that, one time or other, there would be ſome ſtrange commotions by the common people about it; that he was rather for keeping the Court of Wards, regulated in its proceedings, than ſubmit to an Exciſe, which, if it was kept up, an army muſt be ſo too to ſuſtain it. Sir Thomas Clarges was againſt the Exciſe, ſaying, That the rebellion in Naples came from impoſitions and exciſes. This debate was ended by Serjeant Maynard and Mr. Trevor, who both ſpoke for an Exciſe, tho' the laſt ſaid, That nothing but the Court of Wards taking away ſhould have moved him to it. At laſt, the queſtion being called for, the houſe divided, the numbers 151 againſt 149, when it was reſolved, That the moiety of the Exciſe of Beer, Ale, Cyder, Perry, and Strong Waters, at the rate it was now levied, ſhall be ſettled on the King's Majeſty, his heirs and ſucceſſors, in full recompence and ſatisfaction for all tenures *in capite*, and by knights ſervice; and of the Court of Wards and Liveries; and all Emoluments thereby accruing, and in full ſatisfaction of all purveyance. Reſolved alſo, That the further conſideration of ſettling a revenue of twelve hundred thouſand pounds a year, on the King's Majeſty, be adjourned to Friday the 23d inſtant." Thus it appears from the tenor of theſe debates, that they all agreed in thinking the Exciſe a grievance, though they deemed it the leſſer of the two.

The parliament however did not confine their munificence to the King and the royal family, but they extended it to thoſe likewiſe who had done ſerviceable acts of loyalty. "Mr. Young moved to conſider thoſe that were inſtrumental in the King's preſervation, after the battle of Worceſter, and named Col. Francis Windham; adding, That there was 100l. offered to take the King, and the Romans uſed to give rewards to any that preſerved a private citizen. Sir John Northcot was againſt it, ſaying, There were many of the like nature concerned, and was for leaving it to the King. On this our diary tells us, Col. Windham himſelf ſtood up and ſaid, That the act itſelf was a ſufficient reward; and therefore he did not preſs for any on that account, but modeſtly moved to go to the public buſineſs. Mr. Holles moved to give him the public thanks of the houſe. Lord Falkland, for a jewel. Lord Bruce deſired the motion might

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not die. Lord Valentia, for the ſolemn thanks of the houſe. Mr. Bunckley moved for rewarding both his modeſty and his merit with a jewel of 1000 l. value, chargeable on the arrears of the Exciſe. This motion was accepted and ordered accordingly; after which, by another order of the houſe, the ſpeaker addreſſed himſelf to the Colonel, in theſe words, as they are entered in their Journals: Mr. Windham, You perceive what notice the houſe hath taken of your great and eminent ſervice, whereby it pleaſed God to make you inſtrumental in the ſafeguard and preſervation of his Majeſty's ſacred perſon; a bleſſing we have all an intereſt in. We have had many deſpairing years; and, by your means, we have been raiſed out of the grave of deſpair and confuſion: and therefore I am commanded, in the name of this houſe, and thoſe they repreſent, the Commons of England, to give you, and I do accordingly give you, their hearty thanks." Rewards were likewiſe voted to ſeveral others, who had done good offices to his Majeſty; and the houſe was in ſuch a giving humour, that they voted 10,000 l. to the Duke of York, and the like ſum to the Queen of Bohemia: all which ſeveral ſums were charged on the arrears of the exciſe.

About this time a debate aroſe concerning the privilege of the Lords to tax themſelves on the poll-bill, by commiſſioners of their own houſe, according to a proviſo which they had annexed to that bill. "Mr. Boſcawen produced a book, where, in the beginning of the Long Parliament, this propoſal of the Lords was refuſed, as being againſt all order; for none but the Commons can impoſe a tax for money. He was ſeconded by Mr. Young, who affirmed, That, by the laſt poll-bill, the Lords were aſſeſſed by the ordinary commiſſioners. Lord Valentia ſaid, Divers Lords had not yet paid; but, thro' the ſtraitneſs of time, he thought it beſt to agree with them. Sir John Glyn told the houſe, They could not juſtify the taxing the Commons, and taking no care that the Lords ſhould pay too; though he was not much averſe, and would agree with them rather than hinder the bill. Sir Heneage Finch ſaid, That the gaining their point on the Lords by adhering, would not counterpoiſe the loſs of the bill, which muſt inevitably follow; that they might very well take the Lords words, for this time, that they will pay; beſides the diſpleaſure and loſs which, in the end, would redound to the King. He therefore moved to agree, becauſe the advantage by the bill would be 150,000 l. and the money to be raiſed would not be above 7000 l. Sir Edward Turner

ſaid, It was not a time to diſpute then; but moved to agree. Mr. Prynne, That the Lords had paid for ſeveral years, by the aſſeſſment of the Commons; but moved to agree for that time, and leave the diſpute to another parliament. Mr. *Bamfield*, not to agree, the deſire of the Lords being ſo unreaſonable; that there were thirty-ſix Lords who had not paid to the tax, and therefore he was for adhering, ſaying, The Lords did it out of incogitancy, uſing that word ſeveral times, ſays the manuſcript; and to which Sir *Francis Cornwallis*, treaſurer of the houſhold, anſwered, That if they did not agree, they would be *incogitant* of the King. At laſt it was agreed to allow the proviſo and the other amendments to the bill." This was a very ſignal conceſſion of the Commons, and ſhews what a pliant diſpoſition that houſe was in. They were ſo little tenacious of their privileges, that they ſeem to have been ready to give up any thing, rather than retard his majeſty's buſineſs. Happily, however, this very generous and munificent parliament, drew near to diſſolution, and that month were actually diſſolved. Upon this occaſion, the Speaker addreſſed his Majeſty in a ſet-ſpeech, which, in our judgment, is one of the moſt affected, pedantic, abſurd, fawning, fulſome, and ſervile addreſſes, that ever was uttered from the mouth of man. After having preſumed to expreſs our deteſtation of it in ſuch ſtrong terms, it becomes us to cite ſome paſſages of it to juſtify our cenſure. It begins thus:

" *Moſt gracious and dread Sovereign,*

THE Knights, Citizens, and Burgeſſes, now aſſembled in parliament, being the repreſentative body of your Commons of England, are, as conduit-pipes, or quills, to convey the ſtreams of your people's dutiful affections and humble deſires into your royal preſence; and that being done, they need no other Speaker but yourſelf, for they know your ſkill, and have had experience of your will: and yet, Royal Sir, though they have no cauſe to complain, they cannot but take notice of your partiality; for when any thing in point of right, or but conveniency, hath fallen out to be, as we uſe to ſay, a meaſuring caſt, a diſputable caſe, between yourſelf and your people, without any regard or reſpect had to your own right, or the advantage that might accrue to yourſelf by aſſerting the ſame, if the good of your people hath come in competition with it, you have always caſt it againſt yourſelf, and given it on your people's ſide.

" Royal

"Royal Sir, Thus to undo yourſelf to do your people good, is not to do as you would be done unto; and can we do leſs than, by a grateful retribution, chearfully to pay your Majeſty the juſt tribute of our dutiful obedience unto all your royal commands; and, upon all occaſions, ready to ſacrifice, *ſe et ſua*, all that we have or enjoy, lives and fortunes, in the ſervice of ſuch an incomparable ſovereign?"

What a mean opinion muſt an abſtracted philoſopher entertain of mankind, when he reflects that the people, who but a few years before preſented ſuch ſpirited remonſtrances to the throne, could in ſo ſhort a time ſtoop to ſuch baſe and nauſeous adulation!

There is one particular in this ſpeech, however, which deſerves to be taken notice of, and which relates to an act to prohibit the planting, ſetting, or ſowing of tobacco in England and Ireland. "This climate, ſays the Speaker, is ſo cold that it never comes to any maturity or perfection, for we find by experience, though it be ever ſo well healed, and made up with the greateſt art and ſkill that can be poſſible, yet it is impoſſible, after it is made up in the roll, to keep and preſerve it from putrefying above three or four months at the moſt; and therefore, phyſicians, even thoſe that love it beſt and uſe it moſt, conclude generally that it is unwholeſome for mens bodies; beſides many other great damages and inconveniencies will follow from it, if it ſhould be permitted; the abatement of your Majeſty's cuſtoms, the deſtruction of your plantations abroad, the diſcouragement of navigation, and ſo conſequently the decay of ſhipping, which are the walls and bulwarks of your Majeſty's kingdom." But, notwithſtanding the inconveniencies here enumerated, it would be difficult to prove that it would be againſt the general intereſt of the nation to cultivate tobacco, or any other article of conſumption, if it could be brought to any degree of perfection here.

This curious ſpeech concludes in a ſtrain worthy of the beginning. "Royal Sir, you have denied us nothing we have aſked this parliament; indeed, you have outdone your parliament, by doing much more for us, than we could agree amongſt ourſelves to aſk, and therefore, muſt needs be a happy parliament: this is a healing parliament, a reconciling peace-making parliament, a bleſſed parliament; a parliament *propter excellentiam*, that may truly be called, PARLIAMENTISSIMUM *parliamentum*."—Can we conceive any thing more ſolemnly nonſenſical?

His Majeſty's anſwer is worthy of the addreſs: as it is ſhort, we ſhall inſert it *verbatim*, for it is fit to be held in everlaſting remembrance.

" *My Lords and Gentlemen*,

I Will not entertain you with a long diſcourſe, the ſum of all I have to ſay to you being but to give you thanks, and I aſſure you I find it a very difficult work to ſatisfy myſelf in my own expreſſions of thoſe thanks; perfunctory thanks, ordinary thanks, for ordinary civilities, are eaſily given, but when the heart is as full as mine is, it is a labour to thank you; you have taken great pains to oblige me, and therefore it cannot be eaſy for me to expreſs the ſenſe I have of it.

" I will enlarge no further on this occaſion than to tell you that, when God brought me hither, I brought with me an extraordinary affection and eſteem for parliaments.

" I need not tell you how much it is improved by your carriage towards me; you have out-done all the good and obliging acts of your predeceſſors towards the crown; and, therefore, you cannot but believe my heart is exceedingly enlarged with the acknowlegement.

" Many former parliaments have had particular denominations from what they have done; they have been ſtiled learned and unlearned, and ſometimes have had worſe epithets; I pray let us all reſolve that this be for ever called the healing and bleſſed parliament.

" As I thank you, though not enough, for what you have done, ſo I have not the leaſt doubt, by the bleſſing of God, but when I ſhall call the next parliament, which I ſhall do as ſoon as you can reaſonably expect, or deſire, I ſhall receive your thanks for what I have done ſince I parted from you, for I deal truly with you. I ſhall not more propoſe any one real good to myſelf in my actions and in my councils than this, What is a parliament like to think of this action or this council? And it ſhall be for want of underſtanding in me, if it will not bear that teſt.

" I ſhall conclude with this, which I cannot ſay too often, nor you too often where you go, That, next to the miraculous bleſſing of God Almighty, and, indeed, as an immediate effect of that bleſſing, I do impute the good diſpoſition and ſecurity we are all in, to the happy act of indemnity and oblivion,

oblivion, which is the principal corner-ſtone that ſupports this excellent building, and creates kindneſs in us to each other; confidence being our joint and common ſecurity. You may be ſure I will not only obſerve, religiouſly and inviolably, myſelf, but alſo exact the obſervation of it from others; and if any perſons ſhould ever have the boldneſs to attempt to perſuade me to the contrary, he will find ſuch an acceptation from me as he would have who could perſuade me to burn *Magna Charta*, cancel all the old laws, and to erect a new government after my own invention and appetite.

"There are many other particulars which I will not truſt my own memory with, but require the chancellor to ſay the reſt to you."

Theſe are fine ſoothing promiſes! gracious and patriot declarations! But how were they fulfilled? Has it ever appeared that his Majeſty was angry with thoſe who had adviſed him to ſhut up the Exchequer?—Or that he expreſſed any indignation againſt thoſe who counſelled him to take away the Charter of the City of London, and other Corporations?—What faith can be given to the word of man, when Kings utter the language of falſhood and diſſimulation, even from the throne, which ought to be eſtabliſhed in truth and righteouſneſs?

After the King had ended, the Chancellor made a quaint and tedious ſpeech, with which this hiſtory concludes. In the Appendix, however, which is very copious, we meet with ſome farther curious pieces, many of which deſerve particular attention; but as we cannot extend this article to a much greater length, we ſhall confine our obſervations to a ſpeech of James I. which is truly original, more eſpecially that part of it, which treats of monarchy.

His Majeſty is modeſtly pleaſed to obſerve that, "The ſtate of Monarchy is the ſupremeſt thing upon earth; for Kings are not only God's Lieutenants upon earth, and ſit upon God's Throne, but even by God himſelf they are called Gods. There be three principal ſimilitudes that illuſtrate the ſtate of Monarchy, one taken out of the word of God, and the two other out of the grounds of policy and philoſophy. In the Scriptures Kings are called Gods; and ſo their power, after a certain relation, compared to the divine power. Kings are alſo compared to fathers of families; for a King is truly *parens patriæ*, the politic father of his people. And, laſtly, Kings are compared to the head of this microcoſm of the body of man.

"Kings

'Kings are juſtly called Gods, for that they exerciſe a manner or reſemblance of divine power upon earth: for if you will conſider the attributes of God, you ſhall ſee how they agree in the perſon of a King. God hath power to create or deſtroy, make or unmake, at his pleaſure; to give life, or ſend death; to judge all, and to be judged by or accountable to none; to raiſe low things, and to make high things low at his pleaſure; and to God are both ſoul and body due: and the like power have Kings; they make and unmake their ſubjects; they have power of raiſing and caſting down; of life and of death; judges over all their ſubjects, and in all cauſes, and yet accountable to none but God only. They have power to exalt low things, and abaſe high things, and make of their ſubjects like men at the cheſs; a pawn to take a Biſhop or a Knight, and to cry up or down any of their ſubjects, as they do their money; and to the King is due both the affection of the ſoul, and the ſervice of the body of his ſubjects: and therefore that reverend Biſhop here amongſt you, though I hear that by divers he was miſtaken or not well underſtood; yet did he preach both learnedly and truly anent this point, concerning the power of a King; for what he ſpake of a King's power in *abſtracto*, is moſt true in divinity: for to Emperors or Kings that are monarchs, their ſubjects bodies and goods are due for their defence and maintenance. But if I had been in his place, I would only have added two words, which would have cleared all; for after I had told, as a divine, what was due by the ſubjects to their Kings in general, I would then have concluded as an Engliſhman, ſhewing this people that as, in general, all ſubjects were bound to relieve their King, ſo to exhort them; that as we lived in a ſettled ſtate of a kingdom which was governed by its own fundamental laws and orders, that, according thereunto, they were now (being aſſembled for this purpoſe in parliament) to conſider how to help ſuch a King as now they had; and that, according to the antient form and order eſtabliſhed in this kingdom, putting a difference between the general power of a King in divinity, and the ſettled and eſtabliſhed ſtate of this crown and kingdom. And I am ſure that the Biſhop meant to have done the ſame, if he had not been ſtraitned by time, which in reſpect of the greatneſs of the preſence preaching before me, and ſuch an auditory, he durſt not preſume upon."

Again, he continues:—"I conclude then this point touching the power of Kings, with this axiom of divinity, That

That as to diſpute what God may do, is blaſphemy; but *quid vult Deus*, that divines may lawfully, and do ordinarily, diſpute and diſcuſs; for to diſpute *a poſſe ad eſſe*, is both againſt Logic and Divinity: ſo is it ſedition in ſubjects to diſpute what a King may do in the height of his power; but juſt Kings will ever be willing to declare what they will do, if they will not incur the Curſe of God. I will not be content that my power be diſputed upon; but I ſhall ever be willing to make the reaſon appear of all my doings, and rule my actions according to my laws."

In another place, he adds; —— "I wiſh you to be careful not to meddle with the main points of government; that is my craft, *tractent fabrilia fabri*; to meddle with that, were to leſſon me: I am now an old King; for thirty-ſix years have I governed in Scotland perſonally, and now have I accompliſhed my apprenticeſhip of ſeven years here; and ſeven years is a great time for a king's experience in government: therefore there ſhould not be too many *Phormios* to teach *Hannibal*: I muſt not be taught my office."

Would not any one conclude, that this was the language of a Sultan haranguing a throng of Eaſtern Slaves at the gates of his palace? Could any one ſuppoſe that this was the ſtyle of a Britiſh King to a free parliament, and one which he had convoked merely to ſupply his neceſſities? Does he not openly arrogate to himſelf deſpotic power, by affirming it to be *ſedition* in ſubjects to diſpute what a King *may* do? Does he not talk of *his* laws as if they were *ſolely his own* acts and deeds? He ſurely forgot that every law to which he gave his aſſent, was enacted by the *advice* and CONSENT of the Lords ſpiritual and temporal, and Commons, &c. which neceſſarily implies their right of meddling with the main points of government. His Majeſty, however, who was ſo tenacious of prerogative, and who entertained ſuch ſublime notions of Monarchy, little conſidered that he was deſcending from the dignity of a Sovereign, by diſputing and chopping Logic like a Schoolman in a College. Kings, on their thrones, ſhould not argue, but declare the reſult of their deliberations.

It muſt be confeſſed, nevertheleſs, that there is a great deal of good ſenſe in his obſervations on the Common Law of this kingdom. He had been ſuſpected of diſliking it, and of preferring the Civil Law to it. A ſuſpicion which he aſſures them to be groundleſs: yet he expreſſes his wiſh, that three things might be reformed in the Common Law.

"*Firſt*,

" *Firſt*, I could wiſh it were written in our vulgar language; for now it is in an old, mixt, and corrupt language, only underſtood by lawyers: whereas every ſubject ought to underſtand the law under which he lives; for ſince it is our plea againſt the Papiſts, that the Language in God's Service ought not to be in an unknown tongue, according to the Rules and the Law of Moſes, That the Law ſhould be written in the fringes of the Prieſt's garment, and ſhould be publicly read in the ears of all the people; ſo methinks ought our law to be made as plain as can be to the people, that the excuſe of ignorance may be taken from them, for conforming themſelves thereunto.

" *Next*, Our Common Law hath not a ſettled text in all caſes, being chiefly grounded either upon old cuſtoms, or elſe upon the reports and caſes of judges, which ye call *reſponſa prudentum*. The like whereof is in all other laws, for they are much ruled by precedents, ſave only in Denmark and Norway, where the Letter of the Law reſolves all doubts, without any trouble to the Judge. But though it be true, That no text of Law can be ſo certain, wherein the circumſtances will not make a variation in the caſe; for in this age men's wits increaſe ſo much by civility, that the circumſtances of every particular caſe varies ſo much from the general text of Law, as in the Civil Law itſelf, there are therefore ſo many Doctors that comment upon the text, and never a-one almoſt agrees with another; otherwiſe there needed no Judges, but the bare Letter of the Law. Yet could I wiſh that ſome more certainty were ſet down in this caſe by parliament; for ſince the very reports themſelves are not always ſo binding but that divers times Judges do diſclaim them, and recede from the judgment of their predeceſſors, it were good that, upon a mature deliberation, the expoſition of the Law were ſet down by act of parliament, and ſuch reports therein confirmed, as were thought fit to ſerve for Law in all times hereafter; and ſo the people ſhould not depend upon the bare opinions of Judges, and uncertain reports.

" And, *laſtly*, There be in the Common Law divers contrary reports and precedents; and this corruption doth likewiſe concern the Statutes and Acts of Parliament, in reſpect there are divers croſs and cuffing Statutes, and ſome ſo penned, as they may be taken in divers, yea contrary, ſenſes. And therefore would I wiſh both thoſe Statutes and Reports, as well in the Parliament as Common Law, to be once maturely reviewed and reconciled; and that not only all contrarie-

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ties ſhould be ſcraped out of our books, but even that ſuch penal Statutes as were made but for the uſe of the time, (from breach whereof no man can be free) which do not now agree with the condition of this our time, might likewiſe be left out of our books; which, under a tyrannous or avaritious King, could not be endured. And this reformation might, methinks, be made a worthy work, and well deſerves a parliament to be ſet of purpoſe for it."

In the two latter moſt deſireable points of reformation, every one, who is in the leaſt acquainted with our laws, muſt heartily concur. But we fear that there are ſo many obſtacles againſt the accompliſhment of this wiſhed for work, that it will ever remain among the *deſiderata* of this kingdom. The intereſt of one ſet of men, the indolence of a ſecond, and the incapacity of a third, will always prove invincible obſtructions. But if our laws cannot be cleared from all ambiguities and contradictions, and abſolutely reduced to one uniform conſtruction, they may nevertheleſs be greatly corrected and improved: and we hope, that when the bleſſings of peace ſhall afford leiſure to the national council, that this which is one of the moſt important objects, will not be over-looked in this age of reformation.

After having heard King James talk thus ſenſibly and diſcreetly, we cannot but be concerned to find him relapſe into his former extravagant ſtrain, and purſue the analogy between the Deity and himſelf, when, ſpeaking of the ſeveral juriſdictions of the different courts, he ſays, "For as God contains the ſea within his own bounds and marches (as it is in the Pſalms), ſo it is my office to make every court contain himſelf within his own limits." In few words, there certainly never was a more extraordinary compound of pride and meanneſs, good ſenſe and abſurdity, than in the ſpeeches of this *learned* monarch. It increaſes our commiſeration however for the fate of the unhappy Charles, and tends greatly to extenuate his irregular and illegal proceedings, when we reflect that he was educated under a father, who openly avowed ſuch arbitrary principles in the face of his parliament, and who, together with others of his immediate predeceſſors, actually exerciſed ſome degree of arbitrary power, which was afterwards very juſtly oppoſed, and declared unconſtitutional.

In the concluſion of this Appendix, we meet with the orders and reſolutions of the Houſe of Commons, of which many are very proper to be revived, and even made perpetual: Particularly

Particularly theſe which follow: — "April 2, 1677. Reſolved, &c. if any perſon hereafter to be elected, &c. ſhall by himſelf, or by any other on his behalf, at his charge, or at any perſon or perſons having voice in any ſuch election, give any meat, drink, exceeding in the true value ten-pence in the whole, but in his own dwelling-houſe, &c. or make any preſent, gift, &c. the perſon ſo elected ſhall be incapable to ſit in parliament.

"February 13, 1667. Reſolved, &c. that every defaulter in attendance, be fined 40 l. and committed to the Tower; and that every member as ſhall deſert the ſervice of the houſe for the ſpace of three days together, nor having leave granted him by the houſe, not offering ſuch ſufficient excuſe to the houſe as ſhall be allowed, ſhall be likewiſe fined 40 l. and committed to the tower."

Of the Index, which makes the whole of the XXIVth Volume, we can only ſay, that it appears to be extremely copious. As to accuracy and correctneſs, theſe can only be proved by a long courſe of occaſional references. Upon the whole, this work, with all it's inequalities, and notwithſtanding ſome ſlight appearance of party attachment which runs through it, may be juſtly eſteemed one of the moſt valuable hiſtorical collections that ever appeared in this kingdom; and we congratulate the compilers, on their having ſo happily accompliſhed ſuch a difficult and tedious work.

The Origin of Laws, Arts, and Sciences, and their Progreſs among the moſt ancient Nations. Tranſlated from the French of the Preſident de Goguet. 8vo. 3 Vols. 15 s. *ſewed.* Edinburgh, Donaldſon; *ſold alſo by* C. Henderſon, *in* Lond.

THE curious in antiquity have many obligations to this learned writer for his uſeful and elaborate reſearches. It required no ſmall ſpirit of perſeverance, to trace the unpleaſant and ſcarce trodden paths of hiſtory, through the dark and fabulous times; but the lights which he has diſcovered and communicated, have more than compenſated for the labour of the ſearch.

However ſome may affect to ſlight, and even ridicule ſuch dry and abſtruſe inquiries, yet unleſs we trace the ſtream of knowlege to its ſource, we can form but a very imperfect idea of its preſent ſtate, and be but ill qualified to advance its progreſs. It is abſolutely neceſſary that he who would propoſe

propoſe models of improvement, ſhould be previouſly acquainted with ancient cuſtoms and inſtitutions; for a knowlege of former ſyſtems and their effects, enables us to judge by analogy of the probable conſequences which may reſult from modern innovations.

The work before us, therefore, is not to be conſidered merely as an amuſement to gratify idle curioſity, but as a compoſition of real profit and utility. The whole is divided into three Eras. The firſt begins at the Deluge, and ends at the death of Jacob, comprehending the ages which the Greeks name the *unknown times.* The ſecond Era begins at the death of Jacob, and ends at the time when kingly government was eſtabliſhed among the Iſraelites, which ſpace is nearly cotemporary with what the Greeks call the *fabulous times.* The third, and laſt Era, commences at the eſtabliſhment of kingly government among the Iſraelites, and concludes at their return from the captivity; that is, a little after the acceſſion of Cyrus to the throne of Perſia: the commencement of which Era falls in pretty nearly with the beginning of thoſe ages, which the Greeks deem the *times of hiſtory.*

As the Author propoſes only to trace the origin and firſt improvements of Laws, Arts and Sciences, he would, as he juſtly obſerves, have wandered from his original deſign, had he carried his inquiries any lower than the age of Cyrus. Beſide, the bright ages of Greece, thoſe of Pericles, Alexander, Plato, Ariſtotle, Apelles, Phidias, Sophocles, Euripedes, &c. are ſo well known, that it would be difficult to throw any new light upon them, or to avoid repetitions.

The plan which the Writer has followed, is digeſted in a very accurate and perſpicuous manner. The firſt Era is comprized in the firſt volume; the next, in the ſecond; and the laſt, in the third. Each volume is divided into ſix books. In the firſt, the Author treats of the origin of Laws, Policy and Government, under two diviſions; the former regarding private property, the rites of marriage, religious worſhip, and penal laws: the latter reſpecting the municipal inſtitutions of each nation. He then proceeds to trace the origin of the Arts, among which Agriculture holds the firſt place, becauſe it has been the occaſion in a great meaſure of the invention, multiplicity, and progreſs of the reſt. After Agriculture, follow in their proper order, Veſture, Architecture, the working of Metals, Deſign, Graving, Sculpture, Gold-

ſmiths work, and Writing. The article of the Sciences comes immediately after that of the arts, becauſe they owe their origin to mechanical operations, without rules or principles. He reduces the Sciences to two capital heads: to the one, he refers Surgery, Anatomy, Botany, and Pharmacy: under the other, are ranged Arithmetic, Aſtronomy, Geometry, Mechanics, Geography, &c. The fourth book treats of Commerce and Navigation. The fifth comprehends the Hiſtory of the military Art: and the Manners and Cuſtoms of the ſeveral Nations, is reſerved for the laſt. To each of the three parts, is added a Chronological Table, which preſents at one glance, all the principal events which happened in the ſame age. The Reader, likewiſe, is farther aſſiſted by notes, of which ſome are deſigned for proofs and vindications, and even illuſtrations of the text, while others are intended to diſcuſs and reſolve ſuch difficulties and contradictions, as frequently occur in the hiſtory of antient nations. Beſide theſe notes, there are critical diſſertations at the end of each volume, on certain difficult and intricate points.

It is obſervable, that according to our Author's diviſion, he is under the neceſſity of treating of the ſame ſubject three times, among the ſame people, at three different Eras; which occaſions ſome repetitions and recapitulations, rather irkſome to an impatient reader: yet we confeſs, that we do not ſee how this could well have been avoided, without ſacrificing exactneſs and perſpicuity, which are principally to be regarded in a treatiſe of this nature.

In the opening of his work, the Author takes notice, that Man, though created free and independent, ſoon diſcovered that it would be for his own intereſt to reſign the unlimited exerciſe of his will; and that it was neceſſary for the good of the whole, that one part of ſociety ſhould be ſubject to another.—From this principle, he adds, aroſe the different forms of government to which nations have ſubmitted.

The firſt form of government, he obſerves, mentioned in hiſtory, is the monarchical; which he imagines was the firſt that preſented itſelf to the minds of men, as kingly power bore an exact reſemblance to the authority which fathers originally enjoyed over their children.

Here however, our Author ſeems to expreſs himſelf ſomewhat too generally: for that the firſt government was monarchical, in the uſual acceptation of the word, is a diſputable point.

point. We would not inſiſt on the opinion of Harrington, who is a partial republican, and who would perſuade us that the firſt form of government was popular: but we would obſerve that the authority of the firſt Kings bore no reſemblance to that which fathers originally enjoyed over their children. Parents, in ancient times, had power of life and death over their wives and children. But the authority of the firſt Kings, particularly thoſe of Egypt, was ſo limited, that they were little more than the ſlaves of the commonwealth. They were ſo far from being deſpotic over others, that they were not even maſters of themſelves.

Having traced the origin of Laws and Government in general, our Author proceeds to treat of the eſtabliſhment of poſitive Laws, under the two diviſions above taken notice of: and then paſſes on to the conſideration of the particular laws and government of the ſeveral nations of antiquity, beginning with the Babylonians and Aſſyrians. Aſia, he obſerves, without queſtion, was civilized before any other part of the world. There Nimrod laid the foundation of the Babylonian, and Aſſur of the Aſſyrian Empire, in the firſt ages after the flood. In the Aſſyrian Empire, the people were diſtributed into a certain number of tribes, and profeſſions were hereditary; children not being permitted to quit their fathers occupation and embrace another.

"The Aſſyrians had one practice with reſpect to marriage, worthy of our attention. This practice however had its foundation in that cuſtom, which, we have obſerved already, prevailed very early, and very univerſally, of the huſband's as it were purchaſing his wife.

"Every year they aſſembled in one place, all the young girls who were marriageable. The public crier put them up to ſale, one after another. The rich paid a high price for thoſe whoſe figure ſeemed to them the moſt agreeable. The money which was received for theſe, was beſtowed as a portion with the more homely whom no body would have fancied. For after they had diſpoſed of the moſt beautiful, the crier preſented ſuch as were leſs attracting, and aſked if any one would accept of ſuch an one with ſuch a ſum. The ſale proceeded by coming lower and lower, and ſhe was at laſt allotted to him who was willing to accept of her with the ſmalleſt portion. In this manner all the young women were provided with huſbands. This very politic and ingenious method of facilitating and promoting marriages, was alſo practiſed by ſeveral other nations.

" Beſides, they were not permitted to carry off the perſons they had purchaſed, till they had given ſufficient ſecurity that they would marry them. If at any time it happened, that the parties could not agree, the man was obliged to refund the money he had received. It was likewiſe very expreſsly forbidden to uſe women ill, or to carry them into any foreign country. Herodotus informs us, that this wiſe inſtitution was aboliſhed, towards the end of the Aſſyrian monarchy.

" The Aſſyrians had ſeveral diſtinct councils, and ſeveral tribunals, for the regulation of public affairs. They reckon ſix of both kinds; three councils, and three tribunals, whoſe creation and authority were different. It would ſeem, that the three councils were created by the body of the people, to govern the ſtate in conjunction with the ſovereign. The firſt of theſe three councils was compoſed of officers, who had quitted the ſervice after having ſpent the beſt of their days in military employments. The nobility compoſed the ſecond. The old men formed the third. We are not informed what were the particular functions of thoſe three councils.

" The ſovereigns on their part had created three tribunals, to watch over the conduct of their people. The functions of the firſt of theſe tribunals was to diſpoſe of the young women in marriage, and puniſh adultery. The ſecond took cogniſance of theft; and the third of all acts of violence.

" It muſt not be forgot, to the honour of the Babylonians, that they are acknowledged, by all antiquity, to have been the firſt who made uſe of writing in their public and judicial acts; but at what period, is not known.

" As to the politics and perſonal conduct of the ancient monarchs of Aſſyria, if we were to judge of them by the ſentiments of almoſt all the writers of antiquity, we could not deſpiſe their manner of governing too much. They accuſe Ninias of having ſet a bad example, which his ſucceſſors but too well imitated. Without pretending to vindicate this prince from a ſhare of thoſe faults which the Aſiatics have always been accuſed of, the few hints which are left us concerning his adminiſtration, ſeem to me to preſent us with the model of a very wiſe and prudent government.

" The great end which Ninias had in view, was to prevent all cabals which might endanger the ſafety of the ſovereign, or the tranquillity of the ſtate. No meaſures could be more wiſe and effectual to this end than thoſe which he purſued.

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He commanded a certain number of troops to be levied every year, in each province. This army formed an incampment round about the capital. At the end of the year, he diſmiſſed theſe ſoldiers to their own homes, and commanded new ones to be raiſed in their room. This conduct anſwered two ends. On one hand, Ninias kept his ſubjects in obedience, by the ſight of ſo numerous an army, always ready to march to chaſtiſe rebels at whatever diſtance. On the other hand, by the annual change of theſe troops, the officers and ſoldiers were prevented from contracting over ſtrict connections, or forming ſeditious enterpriſes. He took ſpecial care likewiſe to commit the government of provinces to none but ſuch as were entirely devoted to his perſon, and each governor was obliged to repair to Nineveh every year, to give an account of his conduct.

"They accuſe Ninias of ſhutting himſelf up continually in his palace. This was no doubt a piece of wrong policy. But they ſeem to have no ſufficient proof of what they further ſurmiſe, that this prince concealed his perſon only to hide his views. On the contrary, we find in thoſe very writers who give Ninias this infamous character, ſeveral facts which cannot be reconciled with the idea they would give us of this prince. Theſe authors, in effect, agree that he always took care to place good generals at the head of his armies, experienced governors in his provinces, and able judges in his cities; in a word, that he neglected nothing that appeared to him neceſſary to preſerve order and tranquillity in his dominions; and that he maintained peace during his whole reign. What can be aſked more? I am perſuaded Ninias had no other view in ſhutting himſelf up in his palace, and living almoſt inacceſſible, but to inſpire his ſubjects with greater reſpect and veneration for his perſon."

An account of the Egyptians comes next in order. "Egypt was one of thoſe countries which were ſooneſt civilized. The ancients even believed that the Egyptians were the very firſt people who had a regular and ſettled form of government. To ſay all in one word," adds our Author, "they were eſteemed the inventors of Monarchy.".

"The Egyptians were amongſt the firſt who knew and obſerved this important maxim, That the union of the ſexes ought to be under certain regulations. They aſcribed the laws concerning marriage to their firſt ſovereign. It appears to have been the cuſtom in Egypt to give portions with their

daughters at marriage. We find Pharaoh (a good deal later indeed than the times we ſpeak of) giving the city of Gazer as a portion with his daughter to Solomon. The Egyptians were permitted to marry only one wife. Herodotus ſays this expreſsly. Diodorus muſt then have been miſ-informed, when he ſays, that the Egyptians, except the prieſts, might marry as many wives as they pleaſed. Theſe people underſtood the fundamental maxims of policy too well, to be ignorant that polygamy was pernicious to population. The compariſon of thoſe countries where polygamy is allowed, with thoſe where it is forbidden, proves this ſufficiently. We diſcern the ſame wiſe policy in the principles of the Egyptian government, as in that which was brought from thence by Cecrops, and eſtabliſhed in Greece. We ſee that the inſtitution of the firſt marriage of one man with one woman, was one of the laws of that founder of Athens.

"In conſequence of this principle, adultery was puniſhed with great ſeverity in Egypt. They gave the man a thouſand ſtripes with rods, and cut off the woman's noſe; the law which puniſhed this crime, ſo pernicious to ſociety, was very ancient. It had been eſtabliſhed by Helius the ſon of Vulcan. The ſacred books furniſh us with an example of the high reſpect that was paid to the conjugal union in Egypt in the days of Abraham.

"The Egyptians were very reſpectful to the fair ſex; they paid greater honour and obedience to their Queens than to their Kings: even amongſt private perſons, the men promiſed in their marriage-contracts that they would be obedient in all things to their wives. This cuſtom aroſe from the high reſpect and veneration Iſis had acquired by her excellent government, after the death of her brother Oſiris. The great happineſs of the marriage of this princeſs with her brother, gave occaſion to that law which permitted the marriage of brothers and ſiſters.

"The ſtrength and proſperity of a ſtate conſiſts in the number of its inhabitants. The Egyptians were very ſenſible of this. The barbarous practice of expoſing infants to death, ſo common in other ancient nations, was not allowed in Egypt. On the contrary, the Egyptians were commanded to preſerve and bring up all their children. They were even obliged to acknowledge for legitimate thoſe they had by their ſlaves. This people poſſeſſed the art of bringing up children at a very ſmall expence. The excellence of their climate contributed

tributed much to this; for in warm countries it coſts but very little to bring up and maintain children. They educated them in a very hardy manner, and at no great expence. For theſe reaſons the Egyptians were at once very numerous and capable of undergoing the greateſt fatigues.

"Nothing contributes more to the peace and ſupport of a ſtate, than the veneration and obedience of children to their parents. The Egyptian legiſlators employed all the methods they could think of to inſpire and cheriſh theſe ſentiments in children. It was with a view of preſerving this veneration, even after the death of their parents, that the art of embalming was invented. This cuſtom was extremely ancient in Egypt; it was practiſed in the days of Jacob.

"With reſpect to the police and conſtitution of the ſtate, hiſtorians inform us, that Egypt was originally divided into a certain number of nomes, or provinces. This diviſion muſt have been very ancient; for we find it had taken place in Joſeph's time. The ſame hiſtorians add, that all the inhabitants of Egypt were diſtributed into three claſſes, prieſts, ſoldiers, huſbandmen and mechanics. Strabo informs us further, that, in conſequence of this primordial diviſion, the lands of each province were divided into three parts, and one allotted to each claſs. If we may believe Herodotus and Diodorus, the Egyptians were ſubdivided into ſeveral other claſſes. This police might have taken place in the very earlieſt times. But another arrangement which Diodorus mentions, muſt have been poſterior to the ages we are now upon; that all the lands were divided into three ſhares, one of which belonged to the King, one to the prieſts, and the other to the ſoldiers; and that the huſbandmen took theſe lands in farm for a very moderate portion of their produce."

"The Egyptians were exceedingly exact and vigilant about the adminiſtration of juſtice, believing that the ſupport or diſſolution of ſociety depended entirely upon that. Their higheſt tribunial was compoſed of thirty judges. They placed at the head of this tribunal, the perſon who at once poſſeſſed the greateſt ſhare of wiſdom, probity, and public eſteem. The King furniſhed theſe judges with every thing neceſſary for their ſupport, ſo that the people paid nothing for obtaining juſtice. No advocates were ſeen in this tribunal. The parties were not even allowed to plead their own cauſes. All trials were carried on in writing, and the parties themſelves drew up their own proceſſes. Thoſe who had ſettled this

manner of proceeding, were very ſenſible, that the eloquence of advocates very often darkened the truth, and miſguided the judges. They were unwilling to expoſe the miniſters of juſtice to the bewitching charms of pathetic, affecting declamation. The Egyptians avoided this, by making each party draw up the ſtate of his own caſe in writing, and they allowed them a competent time for that purpoſe. But to prevent the protracting ſuits too long, they were only allowed to make one reply on each ſide. When all the evidence neceſſary for their information was given in to the judges, they began their conſultations. When the affair was thoroughly canvaſſed, the preſident gave the ſignal for proceeding to a ſentence, by taking in his hand a little image adorned with precious ſtones, which hung at a chain of gold about his neck. This image had no eyes, and was the ſymbol the Egyptians uſed to repreſent truth. Judgment being given, the preſident touched the party who had gained his cauſe with this image. This was the form of pronouncing ſentences. According to an ancient law, the Kings of Egypt made the judges take an oath at their inſtallation, that if the King ſhould command them to give an unjuſt ſentence, they would not obey him.

"The uſe of ſeals or ſignets, in atteſting and authenticating deeds, is very ancient, and were uſed in Egypt. Diodorus informs us, that any perſon who counterfeited the King's ſeal, had both his hands cut off. It appears that the uſe of ſeals was eſtabliſhed in Egypt in Joſeph's time. The ancient ſeals were commonly ingraved on the bezil of the rings which they wore. It is ſaid in ſcripture, that when Pharaoh intruſted Joſeph with an unbounded authority over all Egypt, he took his ring from his finger, and gave it to this patriarch. From this fact we have reaſon to think, this ring was the royal ſeal, and that Pharaoh gave it to Joſeph, as a mark of the abſolute power over his kingdom with which he had intruſted him."

Then follows a detail of the ſeveral Laws, eſpecially the penal ones, among the Egyptians, which have been ſo highly, and in our opinion, ſo deſervedly extolled by moſt writers: and we intirely agree with our Author, in thinking many of them very immoral and impolitic, eſpecially that by which they licenſed thieves.

Our Author proceeds in the ſame manner through the ſeveral States of Greece, and ſhews that they were all in a

ſtate

ſtate of barbariſm, at the time that the Egyptians were at their higheſt pitch of refinement. With regard to Arts and Sciences, in this and the other periods, what is ſaid on theſe ſubjects is too diffuſive for abridgment; for a whole number of our work would not ſuffice to take notice of every curious particular in the invention and progreſs of the Arts, &c. Agriculture alone, with its ſeveral branches, would almoſt fill a volume. That part of it relating to Huſbandry was very early known. But the firſt huſbandmen, our Author obſerves, tilled the ground by mere ſtrength of arm; their tools were extremely clumſy and imperfect. Such was the ſtate of the Peruvians at the diſcovery of that country. They had no ploughs, nor beaſts of burthen. They turned the ſoil with a kind of ſhovel; and when it was properly prepared, dropped the ſeed into little holes made with the end of a ſtick. There are many nations, even at this day, who know no better method.

With reſpect to the Sciences likewiſe; the articles of Arithmetic and Aſtronomy, would of themſelves furniſh matter for more ſpace than we can allot to the conſideration of the volumes before us. With regard to the firſt, our Author is of opinion, that the wiſeſt and moſt civilived nations did not carry their diſcoveries in Arithmetic, beyond the four operations of Addition, Subtraction, Multiplication, and Diviſion, in the ages under conſideration. The Societies which were formed immediately after the Confuſion of Tongues, and Diſperſion of Families, did not probably derive all the advantage from the Arithmetical Symbols, they might have done. The calculations they had then occaſion to make could not be very extenſive. The four firſt rules of Arithmetic would be ſufficient to anſwer all their purpoſes. We may even affirm of theſe firſt Arithmeticians, that it was rather the uſe than the ſcience of numbers, that they were acquainted with. The invention of theſe four rules was a great deal for ſeven hundred years.

As to Aſtronomy, our Author takes notice that we have great room to doubt, whether the art of dividing the day into hours, or equal parts, was known in theſe firſt ages. The books of Moſes rather confirm than remove theſe doubts. The Angels are ſaid to have appeared to Abraham in the heat of the day. On all occaſions the different times of the day are deſcribed in a vague uncertain manner, as, *when the Sun was going down*, at *even*, at *morning*, at *ſun-riſing*, &c. From theſe expreſſions it ſeems probable that they had not then in-

vented any artificial method of ſubdividing the day into equal parts. In the firſt ages, men were ignorant of the art of Writing, but they ſupplied this want by various methods, of which we ſtill find ſome traces left in hiſtory. Herodotus tells us, that when Darius prepared to march againſt the Scythians, he committed the guard of the bridge, he had built over the Danube, to the Ionians. Before he ſet out, he made ſixty knots upon a cord, and having aſſembled the leaders of the Ionian troops, he harangued them thus: "Take this cord, and do as I am going to direct you. As ſoon as I am gone, untie each day one of the knots; if I am not come back when they are all untied, you may return into your own country." We may conſider this cord as a kind of Almanack; and from thence conclude, that even in the days of Darius, they were ſtill very ignorant of the art of computing time.

With reſpect to the general ſtate of human knowledge in the Eras treated of in theſe volumes, it was, in our Author's opinion, narrow and imperfect. Politicks, Laws, Arts, Sciences, Commerce, Navigation, the military Art, even the manners, that is to ſay, the principles and turn of mind moſt eſſential and moſt neceſſary for the preſervation and happineſs of ſociety, all theſe great objects were, as yet in the rough draught in the time of Cyrus, and yet the reign of this Prince preceded the Chriſtian Era only five hundred and thirty-ſix years.

But we cannot give the Reader a better idea of the moſt probable concluſions, with regard to ancient knowledge and manners, than in the words of our Author's recapitulation.

"During all the ſpace of time that we have run over, they had but very imperfect notions of the great art of government. The moſt part of political and civil laws were obſcure and defective, often even pernicious or ridiculous, in a word, without form or order. The rights of nations were unknown, and morality in general little underſtood; it even often authoriſed principles which led directly to the greateſt vices. As to that political ſyſtem which now takes in and regards the whole univerſe, we may affirm, that the ancients had no idea of it. There was then no power who thought of keeping up a regular correſpondence in the different parts of the known world. The leagues even which neighbouring ſtates might have amongſt themſelves, were but momentary. The preſent inſtant was all that was regarded. The conſequences of any ſtep or event were rarely foreſeen and examined

tmined into. They formed no political ſyſtem. Every ſtate ſtood ſingle, and gave little attention to the general motions of the machine. Accordingly they were not accuſtomed to keep ambaſſadors reſident in foreign courts. The ancients were not enough enlightened to perceive the utility of this ſort of privileged ſpies, who, attentive to the minuteſt ſteps, are able to penetrate and lay open the projects which may be formed by a too enterpriſing power. Thus the famous ſyſtem of the balance of power, the object of modern politics, far from having been followed anciently in any part of the univerſe, does not even appear to have ever entered the head of any politician of antiquity.

"What I have juſt ſaid of laws and politics, may very well be applied to the arts. The nations I have had occaſion to ſpeak of, had, in certain reſpects, made but a very middling progreſs in the general circle of them. They had indeed ſome rich and curious manufactures of ſtuffs. They underſtood the working of metals. They had raiſed ſome ſtructures of aſtoniſhing grandeur and richneſs; in a word, they handled the chiſel, the punch, and the graver. Yet theſe ſame people were deſtitute of moſt of the conveniencies of life, which are now regarded, and juſtly too, as very eſſential, or, at leaſt, as moſt agreeable. The ancients were abſolutely ignorant of the ſecret of procuring them. I have given ſufficient proofs of this, as often as I have had occaſion to treat upon the ſubject.

"We muſt ſay the ſame thing of the ſciences. We cannot refuſe to the Egyptians, Babylonians, Phœnicians, and Greeks, a pretty extenſive knowledge in Aſtronomy, Geometry, and mechanics. Yet they were never able to ſoar beyond a certain pitch, for want of knowing how to procure themſelves many helps, which are abſolutely neceſſary to the progreſs of the ſciences I ſpeak of. They wanted, for inſtance, pendulums and teleſcopes, and, in a word, many other inſtruments, without which Aſtronomy and Geography can acquire abſolutely no kind of preciſion. The ancients were deſtitute of even the moſt ordinary and indiſpenſable means of aſcertaining their diſcoveries. The Reader may recall what I have ſaid upon the tedious and awkward manner of writing in the early times, upon the inconveniencies of the form of books, and upon the difficulty of carrying, and, in general, of obtaining the reading of them. It was anciently only by force of travelling that ſome knowledge could

could be acquired. As to phyſics and natural hiſtory, we know that they were almoſt entirely unknown to the ancients.

"For Commerce and Navigation, it is certain that the Phœnicians particularly had made a conſiderable progreſs, and not a few diſcoveries, conſidering the obſtacles they had to ſurmount. But if, at the ſame time, we reflect upon the faulty conſtruction of their ſhips, the imperfection of their manner of working them, their abſolute want of inſtruments proper to direct their Navigation, and the clumſineſs, in a word, of all their practices, we ſhall admire the courage of theſe people rather than their ſkill. We muſt applaud their courage for daring ſuch enterpriſes with ſuch poor helps, and at the ſame time be convinced of their inferiority in reſpect to the diſcoveries we are at preſent poſſeſſed of. It appears to me, that the ancients were very enterpriſing, but very little enlightened.

"The art of war was to the full as imperfect as any of the objects I have juſt ſpoke of. We ſhould never have done, if we were to point out in detail the imperfection of the military manœuvres of the ancients in the ages which have fixed our attention, and ſhew all that failed them in point of art, ſkill, and capacity. I think it ſufficient to refer to what I have ſaid on the ſubject in the different parts of my work.

"I ſhall do the ſame with regard to the manners. The reader may have remarked in all the articles where I have had occaſion to treat of this object, to what a degree the manners of the firſt people were unprincipled, barbarous, groſs, and vitious. Their want of delicacy, and their ignorance of the firſt principles of morality, are preceptible wherever we conſult ancient hiſtory.

"I do not therefore fear to aſſert, that in all the ſpace of time we have here gone over, human knowledge was yet moſt limited and moſt imperfect. Amongſt moſt nations, laws, arts, and ſciences were yet almoſt in their infancy. The Egyptians, the Babylonians, and the Phœnicians, who ſhould certainly be placed in the rank of the moſt civilized nations that have appeared in antiquity, had made but a very middling progreſs, in each of the objects I have indicated. As to the Greeks, who in courſe of time every way excelled the Egyptians, Babylonians, and even the Phœnicians;

cians; the Greeks were yet very ignorant in the time of Cyrus, the epocha of the third and laſt part of our work. Near two ages elapſed between thoſe which cloſe our reſearches, and the times in which the Greeks made moſt of the diſcoveries which obtained them that glory and juſt eſteem they yet at preſent enjoy, and of which nothing can ever rob them. No body has yet ſurpaſſed them in poetry, in eloquence, nor in the art of writing hiſtory. It is not quite the ſame thing with the demonſtrative ſciences, nor even with many parts of the arts. It muſt be allowed, that, if we except architecture, ſculpture, and the graving of precious ſtones, no compariſon can be made between what the Greeks knew of the objects I have juſt indicated, and what we know of them at preſent."

Concerning the Tranſlation, from the apparent inequality of it, we are inclined to ſuppoſe that it is the work of different hands. Sometimes for ſeveral pages together, we conſtantly meet with *will*, inſtead of *ſhall*; and many other ſtrange inaccuracies: yet upon the whole, the diction is manly, unaffected and perſpicuous.

A Criticiſm upon modern Notions of Sacrifices, being an Examination of Dr. Taylor's Scripture Doctrine of Atonement examined, in relation, 1. To Jewiſh Sacrifices. 2. To the Sacrifice of our Lord Jeſus Chriſt. To which is added an Appendix, containing an Examination of another Notion of Jewiſh Sacrifices, which is exhibited in an anonymous Piece, publiſhed at London, ann. 1746, *and entitled, An Eſſay on the Nature, Deſign, and Origin of Sacrifices.* 8vo. 4s. Henderſon, &c.

THERE is ſcarce any point that has more exerciſed the thoughts and pens of divines than the origin, nature and deſign of piacular ſacrifices, or, about which they have been more divided in their ſentiments. The ſubject is certainly of very conſiderable importance, as piacular ſacrifice takes place under the preſent diſpenſation of religion, and made a part of all paſt diſpenſations of it. The popular notion which has long prevailed concerning it, is that which ſuppoſes a transfer of guilt, from the offerer to the ſacrifice, and of vicarious puniſhment. But this notion has, by Dr. Taylor and others, been demonſtrated to be wholly unſupported

ported by Scripture-evidence, abſurd in itſelf, and attended with ill conſequences.

To ſupply the place of this exploded notion of the uſe and deſign of piacular ſacrifice, two others have of late been offered to us; the one, by the learned Dr. Taylor, who conſiders piacular ſacrifices as ſymbols, or emblems of penitent diſpoſition, and penitential addreſs or prayer to God; and accounts for the efficacy and effect of them in the ſame manner, as for thoſe of penitence and penitent prayer. The other notion of the uſe and deſign of this ſpecies of ſacrifice, is, that which is advanced by the Author of an *Eſſay on the nature, deſign, and origin of ſacrifices*; who conſiders eating and drinking with God, to have been the main intention of all ſorts of ſacrifices; and conceives, this eating and drinking together, to have been a ſymbol of friendſhip between God and the offerers, and a fœderal rite, whereby he and they did engage in, renew, and keep up friendſhip with one another.

The Author of the *Criticiſm* now before us, examines both theſe notions, and endeavours to ſhew, that they are utterly unſupported by ſcripture-evidence, and both of them chargeable with abſurdities and ill-conſequences. To his *Criticiſm* upon Dr. Taylor's notion of the meaning and deſign of Jewiſh-Sacrifices, he has ſubjoined an examination of the Doctor's ſentiments about the Sacrifice of our Lord Jeſus Chriſt, which he likewiſe thinks to have no foundation in Scripture.—If it ſhould be aſked, what end can the being at ſo much pains and labour, in pulling down falſe ſchemes, anſwer—had it not been much better to have favoured the world with the true one? He anſwers, That falſe ſchemes, plauſibly and artfully erected, blind the human mind; and therefore, muſt be demoliſhed and removed out of the way, before the truth, ſymmetry and beauty, of that which is the true one, can be properly attended to, and duly perceived. The rubbiſh which covers any old foundation, he tells us, muſt be removed, before the foundation itſelf can be ſeen, or any building erected upon it with ſafety and firmneſs; and the greater the quantity of rubbiſh is, the more labour, in proportion, muſt be beſtowed in clearing it away, or the builder cannot proceed wiſely, and with any rational proſpect of ſucceſs. The more avenues to error and falſhood are ſhut up, the more quickly and readily doth that which leads to truth, diſcover itſelf.

The Scripture-doctrine about the nature and deſign of Sacrifices, he ſays, has been his particular ſtudy for many years,

years, not only ſince, but before, the two pieces, which are the ſubject of his *criticiſm*, were made public. About the time that Dr. Taylor publiſhed his *Scripture-doctrine of atonement examined*, he had ſome thoughts, he tells us, of publiſhing his ſentiments upon that ſubject; but, upon hearing that the Doctor was going to write upon it, he gave up all thoughts of carrying his deſign into execution, though he had collected many materials for the work, not doubting, but the world and himſelf would receive full ſatisfaction from ſo able a writer. But, being fully ſatisfied, that the Doctor has not only failed in the execution of his deſign, but even given a wrong and unſcriptural idea of the meaning, deſign, and end of ſacrifices, he intends, if life and health are continued, to reſume that work, put the materials of it in order, and make it public likewiſe, provided he finds the world in any diſpoſition to receive and encourage it.

His notion of the end, deſign, and uſe of ſacrifice, he intimates in his *Preface* to the work now before us, is abundantly ſupported by evidence, will endure the ſevereſt ſcrutinies of right reaſon, carries no abſurdities in it, draws no ill conſequences after it, plainly points out the reaſon of the inſtitution of piacular ſacrifice, and of the continuance and uſe of it under all diſpenſations of religion, ever ſince the fall of Adam, and ſhews, at the ſame time, that this ſpecies of ſacrifice doth at preſent anſwer, and has always anſwered, its real end and deſign, notwithſtanding mens ignorance of, and many miſtakes about the nature of it.

How far this account is juſt, it is impoſſible at preſent to determine. We heartily wiſh, however, that the Author's life and health may be continued, and that he may meet with due encouragement in the proſecution of his deſign. By the ſpecimen he has given of his abilities, he appears to be very well qualified for diſcuſſing the ſubject, writes with great clearneſs, and ſhews a very conſiderable degree of acuteneſs and penetration.

It will not be expected by our Readers, that we ſhould give a particular account of his *Criticiſm upon modern notions of ſacrifices*; ſuch works, indeed, are incapable of being abridged, and if they were, they would afford but ſmall entertainment to the generality of Readers. We ſhall content ourſelves, therefore, with recommending it to thoſe who are converſant with ſuch ſubjects; it deſerves, indeed, their attentive peruſal. The Author treats Dr. Taylor's notions with great freedom,

freedom, but the Doctor himſelf with great reſpect, and ſeems to have no oher view than the diſcovery of truth.

Before he enters upon his taſk, he thinks it proper to make ſome obſervations concerning the nature of ſymbols, or emblems, and the proper rules which are to be obſerved in interpreting the ſenſe of figurative expreſſions in the Holy Scriptures, and other writings; which will be of great uſe, he ſays, to illuſtrate the criticiſms and reaſonings, which occur in the courſe of his work. What he has advanced in this part of his performance, we ſhall lay before our Readers.

" *Obſ.* I. Symbols, or emblems, are repreſentations of the things which are ſignified by them, or which they are made to ſtand for: ſo that they are of a repreſentative nature.

" *Obſ.* II. Symbols, or emblems, are of two kinds. (1.) *Natural.* (2.) *Artificial.*

" 1ſt. *Natural* ſymbols, or emblems, are ſuch as carry in them a ſimilitude or reſemblance of the things of which they are repreſentations. Thus pictures, ſtatues, draughts of material things, &c. are natural ſymbols or emblems of thoſe particular perſons or things which they repreſent, as being real reſemblances of them.

" 2dly. *Artificial* ſymbols, or emblems, are ſuch as carry in them no reſemblance of the things they repreſent, but are only made the ſigns or marks of them by cuſtom and conſent, or by arbitrary appointment. Thus the picture of a woman is the emblem either of a country, or of ſome moral virtue; and the figure of an horn is underſtood to be an emblem of plenty; thus alſo the rainbow was made an emblem of the covenant which God made with Noah; and circumciſion a token, or ſymbol, of the covenant he made with Abraham. The ſignification of theſe artificial ſymbols depends entirely on cuſtom and conſent, or arbitrary appointment; and can only be learned either by obſervation or information: for between them and the things repreſented by them, there is no reſemblance, from which their ſignification can be diſcovered. The Jewiſh ſacrifices, if they were ſymbols, muſt have been of this artificial kind, ſince there is no reſemblance between them and the things of which they are ſuppoſed to have been ſymbols, from which their ſignification can be learned.—Now, as theſe ſacrifices, or ſymbols, were inſtituted by the Deity, their ſignification muſt have depended on his will and

 appointment;

appointment; for which reaſon, neither the Jew himſelf, nor any other perſon, could ever have learned the ſignification of thoſe ſacrifices, if it had not been made known, at firſt, by divine revelation. This renders it highly probable, that the ſignification of theſe ſacrifices, had they been of a ſymbolical nature, would have been particularly explained and declared by God himſelf; becauſe, if it was not, the Jews could not have known it; conſequently, theſe ſacrifices could have anſwered no wiſe end, but would have been quite uſeleſs. Wherefore, ſince God has made no declaration of the ſymbolical ſignification of theſe ſacrifices, either in the Books of Moſes, or any where elſe, it is natural to think, that they had no ſuch ſignification: conſequently, that they were not inſtituted as ſymbols or emblems of things, of which the Jews neither knew, nor could know, any thing; but with a view to ſerve ſome end, in the knowledge of which, reaſon and common ſenſe, as well as well as their own law, would inſtruct them.

" *Obſ.* III. In thoſe alluſions which we meet with in moſt kinds of writings, both ſacred and profane, the thing, alluded to, is not always, nor often, intended, nor to be underſtood, as a ſymbol of the thing which is referred to, and illuſtrated by it: but more commonly and uſually it is alluded to, only as a thing which has ſomething, in one or more of its properties, that is naturally ſimilar to thoſe of the other. The occaſions of making this obſervation are ſo frequent, that it is needleſs to waſte any time, here, in the illuſtration of it; ſince all thoſe, who have read books, with any judgment, muſt have often made it for themſelves. I only mention it here, for the ſake of the following inference, *viz.* That when we meet with an alluſion in any writing, we are not preſently to conclude, that the thing, alluded to, is a ſymbol or emblem of the thing which is referred to it; becauſe it may be alluded to, not as a ſymbol or emblem, but only as having ſome natural property or quality of a ſimilar kind.

" *Obſ.* IV. In interpreting the ſenſe of the Holy Scriptures, or of any other writing, the following rules ought to be ſtrictly obſerved.

" *Rule.* 1ſt. The literal and obvious ſenſe of the words and phraſes ought, in no caſe to be departed from, without ſome good reaſon, ariſing either from the texture and ſcope of the diſcourſe; or from an evident neceſſity of departing from it, in order to render the ſenſe good and coherent.

" *Rule*

"*Rule* 2d. When reaſon, common ſenſe, and the evident deſign of the writer, oblige us to depart from the literal ſenſe, we ſhould be careful to underſtand the word, or phraſe, in that particular mode of rhetorical figure which was intended by the writer himſelf, and not in a different one.

"Without a due attention to the firſt of theſe two rules, the plaineſt narratives of facts and doctrines, and the moſt literal reaſonings, may be wholly converted into figure and allegory. And if a proper regard is not payed to the ſecond, another mode of rhetorical figure may be ſubſtituted in place of the true one, intended by the writer; an alluſion to ſome natural ſimilitude in a thing, may be miſtaken for an alluſion to the thing itſelf, as a ſymbol or emblem of the thing which is referred to it. By which means, the true and genuine ſenſe of the writer will be miſrepreſented.

"*Rule* 3d. When, in any paſſage of a book, a lower and more common rhetorical figure, is found to give a good ſenſe to a word, or phraſe, and ſuch as is evidently ſubſervient to the ſcope and deſign of the writer; it would be wrong, and againſt all reaſon, to have recourſe to a higher and leſs common rhetorical figure, for the interpretation of that word, or phraſe.—The reaſon of this rule of interpretation is next to ſelf-evident, and needs no illuſtration."

Eloiſa: Or, a ſeries of Original Letters, collected and publiſhed by J. J. Rouſſeau. Tranſlated from the French. 4 Vols. 12mo. 12s. *bound*, Becket, &c.

IN taking notice, under our foreign articles, of this work, ſoon after the appearance of the original, we appriſed the Public of our deſign to give a more particular account of it, when the tranſlation, then advertiſed, ſhould be compleated. In diſcharge of our promiſe, we ſhall now endeavour to convey as adequate an idea of the entertainment to be met with in the peruſal of this celebrated performance, as the nature of our own work will admit.

With this view, we ſhall give an abſtract of the hiſtory, to be gathered from this epiſtolary correſpondence; introducing, as we go on, ſome ſpecimens of the work, and making

ing ſuch critical animadverſions as may occaſionally ariſe from the ſubject.

The characters of moſt diſtinguiſhed figure in theſe letters, are Lord *B.* an Engliſh nobleman; the Baron *d' Etange*, a Swiſs officer of rank in the French ſervice; *Eloiſa*, his daughter, heroine of the romance; St. *Preux*, her lover, a youth of good parts and amiable diſpoſition, but of inferior birth and fortune; Mr. *Wolmar*, Eliosa's huſband; and *Clara*, afterwards Mrs. Orbe, couſin and confidante, to Eloiſa.

The correſpondence begins while the Baron is abroad with his corps; St. Preux having been introduced, during his abſence, into his family, and accepted the office of preceptor to Eloiſa: with whom he falls deſperately in love, and, like another Abelard, in endeavouring to cultivate the genius and underſtanding of his fair pupil, is enſlaved by her perſonal charms. Eloiſa is, on her part, alſo no leſs captivated with her preceptor. Reſtrained, however, by the dictates of honour and virtue, they ſeem, for ſome time, to content themſelves with the knowlege of each other's ſentiments, without thinking of a more intimate connection.

The letters that paſs between them, during this interval, abound with the moſt delicate and tender proofs of reciprocal affection, and diſplay a lively picture of two ingenuous minds, agitated by the moſt tender, and at the ſame time the moſt violent, of all affections. Theſe, which take up great part of the firſt volume, are peculiarly calculated for Readers of a ſentimental turn and warm paſſions: they are not, however, totally barren of entertainment to others. A ſhort excurſion, which, our young preceptor makes at this time into the upper Valais, giving him an opportunity of furniſhing his miſtreſs with a deſcription of the neighbouring country, and the inhabitants of thoſe mountains, near which the two lovers reſided. His account of the romantic ſituation, of the ſoil, and of the ruſtic hoſpitality of the people, was inſerted in our Review for April laſt, in the account we then gave of the publication of the two firſt volumes of this tranſlation.

The happineſs of our lovers is at length diſturbed by the return of the Baron; who, quitting the ſervice, brings home with him his friend Wolmar, an officer to whom he had been obliged for ſaving his life in a battle, and on whom he gratefully intends to beſtow his daughter Eloiſa. In this diſagree-

able dilemma, the lover proposes to carry off his mistress; to which she refuses her consent, as such a step must necessarily involve her parents in the utmost affliction. On the other hand, the distress of her lover is so much the object of her concern, that, in order to alleviate his anxiety, she forgets every thing but his love, and in an unguarded moment sacrifices her innocence to the gratification of his passion. She scruples not in this situation, to inform her cousin of the particulars of her conduct; and the latter prudently endeavoured to make a virtue of necessity, by putting the most favourable construction on the failings of her friend. We cannot help thinking, however, that Clara's maxims are rather too indulgent for a lady of strict virtue and consummate modesty. "Does true love debase the soul?" says she, "No: nor can any crime which is the result of that love, ever rob you of that enthusiastic ardor for truth and honour, which so raised you above yourself. Are there no spots visible in the sun? How many amiable virtues do you still retain, notwithstanding one error, one relaxation in your conduct? Will it make you less gentle, less sincere, less modest, less benevolent? Or will you be less worthy of all our admiration, of all our praise? Will honor, humanity, friendship, and tender love, be less respected by you, or will you cease to revere even that virtue with which you are no longer adorned? No, my dear, my charming Eloisa—believe me, you have much yet to lose, before you can sink to a level with the generality of females."

It were to be wished, perhaps, for the sake of many unfortunate deluded fair ones, that such failings as Eloisa's were not generally looked on with so severe an eye as they commonly are; but, as custom, and possibly the good of community, requires it, it is not very proper that this doctrine of Clara's, should be propagated among the fair sex. If a breach of chastity in a fine woman, should once come to be considered only as a spot in the sun, many a chaste virgin might be tempted to think herself secured by the lustre of her charms, or the merit of her condescension: nor would a wanton beauty, be at any loss to imagine herself possessed of virtues enough, to compensate for the want of that which is the characteristical ornament of the sex. On the whole, our cousin Clara is, by no means, an ill-natured confidante; but, (however innocent her intentions) is as commode a go-between, as the two lovers could wish to have met with.

The very intimate connection that was now formed between Eloisa and her preceptor, had like to have been attended with

with immediate ill consequences. St. Preux was observed early one morning, in his return from a visit to his mistress; a discovery which coming to the knowlege of Lord B. his Lordship inadvertently dropt a hint concerning the lady, which our volatile young hero thought proper to resent. A scuffle, and a challenge accordingly ensue; but a duel is prevented by Eloisa's taking so extraordinary a step as to address herself, by letter, to Lord B. and confess to him the intimacy of her connections with St. Preux. She writes a dissuasive letter also to her lover on the occasion, wherein the absurdity and wickedness of duelling, are justly and pathetically represented:—it is a most exquisite and admirable letter.

St. Preux and his Lordship being reconciled, the latter takes an opportunity of proposing the former, to the Baron, for a Son-in-law. This proposal is rejected by the old gentleman, with the highest disdain. The spirited altercation which passed between his Lordship and the Baron, on this head, is overheard, and thus related by Clara.

"Last night, when the concert was over, and your mother and you were gone home, in company with your friend and Mr. Orbe, our two Fathers and my lord B. were left to talk politics together; the disagreeableness of the subject, of which indeed I am quite surfeited, soon made me retire to my own chamber. In about half an hour, I heard the name of your friend repeated with some vehemence; on which, I found the conversation had changed its subject, and therefore listened to it with some attention; when I gathered, by what followed, that his Lordship had ventured to propose a match between you and your friend, whom he frankly called his, and on whom, as such, he offered to make a suitable settlement. Your father rejected the proposal with disdain, and upon that the conversation began to grow warm. I must tell you Sir, said my Lord, that, notwithstanding your prejudices, he is of all men the most worthy of her, and perhaps the most likely to make her happy. He has received from nature every gift that is independent of the world; and has embellished them by all those talents, which depended on himself. He is young, tall, well-made, and ingenious: he has the advantages of education, sense, manners, and courage; he has a fine genius and a sound mind; what then does he require to make him worthy of your daughter? Is it a fortune? He shall have one. A third part of my own will make him the richest man of this country; nay, I will give

him, if it be neceſſary, the half. Does he want a title? Ridiculous prerogative, in a country where nobility is more troubleſome than uſeful! But, doubt it not, he is noble: not that his nobility is made out in writing upon an old parchment, but it is engraven in indelible characters on his heart. In a word, if you prefer the dictates of reaſon and ſenſe to groundleſs prejudices, and if you love your daughter better than empty titles, you will give her to him."

"On this your father expreſſed himſelf in a violent paſſion: he treated the propoſal as abſurd and ridiculous. How! my lord! ſaid he, is it poſſible a man of honour as you are, can entertain ſuch a thought, that the laſt ſurviving branch of an illuſtrious family ſhould go to loſe and degrade its name, in that of nobody knows who; a fellow without home, and reduced to ſubſiſt upon charity." Hold, ſir, interrupted my lord, you are ſpeaking of my friend; conſider that I muſt take upon myſelf every injury done him in my company, and that ſuch language as is injurious to a man of honour, is more ſo to him who makes uſe of it. Such *fellows* are more reſpectable than all the country ſquires in Europe; and I defy you to point out a more honourable way to fortune, than by accepting the debts of eſteem, and the gifts of friendſhip. If my friend does not trace his deſcent, as you do, from a long and doubtful ſucceſſion of anceſtors, he will lay the foundation, and be the honour of his own houſe, as the firſt of your anceſtors did that of yours. Can you think yourſelf diſhonoured by your alliance to the head of your family, without falling under the contempt you have for him? How many great families would ſink again in oblivion, if we reſpected only thoſe which deſcended from truly reſpectable originals? Judge of the paſt by the preſent; for two or three honeſt citizens ennobled by virtuous means, a thouſand knaves find every day the way to aggrandize themſelves and families. But to what end ſerves that nobility, of which their deſcendants are ſo proud, unleſs it be to prove the injuſtice and infamy of their anceſtors? There are, I muſt confeſs, a great number of bad men among the common people; but the odds are always twenty to one againſt a gentleman, that he is deſcended from a raſcal. Let us, if you will, ſet aſide deſcent, and compare only merit and utility. You have borne arms in the ſervice and pay of a foreign prince; his father fought without pay in the ſervice of his country. If you have well ſerved, you have been well paid; and, whatever

honour

honour you may have acquired by arms, a hundred Plebeians may have acquired ſtill more.

"In what conſiſts the honour then, continued my Lord, of that nobility of which you are ſo tenacious? How does it affect the glory of one's country or the good of mankind? A mortal enemy to liberty and the laws, what did it ever produce in moſt of thoſe countries where it has flouriſhed, but the rod of tyranny and the oppreſſion of the people? Will you preſume to boaſt, in a republic, of a rank that is deſtructive to virtue and humanity? Of a rank that makes its boaſt of ſlavery, and wherein men bluſh to be men? Read the annals of your own country; what have any of the nobility merited of her? Were any of her deliverers nobles? The *Furſts*, the *Tells*, the *Stouffachers*, were they gentlemen? What then is that abſurd honour, about which you make ſo much noiſe?"

"Think, my dear, what I ſuffered to hear this reſpectable man thus injure, by an ill-concerted application, the cauſe of that friend whom he endeavoured to ſerve. Your father, being irritated by ſo many galling, though general invectives, ſtrove to retort them by perſonal ones. He told his Lordſhip plainly, that never any man of his condition talked in the manner he had done. Trouble not yourſelf to plead another's cauſe, added he roughly, honourable as you are, I doubt much if you could make your own good, on the ſubject in queſtion. You demand my daughter for your pretended friend, without knowing whether you are yourſelf an equal match for her; and I know enough of the Engliſh nobility to entertain, from your diſcourſe, a very indifferent opinion of yours.

"To this his lordſhip anſwered; whatever you may think of me, Sir, I ſhould be very ſorry to be able to give no other proof of my merit than the name of a man who died five hundred years ago. If you know the nobility of England, you know that it is the leaſt prejudiced, beſt informed, moſt ſenſible, and braveſt of all Europe; after which it is needleſs to aſk whether it be the moſt ancient; for, when we talk of what is, we never mind what was. We are not, it is true, the ſlaves, but the friends of a prince; not the oppreſſors of a people, but their leaders. The guardians of liberty, the pillars of our country, and the ſupport of the throne, we maintain an equilibrium between the people and the king. Our firſt regards are due to the nation, our ſe-

cond to him that governs: we conſult not his will, but his juſt perogative. Supreme judges in the houſe of peers, and ſometimes legiſlators, we render equal juſtice to the king and people, and ſuffer no one to ſay, *God and my ſword*, but only, *God and my right*.

"Such, Sir, continued he, is that reſpectable nobility with which you are unacquainted; as ancient as any other, but more proud of its merit than of its anceſtors. I am one, not the loweſt in rank of that illuſtrious order, and believe, whatever be your pretenſions, that I am your equal in every reſpect. I have a ſiſter unmarried; ſhe is young, amiable, rich, and in no wiſe inferior to Eloiſa, except in thoſe qualities which with you paſs for nothing. Now, Sir, if after being enamoured with your daughter, it were poſſible for any one to change the object of his affections and admire another, I ſhould think it an honour to accept the man for my brother, though he had nothing, whom I propoſe to you for a ſon with half my eſtate."

"I knew matters would be only aggravated by your father's reply; and, though I was ſtruck with admiration at my Lord B.'s generoſity, I ſaw plainly that he would totally ruin the negotiation he had undertaken. I went in, therefore, to prevent things from going farther. My entrance broke up the converſation, and immediately after they coldly took leave of each other, and parted."

Our heroine, thus loſing all hopes of a legal union with her lover, determines, after ſome ſtruggle, to baniſh him her preſence. A project to this end is accordingly formed by Clara, who engages Lord B. to carry him to Paris; where he reſides, while his Lordſhip makes the tour of Italy. The lovers, though diſtant, continue to correſpond by letters; St. Preux, having little elſe to do, making it his buſineſs to tranſmit to his miſtreſs, his occaſional obſervations on the new ſcene of men and manners, upon which he was now entered. The letters that contain theſe obſervations are, in our opinion, ſome of the moſt entertaining parts of the work, and ſhew the Author to be no leſs an adept, in the artificial maxims and affected manners of the polite world, than capable of reading the human heart undiſguiſed, and deſcribing its moſt ſimple and natural emotions.

From our young traveller's firſt view of Paris, he thus expreſſes himſelf on the ſubject of great ſocieties in general:

"I enter

"I enter with a ſecret horror on this vaſt deſert, the world; whoſe confuſed proſpect appears to me only as a frightful ſcene of ſolitude and ſilence. In vain my ſoul endeavours to ſhake off the univerſal reſtraint it lies under. It was the ſaying of a celebrated ancient, that he was never leſs alone than when he was by himſelf: for my part, I am never alone but when I mix with the crowd, and am neither with you nor with any body elſe. My heart would ſpeak, but it feels there is none to hear: it is ready to anſwer, but no one ſpeaks any thing that regards it. I underſtand not the language of the country, and no body here underſtands mine. Yet I own that I am greatly careſſed, and that all the obliging offices of friendſhip and civility are readily offered to me: this is the very thing of which I complain. The officious zeal of thouſands is ever on the wing to oblige me, but I know not how to entertain immediately a friendſhip for men I have never ſeen before. The honeſt feelings of humanity, the plain and affected openneſs of a frank heart, are expreſſed in a different manner from thoſe falſe appearances of politeneſs, and that external flattery, which the cuſtoms of the world require. I am not a little afraid that he, who treats me at firſt ſight, as if I was a friend of twenty years ſtanding, if at the end of twenty years I ſhould want his aſſiſtance, will treat me as a ſtranger; and, when I ſee men, loſt in diſſipation, pretend to take ſo tender a part in the concerns of every one, I readily preſume they are intereſted for no body but themſelves.

"There is, however, ſome truth in all this profeſſion: the French are naturally good-natured, open, hoſpitable, and generous. But they have a thouſand modes of expreſſion, which are not to be too ſtrictly underſtood. A thouſand apparent offers of kindneſs which they make only to be refuſed; they are no more than the ſnares of politeneſs laid for ruſtic ſimplicity. I never before heard ſuch profuſion of promiſes: *you may depend on my ſerving you, command my credit, my purſe, my houſe, my equipage.* —— But, if all this were ſincere, and literally taken, there would not be a people upon earth leſs attached to property. The community of poſſeſſions would be in a manner already eſtabliſhed; the rich always making offers, and the poor accepting them, both would naturally ſoon come upon a level, and not the citizens of Sparta itſelf could ever have been more upon an equality than would be the people of Paris. On the contrary, there is not a place, perhaps, in the world, where the fortunes of

men are so unequal, where are displayed at once the most sumptuous opulence and the most deplorable poverty. This is surely sufficient to prove the insignificance of that apparent commiseration, which every one here affects to have for the wants and sufferings of others, and that tenderness of heart, which in a moment contracts eternal friendship.

" But if, instead of attending to professions so justly to be suspected, and assurances so liable to deceive, I desire information, and would seek knowlege; here is its most agreeable source. One is immediately charmed with the good sense which is to be met with in company of the French, not only among the learned, but with men of all ranks, and even among the women: the turn of conversation is always easy and natural, it is neither dull nor frivolous, but learned without pedantry, gay without noise, polite without affectation, gallant without being fulsome, and jocose without immodesty. Their discourse is neither made up of dissertations nor epigrams; they reason without argumentation, and are witty without punning: they artfully unite reason and vivacity, maxims and rhapsodies; and mix the most pointed satire and refined flattery with strictness of morals. They talk about every thing, because every one has something to say; they examine nothing to the bottom, for fear of being tedious, but propose matters in a cursory manner, and treat them with rapidity: every one gives his opinion, and supports it in few words; no one attacks with virulence that of another, nor obstinately defends his own; they discuss the point only for the sake of improvement, and stop before it comes to a dispute; every one improves, every one amuses himself, and they part all satisfied with each other; even the philosopher himself carrying away something worthy his private meditation.

" But, after all, what kind of knowledge do you think is to be gained from such agreeable conversation? to form a just judgment of life and manners; to make a right use of society; to know, at least, the people with whom we converse; there is nothing, Eloisa, of all this: all they teach is to plead artfully the cause of falsehood, to confound, by their philosophy, all the principles of virtue; to throw a false colour, by the help of sophistry, on the passions and prejudices of mankind; and to give a certain turn to error, agreeable to the fashionable mode of thinking. It is not necessary to know the characters of men, but their interests, to guess

their

their ſentiments on any occaſion. When a man talks on any ſubject, he rather expreſſes the opinions of his garb or his fraternity, than his own, and will change them as often as he changes his ſituation and circumſtances.

"Dreſs him up, for inſtance, by turns, in the robe of a judge, a peer, and a divine, and you ſhall hear him ſucceſſively ſtand up, with the ſame zeal, for the rights of the people, the deſpotiſm of the prince, and the authority of the inquiſition. There is one kind of reaſon for the lawyer, another for the officer of the revenue, and a third for the ſoldier. Each of them can demonſtrate the other two to be knaves; a concluſion not very difficult to be drawn by all three. Thus men do not ſpeak their own ſentiments, but thoſe they would inſtil into others, and the zeal which they affect is only the maſk of intereſt. You may imagine, however, that ſuch perſons as are unconnected and independent, have at leaſt a perſonal character and an opinion of their own. Not at all: they are only different machines, which never think for themſelves, but are ſet a going by ſprings.

"You need only inform yourſelf of their company, their clubs, their friends, the women they viſit, the authors they are acquainted with; and you may immediately tell what will be their opinion of the next book that is publiſhed, the next play that is acted, the works of this and that writer they know nothing of, or this or that ſyſtem of which they have not one idea. As ordinary clocks, alſo, are wound up to go but four and twenty hours, ſo are theſe people under the neceſſity of going every evening into company, to know what they are to think the next day."

"Hence it is, that there is but a ſmall number of both ſexes, who think for all the reſt, and for whom all the reſt talk and act. As every one conſiders his own particular intereſt, and none of them that of the public; and as the intereſts of individuals are always oppoſite, there is among them a perpetual claſhing of parties and cabals, a continual ebb and flow of prepoſſeſſions and contrary opinions; amidſt which the moſt violent tempers, agitated only by the reſt, ſeldom underſtand a word of the matter in diſpute. Every club has its rules, its opinions, its principles, which are no where elſe admitted. An honeſt man at one houſe is a knave at the next door. The good, the bad, the beautiful, the ugly, truth, and even virtue itſelf, have all only a limited and local exiſtence. Whoever chuſes a general acquaintance, therefore,

fore, and goes into different ſocieties, ſhould be more pliable than Alcibiades; he ſhould change his principles with his company, new-model his ſentiments in a manner at every ſtep, and lay down his maxims by the rod. He ought at every viſit to leave his conſcience, if he has one, at the door, and take up with that belonging to the houſe; as a new ſervant, on his entrance, puts on its livery, which he leaves behind him when turned out, and if he chuſes it, again takes up his own, which ſerves him till he gets a new ſuit with a new place. But what is ſtill more extraordinary, is, that every one here is perpetually contradicting himſelf, without being concerned at all about it. They have one ſet of principles for converſation, and another for their actions; nor is any body ſcandalized at their inconſiſtency, it being generally agreed they ſhould be very different. It is not required of an author, particularly of a moral writer, that he ſhould maintain in converſation what he advances in his works; nor that he ſhould put in practice what he inculcates. His writings, converſation, and conduct, are three things eſſentially different, which he is not at all obliged to reconcile to each other. In a word, every thing is abſurd, and yet nothing offends, becauſe abſurdity is the faſhion. Nay, there is attached to this incongruity of principles and manners, a faſhionable air, of which they are proud, and which is frequently affected. In fact, although every one zealouſly preaches up the maxims of his profeſſion, he piques himſelf on the carriage and manners of another. The attorney, for inſtance, aſſumes the martial air of a ſoldier, and a petty clerk of the cuſtoms, the ſupercilious deportment of a lord; the biſhop affects the gallantry of a fine gentleman; the courtier the preciſion of a philoſopher; and the ſtateſman the repartee and raillery of a wit. Even the plain mechanic, who knows not how to put on the airs of any other profeſſion, dreſſes himſelf up in a ſuit of black on Sundays, in order to paſs for a practitioner in the law. The military gentlemen alone, deſpiſing every other profeſſion, preſerve, without affectation, the manners of their own, which, to ſay the truth, are inſufferable. Not that M. de Muralt was in the wrong, when he gave the preference to the converſation of a ſoldier; but, what might be true in his time, is no longer ſo now. The progreſs of literature has ſince improved converſation in general; and, as the gentlemen of the army deſpiſed ſuch improvement in theirs, that which uſed to be the beſt, is at length become the worſt.

"Hence

"Hence it is, that the perſons we talk to are not thoſe with whom we converſe; their ſentiments do not come from the heart; their knowlege is not the acquiſition of their own genius; their converſation does not diſcover their thoughts; and one perceives nothing of them but their figure. Thus, a man in company here, is nearly in the ſame ſituation as if he were ſpectator of a moving picture, where he himſelf is the only figure capable of ſelf-motion."

In a ſubſequent letter, Eloiſa cenſures the above remarks of her lover, as the effect of a premature judgment. "To obſerve, ſays ſhe, in three weeks, all the different company that is kept in a great city; to paſs judgment on their converſation; to diſtinguiſh preciſely the falſe from the true, the real from the affected; the difference between their thoughts and words: this is the very thing for which the French are frequently cenſured by people of other countries; but they themſelves deſerve to be ſtudied more at leiſure." Her correſpondent is at no loſs, however, to juſtify himſelf and his obſervations; and, after many pertinent and judicious reflections on the knowlege and ſtudy of mankind in general, as well as of particular people, he gives a ſpirited and entertaining deſcription of the cuſtoms and manners of the Pariſians. We ſhall ſelect his obſervations on the French Ladies, for the amuſement and information of our Readers.

"Few people think of the French Ladies as I do, if indeed, I am not quite ſingular in my opinion. Equity obliges me therefore to give you this hint, that you may ſuppoſe I delineate them, perhaps, not as they are in reality, but as they appear to me. Nevertheleſs, if I am not juſt in my deſcription, I know you will cenſure me; and then will your injuſtice be greater than mine, becauſe the fault is intirely your own.

"Let us begin with their exterior qualities; the greateſt number of obſervers proceed no farther; ſhould I follow their example, the women in this country would have great cauſe to be diſſatisfied: they have an *exterior* character as well as an *exterior* face, and as neither one or the other is much to their advantage, it would be unjuſt to form our opinions of them from either. Their figure, for the moſt part, is only tolerable, and in the general rather indifferent than perfect; yet there are exceptions. They are ſlender rather than well-made, and therefore they gladly embrace the faſhions which diſguiſe them moſt; but, I find that in other countries, the women

women are fooliſh enough to imitate theſe faſhions, though contrived merely to hide defects which they have not.

" Their air is eaſy and natural, their manner free and unaffected, becauſe they hate all reſtraint; but they have a certain *diſinvoltura*, (i. e. *freedom, eaſe, cleverneſs*) which, though it is not intirely deſtitute of grace, they frequently carry, even to a degree of abſurdity. Their complexion is moderately fair, and they are commonly pale, which does not in the leaſt add to their beauty. With regard to their necks, they are in the oppoſite extream to the Valeſians. Conſcious of this defect, they endeavour to ſupply it by art; nor are they leſs ſcrupulous in borrowing an artificial whiteneſs. Though I have never ſeen theſe objects but at a diſtance, they expoſe ſo much of themſelves, that they leave ſpectators very little room for conjecture. In this caſe, theſe ladies ſeem not to underſtand their own intereſt; for if the face is but moderately handſome, the imagination heightens every concealed charm, and according to the gaſcon philoſopher, there is no appetite ſo ſtrong as that which was never ſatisfied, eſpecially in this ſenſe.

" Their features are not very regular, but they have ſomething in their countenance which ſupplies the place of beauty, and which is ſometimes much more agreeable. Their eyes are quick and ſparkling, yet they are neither penetrating nor ſweet: they ſtrive to animate them by the help of rouge, but the expreſſion they acquire by this means, has more of anger in it than love; nature has given them ſprightlineſs only, and though they ſeem to ſolicit tenderneſs, they never promiſe a return.

" They have acquired ſo great a reputation for their judgment in dreſs, that they are patterns to all Europe. Indeed, it is impoſſible to adapt ſuch abſurd faſhions with more taſte. They are, of all women, the leaſt under ſubjection to their own modes. Faſhion governs in the provinces, but the Pariſians govern faſhion, and every one of them is ſkilled in ſuiting it to her own advantage: the firſt are ignorant and ſervile plagiariſts, who copy even orthographical errors; the latter are like authors, who imitate with judgment, and have abilities to correct the miſtakes of their original.

Their apparel is more uncommon than magnificent, more elegant than rich. The rapid ſucceſſion of their faſhions renders them old and obſolete even from one year to another; that neatneſs which induces them to change their dreſs ſo frequently,

quently, preſerves them from much ridiculous magnificence; they do not however ſpend leſs money on that account, but their expences are, by this means, better conducted. They differ greatly in this particular from the Italians; inſtead of ſuperb trimmings and embroidery, their cloaths are always plain and new. Both ſexes obſerve the ſame moderation and delicacy, which is extremely pleaſing: for my part I like to ſee a coat neither laced or ſoiled. There is no nation in the world, except our own, where the people, eſpecially the women, wear leſs gold and ſilver. The ſame kind of ſtuffs are wore by people of all ranks, ſo that it would be difficult to diſtinguiſh a dutcheſs from a citizen, if the firſt had not ſome marks of diſtinction which the other dares not imitate. But this ſeems to have its inconveniencies, for whatever is the faſhion at court, is immediately followed in the city, and you never ſee in Paris, as in other countries, a beau or belle of the laſt age. Nevertheleſs, it is not here as in moſt other places, where the people of the higheſt rank, being alſo the richeſt, the women of faſhion diſtinguiſh themſelves by a degree of luxury which cannot be equalled. Had the ladies of the court of France attempted this kind of diſtinction, they would very ſoon have been eclipſed by the wives of the citizens.

"What then do you think, was their reſource? why they took a much more effectual method, and which required more abilities. They knew that the minds of the people were deeply impreſſed with a ſenſe of baſhfulneſs and modeſty. This ſuggeſted to them faſhions not to be eaſily imitated. They perceived that the people could not endure the thoughts of *rouge*, and that they obſtinately perſiſted in calling it by the vulgar name of paint, and therefore they daubed their cheeks, not with paint, but with *rouge*; for change but the name, and 'tis no longer the ſame thing. They alſo perceived that a bare neck was ſcandalous in the eyes of the public; and, for that reaſon, they choſe to enlarge the ſcene. They ſaw—many things, which, my Eloiſa, young as ſhe is, will never ſee. In their manners they are governed exactly by the ſame principle. That charming diffidence which diſtinguiſhes and adorns the ſex, they deſpiſe as ignoble and vile; they animate their actions and diſcourſe with a noble aſſurance, and, I am confident, they would look any modeſt man out of countenance. Thus they ceaſe to be women, to avoid being confounded with the vulgar; they prefer their rank to their ſex, and imitate women of pleaſure that they themſelves may be above imitation.

"I know

" I know not how far they may have carried *their* imitation, but I am certain they have not ſucceeded in their deſign to prevent it in others. As to *rouge*, and the faſhion of diſplaying thoſe charms, which they ought to conceal, they have made all the progreſs that was poſſible. The ladies of the city had much rather renounce their natural complexion, and the charms they might borrow from the *amoroſo penſier (amorous imagination)* of their lovers, than preſerve the appearance of what they are: and if this example has not prevailed among the lower ſort of people, 'tis only becauſe they are afraid of being inſulted by the populace; and thus are an infinite number of women kept within the bounds of decency, by the fear of offending the delicacy of the mob. Their maſculine air, and dragon-like deportment is leſs ſtriking becauſe ſo univerſal; it is conſpicuous only to ſtrangers. From one end of this metropolis to the other, there is ſcarce a woman whoſe appearance is not ſufficiently bold to diſconcert any man who has never been accuſtomed to the like in his own country; from this aſtoniſhment proceeds that awkward confuſion which they attribute to all ſtrangers, and which increaſes the moment ſhe opens her lips. They have not the ſweet voice of our country-women; their accent is hoarſe, ſharp, interrogative, imperious, jibing, and louder than that of a man. If, in the tone of their voice, they retain any thing feminine, it is intirely loſt in the impertinence of their manner. They ſeem to enjoy the baſhful confuſion of every foreigner; but it would probably give them leſs pleaſure, if they were acquainted with its true cauſe.

" Whether it be, that I, in particular, am prejudiced in favour of beauty, or whether the power of beauty may not univerſally influence the judgment, I know not; but the handſomeſt women appear to me, rather the moſt decent in their dreſs, and in general, behave with the greateſt modeſty. They loſe nothing by this reſerve; conſcious of their advantages, they know they have no need of borrowing allurements to attract our admiration. It may be alſo, that impudence is more intolerably diſguſting when joined with uglineſs; for certainly, I ſhould much ſooner be tempted to affront an impertinent ugly woman, than to embrace her; whereas, by modeſty, ſhe might excite, even a tender compaſſion, which is often a harbinger of love. But, though it is generally remarked, that the prettieſt women are the beſt behaved, yet they are often ſo extremely affected, and are always ſo evidently taken up with themſelves, that, in this country, there

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is little danger of being expoſed to that temptation which M. de Muralt, ſometimes experienced amongſt the Engliſh ladies, of telling a woman ſhe was handſome, only for the pleaſure of perſuading her to think ſo.

" Neither the natural gaiety of the French, nor their love of ſingularity, is the cauſe of this freedom of converſation and behaviour for which theſe ladies are ſo remarkable; but it is rather to be deduced from their manners, by which they are authorized to ſpend all their time in the company of men; and hence it is, that the behaviour of each ſex ſeems to be copied from the other.

" Our Swiſs ladies, on the contrary, are fond of little female aſſemblies, in which they are extremely ſocial and happy; for, though they probably may not diſlike the company of men, yet it is certain their preſence is ſome conſtraint upon them.

" In Paris it is quite the reverſe; the women are never eaſy nor ſatisfied without the men. In moſt companies, the lady of the houſe is ſeen alone amidſt a circle of gentlemen, and this is ſo generally the caſe, that one cannot help wondering how ſuch an unequal proportion of men can be every where aſſembled. But Paris is full of *avanturies*, prieſts and abbés, who ſpend their whole lives in running from houſe to houſe. Thus the women learn to think, act and ſpeak from the men, whilſt theſe, in return, imbibe a degree of effeminacy; and this ſeems the only conſequence of their trifling gallantry: however, they enjoy a fulſome adoration, in which their devotees do not think it worth while to preſerve even the appearance of ſincerity. No matter: in the midſt of her circle, ſhe is the ſole object of attention, and that's ſufficient. But, if a ſecond female enters the room, familiarity inſtantly gives place to ceremony, the high airs of quality are aſſumed, the adoration becomes divided, and each continues to be a ſecret conſtraint upon the other till the company breaks up.

" The Pariſian ladies are fond of public diverſions: that is, they are fond of ſhewing themſelves in public; but the great difficulty, every time they go, is to find a female companion, for decorum will not allow one lady alone to appear in the boxes, even though attended by her huſband, or by any other man. It is amazing, in this very ſocial country, how difficult it is to form theſe parties; out of ten that are propoſed, nine generally miſcarry: they are projected by the deſire of being ſeen, and are broken by the diſagreeable

neceſſity for a ſiſter petticoat. I ſhould imagine it an eaſy matter for the ladies to aboliſh this ridiculous cuſtom. What reaſon can there be why a woman ſhould not be ſeen alone in public? perhaps, there being no reaſon for it, is the cauſe of its continuance. However, upon the whole, it may be prudent to preſerve decency, where the abolition would be attended with no great ſatisfaction. What great matter would there be in the privilege of appearing alone at the opera? is it not much better to reſerve this excluſive privilege for the private reception of one's friends in one's own houſe?

"Nothing can be more certain than that this cuſtom of being alone amidſt ſuch a number of men, is productive of many ſecret connections: indeed the world is pretty well convinced of it, ſince experience has proved the abſurdity of that maxim, which told us, that by multiplying temptations we ſhould deſtroy them; ſo that they do not defend this faſhion for its decency, but that it is moſt agreeable; which, by the bye, I do not believe. How can any love exiſt, where modeſty is held in deriſion? and what pleaſure can there be in life which is at once deprived both of love and decency? but as the want of entertainment is the greateſt evil which theſe ſlaves to diſſipation have to fear, the ladies are ſolicitous for amuſement rather than love; gallantry and attendance is all they require, and provided their danglers are aſſiduous, they are very indifferent about the violence or ſincerity of their paſſion. The words *love* and *lover* are entirely baniſhed even from the moſt private intercourſe of the ſexes, and are ſunk into oblivion with the *darts* and *flames* of ancient romance.

"One would imagine that the whole order of natural ſenſations was here reverſed. A girl is to have no feelings, paſſions, or attachments; that privilege is reſerved for the married women, and excludes no paramour except their huſbands. The mother had better have twenty lovers, than her daughter one. Adultery is conſidered as no crime, and conveys no indecency in the idea: their romances, which are univerſally read for inſtruction, are full of it, and there appears nothing ſhocking in its conſequences, provided the lovers do not render themſelves contemptible by their fidelity. O Eloiſa! there are many women in this city, who have defiled their marriage-bed a hundred times, yet would preſume, with the voice of impurity, to ſlander an union like ours, that is yet unſullied with infidelity!

"It ſhould ſeem that in Paris, marriage is a different inſtitution from what it is in other parts of the world: they call it a ſacrament, and yet it has not half the power of a common contract. It appears to be nothing more than a private agreement between two perſons to live together, to bear the ſame name, and acknowlege the ſame children; but who, in other reſpects, have no authority one over the other. If at Paris a man ſhould pretend to be offended with the ill conduct of his wife, he would be as generally deſpiſed, as if, in our country, he was to take no notice of her ſcandalous behaviour. Nor are the ladies, on their parts, leſs indulgent to their huſbands: for I have not yet heard of an inſtance of their being puniſhed for having imitated the infidelity of their wives. In ſhort, what other effect can be expected from an union in which their hearts were never conſulted? thoſe who marry fortune or title, ſeem to be under no perſonal obligation.

"Love, even love, has loſt its privilege, and is no leſs degenerated than marriage. As man and wife may be looked upon as a batchelor and a maid, who live together for the ſake of enjoying more liberty; ſo are lovers a kind of people, who, with great indifference, meet for amuſement, through cuſtom, or out of vanity. The heart is intirely unconcerned in theſe attachments, in which nothing more than certain external conveniencies are ever conſulted: it is, in ſhort, to know each other, to dine together, now and then to exchange a few words, or, if poſſible, even leſs than this. An affair of gallantry laſts but a little longer than a viſit, and conſiſts chiefly in a few genteel converſations, and three or four pretty letters, filled with deſcriptions, maxims, philoſophy, and wit. As to experimental philoſophy, it does not require ſo much myſtery; they have wiſely diſcovered the folly of letting ſlip any opportunity of gratification: whether it happens to be the lover or any other man, a man is a man, and why ſhould a lady be more ſcrupulous of being guilty of an infidelity to her lover than to her huſband? after a certain age they may all be conſidered as the ſame kind of puppets, made up by the ſame faſhion monger, and conſequently the firſt that comes to hand is always the beſt."

Our young philoſopher, however, thinks the vices and failings of the Pariſian females, ariſe rather from affectation and cuſtom than evil diſpoſition; and as it is not juſt to view the picture only in its worſt light, he places it in a fairer point of view.

" The firſt inconveniency of great cities is, that mankind are generally diſguiſed, and that in ſociety they appear different from what they really are. This is particularly true in Paris with regard to the ladies, who derive from the obſervation of others, the only exiſtence about which they are ſolicitous. When you meet a lady in public, inſtead of ſeeing a Pariſian, as you imagine, you behold only a phantom of the faſhion: her ſtature, dimenſion, gait, ſhape, neck, colour, air, look, language, every thing is aſſumed; ſo that, if you were to ſee her in her natural ſtate, you would not know her to be the ſame creature. But this univerſal maſk is greatly to her diſadvantage; for nature's ſubſtitutes are always inferior to herſelf: beſides, it is almoſt impoſſible to conceal her intirely; in ſpite of us, ſhe will now and then diſcover herſelf, and in ſeizing her with dexterity conſiſts the true art of obſervation. This is indeed no difficult matter in converſing with the women of this country, for, if you take them off their grand theatre of repreſentation, and conſider them attentively, you will ſee them as they really are, and it is then poſſible that your averſion may be changed into eſteem and friendſhip.

" I had an opportunity of verifying this remark laſt week, on a party of pleaſure, to which, along with ſome other ſtrangers, I was, abruptly enough, invited by a company of ladies, probably with a deſign to laugh at us without conſtraint or interruption. The firſt day the project ſucceeded to their wiſh: they immediately began to dart their wit and pleaſantry in ſhowers, but as their arrows were not retorted, their quivers were ſoon empty. They then behaved with great decency, and finding themſelves unable to bring us to *their* ſtyle, they were obliged to conform to ours. Whether they were pleaſed with it or not I am ignorant; however, the change was very agreeable to me, for I ſoon found that I ſtood a better chance to profit by the converſation of theſe females, than from the generality of men. Their wit now appeared ſo great an ornament to their natural good ſenſe, that I changed my opinion of the ſex, and could not help lamenting, that ſo many amiable women ſhould want reaſon, only becauſe it is their humour to reject it. I perceived alſo that their natural graces began inſenſibly to efface the artificial airs of the city: for, without deſign, our manner is generally influenced by the nature of our diſcourſe; it is impoſſible to introduce much coquettiſh grimace in a rational converſation. They appeared much more handſome after they

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grew indifferent about it, and I perceived, that if they would pleaſe, they need only throw off their affectation. Hence, I am apt to conclude, that Paris, the pretended ſeat of taſte, is of all places in the world, that in which there is the leaſt; ſince all their methods of pleaſing are deſtructive of real beauty.

" Thus we continued together four or five days, ſatisfied with each other, and with ourſelves. Inſtead of ſatiriſing Paris and its innumerable follies, we forgot both the city and its inhabitants. Our whole care was to promote the happineſs of our little ſociety. We wanted no ill-natured wit or ſarcaſm to excite our mirth, but our laughter, like your couſin's, was the effect of good humour.

" I had yet another reaſon to be confirmed in my good opinion of theſe females. Frequently in the very midſt of our enjoyment, a perſon would come in abruptly and whiſper the lady of the houſe. She left the room, ſhut herſelf up in her cloſet, and continued writing a conſiderable time. It was natural to ſuppoſe, that her heart was engaged in this correſpondence; and of this one of the company gave a hint; which, however, was not very graciouſly received; a proof at leaſt, that though ſhe might poſſibly have no lovers, ſhe was not without friends. But, judge of my ſurprize, when I was informed that theſe ſuppoſed Pariſian ſuitors were no other than the unhappy peaſants of the pariſh, who came in their tribulation to implore the protection of their lady; one being unjuſtly taxed, another enrolled in the militia, regardleſs of his age and family, a third groaning under a law-ſuit with a powerful neighbour, a fourth ruined by a ſtorm of hail, was going to be dragged to priſon. In ſhort, each had ſome petition to make, each was patiently heard, and the time we ſuppoſed to be ſpent in amorous correſpondence, was employed in writing letters in favour of theſe unhappy ſufferers. It is impoſſible to conceive how I was aſtoniſhed to find with what delight, and with how little oſtentation, this young, this gay woman, performed theſe charitable offices of humanity. Oh, ſays I to myſelf, if ſhe were even Eloiſa, ſhe could not act otherwiſe! From that moment I continued to regard her with reſpect, and all her faults vaniſhed.

" My enquiries had no ſooner taken this turn, than I began to diſcover a thouſand advantageous particulars in the very women who before appeared ſo inſupportable. Indeed all ſtrangers are agreed, that, provided you exclude the fa-

ſhionable topic, there is no country in the world whoſe women have more knowlege, talk more ſenſibly, with more judgment, and are more capable of giving advice. If from the Spaniſh, Italian, or German ladies, we ſhould take the jargon of gallantry and wit, what would there remain of their converſation? and you, my Eloiſa, are not ignorant how it is in general with our country-women. But if, with a French woman, a man has reſolution to ſacrifice his pretenſions to gallantry, and to draw her out of that favourite fortreſs, ſhe will then make a virtue of neceſſity, and arming herſelf with reaſon, will fight manfully in the open field. With regard to their goodneſs of heart, I will not inſtance their zeal to ſerve their friends; for, as with the reſt of mankind, that may partly proceed from ſelf love. But, though they generally love nobody but themſelves, long habit will frequently produce in them the effects of a ſincere friendſhip. Thoſe who have conſtancy enough to ſupport an attachment of ten years, commonly continue it to the end of their lives, and they will then love their old friends with more tenderneſs, at leaſt with more fidelity than their new lovers.

" One common accuſation againſt the women of France is, that they do every thing, and conſequently more evil than good; but it may be obſerved in their juſtification, that in doing evil they are ſtimulated by the men, and in doing good are actuated by their own principles. This does not in any ways contradict what I ſaid before, that the heart has no concern in the commerce between the two ſexes; for the gallantry of the French has given to the women an univerſal power, which ſtands in no need of tenderneſs to ſupport it. Every thing depends upon the ladies; all things are done by them or for them; Olympus and Parnaſſus, glory and fortune, are equally ſubject to their laws. Neither books nor authors have any other value or eſteem than that which the ladies are pleaſed to allow them. There is no appeal from their decree in matters of the niceſt judgment or moſt trivial taſte. Poetry, criticiſm, hiſtory, philoſophy, are all calculated for the ladies, and even the bible itſelf has lately been metamorphoſed into a polite romance. In public affairs, their influence ariſes from their natural aſcendency over their huſbands, not becauſe they are huſbands, but becauſe they are men, and it would be monſtrous for a man to refuſe any thing to a lady, even though ſhe were his wife.

" Yet this authority implies neither attachment nor eſteem, but merely politeneſs and compliance with cuſtom; for it is

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as eſſential to French gallantry to deſpiſe the women as to oblige them; and this contempt is taken as a proof, that a man has ſeen enough of the world to know the ſex. Whoever treats them with reſpect is deemed a novice, a knight-errant, one who has known woman only in romances. They judge ſo equitably of themſelves, that to honour them is to forfeit their eſteem; ſo that the principal requiſite in a man of gallantry is ſuperlative impertinence.

"Let the ladies of this country pretend what they will; they are, in ſpite of themſelves, extremely good-natured. All men who are burthened with a multiplicity of affairs, are difficult of acceſs, and without commiſeration; and in Paris, the center of buſineſs of one of the moſt conſiderable nations in Europe, the men of conſequence are particularly obdurate: thoſe, therefore, who have any thing to aſk, naturally apply to the ladies, whoſe ears are never ſhut againſt the unhappy; they conſole and ſerve them. In the midſt of all their frivolous diſſipation, they do not ſcruple to ſteal a few moments from their pleaſure, and devote them to acts of benevolence; and though there may be ſome women mean enough to make an infamous traffic of their ſervices, there are hundreds, on the contrary, who are daily employed in charitably aſſiſting the diſtreſſed. However, it muſt be confeſſed, that they are ſometimes ſo indiſcreet, as to ruin an unfortunate man they happen not to know, in order to ſerve their own friend. But how is it poſſible to know every body in ſo extenſive a country? or how can more be expected from good-nature deſtitute of real virtue, whoſe ſublimeſt effort is not ſo much to do good, as to avoid evil? After all, it muſt be allowed that their inclinations are not naturally bad; that they do a great deal of good; that they do it from their hearts; that they alone preſerve the remains of humanity, which are ſtill to be found in Paris; and that without them, we ſhould ſee the men avaritious and inſatiable, like wolves devouring each other."

On the whole, ſays he, with reſpect to the Pariſian ladies, I do not by any means agree in the common opinion. "They are univerſally allowed to have the moſt enchanting addreſs, the moſt ſeducing manner, to be the moſt refined coquets, to poſſeſs the moſt ſublime gallantry, and the art of pleaſing to a moſt ſuperlative degree. For my part, I think their addreſs ſhocking, their coquettiſh airs diſguſting, and their manner extremely immodeſt. I ſhould imagine that the heart would ſhrink back at all their advances, and I can never be

perſuaded, that they can for a ſingle moment, talk of love, without ſhewing themſelves incapable of either feeling or inſpiring that tender paſſion.

"On the other hand, we find them repreſented frivolous, artful, falſe, thoughtleſs, inconſtant, talking well, but without reflection or ſentiment, and evaporating all their merit in idle chit-chat. But to me, all this appears to be as external as their hoops or *rouge*. They are a kind of faſhionable vices, which are ſuppoſed neceſſary at Paris, but which are not incompatible with ſenſe, reaſon, humanity and good-nature. Theſe ladies are, in many caſes, more diſcreet, and leſs given to tattling than thoſe of any other country. They are better inſtructed, and the things they are taught have a ſtronger effect upon their judgment. In ſhort, if I diſlike them for having diſfigured the proper characteriſtics of their ſex, I eſteem them for thoſe virtues in which they reſemble us; and, my opinion is, that they are better calculated to be men of merit, than amiable women."

[*To be concluded in our next.*]

Chriſtian Morals: Or, Diſcourſes on the ſeveral Human, Divine, Chriſtian, and ſocial Virtues: Being a Sequel to the Lord's-Day Evening Entertainment. To which is added, a Sermon occaſioned by the Death of our late Sovereign King George II. *preached at Cheſhunt in Hertfordſhire, Nov.* 9, 1760. *By John Maſon,* A. M. 8vo. 2 Vols. 9s. Buckland.

IN theſe Sermons, which are chiefly intended for the uſe of families; Mr. *Maſon* delineates the ſeveral parts of the Chriſtian temper with great perſpicuity and judgment. As the ſubjects of them have been often handled, it cannot be ſuppoſed that any thing new can be ſaid upon them; our Author's manner of treating them, however, is extremely well calculated for common uſe; and his diſcourſes deſerve the attentive peruſal of every ſerious Reader, who is deſirous of making a progreſs in the divine life, and of being a Chriſtian not only in profeſſion, but in reality. To each of them he has annexed a ſuitable hymn, with a view to encourage thoſe who read them in their families, to introduce pſalmody into their ſocial worſhip, and to facilitate that duty to thoſe who practiſe it.

In

In his Sermon, on *The indiſpenſible importance of practical Chriſtianity*, Mr. Maſon gives us a review of his whole plan, and a brief recapitulation of the ſeveral ſubjects he has treated of, in delineating the Chriſtian temper. This part of his work we ſhall lay before our Readers.

'A few general remarks, ſays he, upon the Chriſtian Character, as delineated in the preceding Diſcourſes, ſhall conclude the whole. And

"1. We hence ſee wherein the ſeveral excellencies that form the true Chriſtian Temper, differ from a ſyſtem of mere moral Virtues: or how far the Chriſtian exceeds the Pagan *Ethics*. The former are more pure, extenſive, and ſublime; founded not only in the nature of man and his relation to God, but in the Chriſtian ſcheme of redemption and his relation to Chriſt: the moral duties as required and preſcribed in the Goſpel ſpring all from Love; are animated by Faith, performed in the name of Chriſt, in dependance on the Grace of the Spirit, and directed to the Glory of God. Theſe are the peculiar Characteriſtics of the Chriſtian Virtues, which evidently diſtinguiſh them from what are called mere matters of morality; with which they are by ſome too often confounded.

"2. In the practical Plan I have now laid before you, we have a particular and comprehenſive view of all our moral obligations, reſulting from the capacities of our nature, and the various relative characters we ſuſtain. The *divine* Virtues, which are founded in our relation to the great Creator, are common to us with Angels, and all reaſonable Creatures of whatever rank or order.—The *ſocial* Virtues are common to us with all other Beings who have any commerce or connexion with thoſe of the ſame rank.—The *human* virtues are peculiar to us as men: and particularly as frail and fallen men.—And the *chriſtian* virtues, properly ſo called, are ſtill more peculiar to us as fallen men redeemed by the Son of God; and recoverable, by the merits of his Death and the power of his Grace, to a higher degree of happineſs than that from which we fell.

"Upon this view of things we not only ſee how exactly adjuſted the principles of the Goſpel are to the circumſtances of our nature, but what a vaſt extenſive influence they have, or ought to have, upon the whole Life and Temper. Well may we ſay of the Laws of Chriſt, what the Pſalmiſt ſays of the Commandments of God, that *they are exceeding broad.*

" 3. If what I have now given you be a true Portrait of the Chriſtian Temper, we hence ſee then, how great and how rare a thing it is to be a Chriſtian indeed: and how very different from what the greateſt part of Chriſtians take it to be.—Behold here the amazing force of Cuſtom and blind Attachments! that the Goſpel of Chriſt, wherein the features of the new creature are ſo ſtrongly delineated, and the character of a Chriſtian ſo preciſely deſcribed, and ſo particularly exemplified in the Life of Chriſt and his Apoſtles (that this Goſpel, I ſay, ſhould be open before us all, and yet that the generality of them, that call themſelves Chriſtians, ſhould ſtill be ignorant what it is to be a Chriſtian!

" Is it to be of ſome one particular Sect or Party?—No, For there are good and bad of all parties.

" Is it with zeal and preciſion to defend and practiſe certain eſtabliſhed Rites and Modes of Religion?—No. Becauſe all agree that they are not Religion; only the Trappings of it. And, be they ever ſo decent and ornamental, can no more make a man a good Chriſtian, than fine clothes can give him a good conſtitution.

" Is it to embrace a particular ſyſtem of Faith, or a ſcheme of ſentiments which ſome call *orthodox*, and the pure Doctrines of the Goſpel?—No. Becauſe it is very poſſible thoſe men may be miſtaken in their opinion concerning thoſe Doctrines; at leaſt, as to the importance of them. However, if they be not; all Knowledge and all Faith, though ever ſo ſound, without their practical influence on the Life and Temper (we have the beſt authority to affirm) will make men but *ſounding braſs* or *tinkling cymbals*. 1 Cor. xiii. 1.

" Is it to perform a few ſhining acts of moral virtue?—No. Becauſe they may poſſibly proceed from a wrong principle, Nor does it conſiſt in the occaſional exerciſe of ſome of thoſe Chriſtian virtues before deſcribed, with a total neglect of, or diſregard to all the reſt. Becauſe ſuch a partial compliance with the Will of God, can never proceed from a principle of ſupreme Love to him: for this will always produce a ſincere and earneſt deſire and endeavour to do *whatever he commands us*.—But to be a Chriſtian, is to be like Chriſt in our Temper, and to copy every virtue exemplified in his Life; and to perform a ſteady, conſtant, uniform obedience to all his precepts, in dependance on his Grace for our effectual aſſiſtance, and on his Merits for our final acceptance.

" I ſhall

" I ſhall now conclude with a review of the whole Plan, and a brief recapitulation of the ſeveral Subjects I have treated of, in delineating the Chriſtian Temper.

" All the Chriſtian Duties I have ranged or diſpoſed into four Claſſes: called the *human*, the *divine*, the *chriſtian*, and the *ſocial* virtues.—And for the help of the memory, I have reduced all the virtues under each Claſs to *ſix* particulars.—The firſt I have mentioned in each diviſion, comprehends in it all the particular duties that are reducible to that Claſs.—Thus, *humility* is the principle or ſpring of all the *human* virtues; from whence proceed *contentment*, *patience*, *prudence*, *fortitude* and *ſelf-government*: which contain all the duties we owe to ourſelves.—The principle of all the *divine* virtues, is a right *knowledge of God*; which when taken in a practical ſenſe, and attended with its proper influence, will produce a ſupreme *love* to him, a reverential *fear* of him, a humble *dependence* upon him, an entire *ſubjection* to him, and a daily *communion* with him: which is the temper that Chriſtianity requires us always to preſerve toward our Maker.—All the Chriſtian graces, properly ſo called, are comprehended under that of *faith* in Chriſt, as our Mediator; which, when active and genuine, will inſpire and produce the warmeſt *love* and gratitude to him, as our Redeemer, a chearful *obedience* to him, as our Maſter; a readineſs to *learn of him*, as our Teacher; to *imitate him*, as our Pattern; and confidently *commit all the intereſts of our immortal ſouls* into his hands, as our almighty Advocate and Interceſſor: which are the proper regards we owe to the Lord Jeſus Chriſt.—The *ſocial* virtues are all contained in *charity*; which will incline us to exerciſe a *merciful*, *equitable*, *beneficent*, *ſincere* and *forgiving* temper and diſpoſition towards all: which, as Chriſtians, we are ſtrictly required to cultivate and ſhew to one another.

" And now, *if we know theſe things, happy are we* (and then only are we happy) *if we do them.* Thus only ſhall we become ſolid, real, conſiſtent Chriſtians: and *build our houſe upon a rock.*"

We ſhall conclude this article with acquainting our Readers, that in the Preface to this work, Mr. Maſon has made ſome obſervations on Mr. *Bourn's Diſcourſes*, which well deſerve that gentleman's attention.

Concluſion

Concluſion of the laſt Volume of the Philoſophical Tranſactions, of the Royal Society. See Review for July.

PHILOSOPHICAL PAPERS.

Art. L. *Experiments in Electricity: In a Letter from Father Beccaria, Profeſſor of Experimental Philoſophy at Turin, to Benjamin Franklin,* L. L. D. F. R. S.

IN this paper Father Beccaria has given eleven curious experiments, tending to elucidate the wonderful phœnomena of electricity: and Mr. Franklin has added remarks in order to explain ſome particulars in it.

LXXIX. *Farther Experiments in Electricity by Mr. Benjamin Wilſon,* F. R. S.

Theſe experiments are remarkably curious, and made with the moſt ſcrupulous attention. Indeed the electric phenomena are ſuch, that unleſs experiments are made with the utmoſt caution, it will be in vain to endeavour to trace out the cauſes which occaſion them. Perhaps few perſons are better qualified for conducting theſe nice experiments than Mr. Wilſon, who has obliged the world with ſeveral papers of this kind, which have tended greatly to explain the nature of electricity: and from the experiments in this paper it appears, that the electric fire, under certain circumſtances, paſſes through glaſs. He has alſo ſhewn, that a *plus* electricity, may be produced by means of a *minus* electricity.

LXXX. *A Letter to Mr. Benjamin Wilſon,* F. R. S. *concerning Electricity; from Mr. Thorbern Bergman of Upſal.*

In this paper, beſide a curious experiment relating to the electric fluid paſſing through water and ice, is an account of a very remarkable *Aurora Borealis*, which appeared on the 20th of July, about eleven at night.

MATHEMATICAL.

LIV. *A new Method of computing the Sums of certain Series; by Mr. John Landen: communicated by Mr. Thomas Simpſon,* F. R. S.

Mr. Landen's method cannot fail of being kindly received by the Public; as the ſums of a great variety of infinite ſeries may be *eaſily* computed by it.

LXXXII.

LXXXI. *Some Conſiderations on a late Treatiſe, intitled,* A new Set of Logarithmic Solar Tables, &c. *intended for a more commodious Method of finding the Latitude at Sea, by two Obſervations of the Sun; by H. Pemberton,* M. D. *&c.*

It frequently happens in the practice of Navigation, that the meridian altitude of the Sun cannot be taken, on account of the intervention of clouds; and, conſequently, the latitude cannot be found by the common methods of computation. To ſupply this defect, ſeveral authors have ſhewn a method for finding the latitude of the place, by any two altitudes of the ſun, with the interval of time between them. But as this problem required a variety of trigonometrical operations, a new ſet of tables lately appeared, for ſhortening the method of computation in ſolving this uſeful problem, where the interval of time is given; whereby the ſhip's true latitude may be very expeditiouſly found from her dead-reckoning, provided the obſervations are made within certain limits of time. This method conſiſts of two parts; the firſt computes, from the latitude reſulting from the dead-reckoning of the ſhip, the diſtance from noon of the middle time between the two obſervations, and thence the time of either: the ſecond operation computes from one of theſe obſervations, what the ſun's meridian altitude ſhould be, had the ſhip's reckoning given the true latitude; but if the latitude aſſumed from that reckoning be erroneous, the altitude thus computed will not be conformable to it; though if the times for the obſervations are properly choſen, it will much better agree with the true latitude, and thence the aſſumed latitude may be more or leſs corrected.

But, however worthy of notice theſe methods may be, new tables for the purpoſe are altogether neceſſary: for the Doctor has demonſtrated in the paper before us, that both theſe operations immediately flow from what is generally called the fourth axiom in ſpherical trigonometry, *viz.* That the ſquare of radius, is to the rectangle under the ſines of the ſides containing any angle, as the verſed ſine of that angle is to the difference between the ſides containing the angle. The Doctor has alſo fully explained the method of applying this theorem, to the problem under conſideration, and ſhewn how it may be eaſily and directly ſolved by the common tables only.

LXXXVI. *De Aberratione Luminis in Superficiebus et Lentibus Sphæricis refractorum.*

This is a very curious paper, but will not admit of any abridgment. The Reader muſt therefore be referred to the piece itſelf, where he will find the ſubject handled in a very maſterly manner. The author is the learned M. S. Klingenſtierna of Stockholm.

MECHANICAL.

LXX. *A Deſcription of a Metalline Thermometer; by Keane Fitzgerald Eſq;* F. R. S.

As it is of the utmoſt importance both in philoſophical enquiries, and the common purpoſes of life, to be able to aſcertain by proper inſtruments, the degrees of natural and artificial heat and cold; many have endeavoured to form ſome certain gage, or ſtandard, by which it might be obtained. The three principal bodies that have been made uſe of for this purpoſe, are air, alcohol, and mercury; though the latter is generally allowed the moſt proper. But as all theſe are ſubject to ſome inconveniencies, Mr. Fitzgerald has had recourſe to metals, and made choice of zink, or ſpelter, for this purpoſe.

This is not however the firſt attempt; Dr. Mortimer and Mr. Fothringham preſented drawings of metalline thermometers to the Royal Society; and Mr. Smeaton recommended ſpelter as the fitteſt for this purpoſe: but the conſtruction of Mr. Fitzgerald's inſtrument is much ſuperior to any thing of the kind, and marks the moſt minute degree of expanſion or contraction of the metalline bars.

On the whole, (to conclude our account of theſe Tranſactions) if it cannot be ſaid that *all* the papers contained in this volume are of great importance, or uſe to the Public, it muſt however be allowed, that many of them deſerve to be diſtinguiſhed; although it might ſeem invidious in us to point them out, in preference to thoſe articles which might ſuffer by compariſon.

Eſſays phyſiological and practical, on the Nature and Circulation of the Blood, and the Effects and Uſes of Blood-letting. By Hugh Smith, M. D. *Phyſician to the Middleſex Hoſpital.* 12mo. 2 s. Johnſton.

THE deſign of theſe Eſſays is profeſſedly, according to the Preface, for the aſſiſtance of the younger practitioners in medicine, which is prudently noted; ſince with regard

regard to gentlemen of medical experience, the performance will in general appear to be a brief, though not a very bad, repetition of what they know; and conſequently, in reſpect of ſuch, it would have been merely *actum agere*, as the phraſe is.

The firſt Eſſay, on the nature, properties and circulation of the Blood, contains a juſt and ſimple analyſis of this compound fluid; being the ſame, made without fire, that was lately publiſhed by Dr. *Davies* *, in conſequence of his own experiments on it. We are ſomewhat the more ſurprized at Dr. Smith's not once mentioning that gentleman on this occaſion; as he is liberal enough in referring to *Galen*, *Boerhaave*, *Haller*, *Whytt*, and many others. But, perhaps, it may be a faſhion, if it is not rather a piece of ſmall craft, in phyſical Writers and Practitioners, rather to refer to the dead or remote, than to the living or preſent. It were quite ſuperfluous to give our Readers this Author's account of the circulation.

The ſecond Eſſay, on the general effects of Blood-letting, though not containing much new, yet has ſome reflections that may properly be conſidered, perhaps, as our Author's own. Undoubtedly this evacuation has been often impertinently and detrimentally uſed, perhaps indeed, oftener than others; and Dr. Smith's general rule with relation to it is not a bad one: "Blood-letting, ſays he, is principally to be recommended in thoſe caſes, where the æquilibrium between the ſolids and fluids is deſtroyed by too great a quantity, or too denſe a conſiſtence of the blood, impeding the due and regular action of the veſſels; or elſe, where the actions of the ſolids being too much increaſed, and the circulating powers beyond proper bounds excited, pervert and deſtroy the ſeveral functions of the body." *p.* 50.—This Eſſay concludes with a rational cenſure of the weak and abſurd cuſtom of people, in perfect health, bleeding at certain ſeaſons and intervals.

Dr. Smith's ſuppoſition in his third Eſſay, on a Plethora, *viz.* "That it is much more probable the phænomena in plethoric caſes, are the conſequents of the fibrous craſſamentum, or thicker parts of the Blood, abounding in an over-proportion to the ſerous, or thinner;"—than any over-proportion of the latter, (which he meant to add, but has overlooked) ſeems not irrational, and is inductive of a ſafe practice, as in this caſe he rightly judges, that "The beſt and quickeſt

* See Review, Vol. XXIV. p. 135.

quickeſt relief will enſue from a copious Blood-letting, which almoſt immediately relieves, and removes the cauſe. By this evacuation, (he continues) a conſiderable portion of the denſe craſſamentum being drawn off, the remainder will be rendered more thin and ſerous; the action of the veſſels, and circulation through the body, will become regular and equable, by which means its ſeveral functions will be duly and properly performed, and health again reſtored." *p.* 68, 69.

The greateſt part of the fourth Eſſay, on Inflammation, is taken up in reciting the different theories of it, from Boerhaave, Whytt and Haller, (which laſt he chiefly adopts) in making reflections on, and deductions, from them. In his therapeutic, or practical, directions for Inflammations, towards the latter end of this Eſſay, he gives the following preſcription for exciting perſpiration, and the following *ſuccedaneum* to Dr. James's powder, which is very probably much of the ſame nature with it, for which reaſon we tranſcribe it here, for the uſe of ſuch remote practitioners, as may not have the other at hand.

" The emetic tartar, which is as good as any of the preparations, may be given, from half a grain to two grains, with a little of the calx of antimony, to increaſe its bulk in thin ſyrup or the like, at the diſtance of twenty-four hours, for two or three times. Or we may prepare a powder from the regulus, crocus, or glaſs of antimony; either of theſe in very fine powder, being well mixed with an equal quantity of pulverized nitre, ſhould be injected, by a ſpoonful at a time, into a red-hot crucible; let it be continued in fuſion for about twenty minutes after the detonation ceaſes, when it may be removed from the fire, ſhould be well waſhed with warm water, and finely powdered. If to half a dram (drachm) of this powder, we add two grains of mercurius corallinus, we ſhall have a medicine not to be diſtinguiſhed in ſmell, taſte, or operation, from the powder which has lately made ſo much noiſe in the cure of fevers, and for which Dr. James has procured his Majeſty's Letters Patent. The practice of phyſic in fevers, is moſt certainly improved by the reguline preparations; and though Dr. James is by no means the firſt who uſed and recommended them as a febrifuge, it muſt be owned that their good effects have been more generally known, and the medicine itſelf brought more into eſteem, from the good ſucceſs which has attended the uſe of his preparation."

The

The concluſion contains a few proper cautions with reſpect to bleeding; and as we cannot avoid thinking this operation too generally and thoughtleſsly recurred to, as if it was impoſſible for it to be prejudicial, we ſhall abridge a few of them.

Even in inflammatory fevers, when ſome days advanced, he thinks bleeding may be improper. He ſuppoſes fevers in London to be oftner of the nervous and putrid kind, which bear the lancet leaſt, than of the inflammatory ſort, with which it agrees better, and which he thinks occur oftneſt to robuſt country people. In diſeaſes from a relaxed ſtate of the ſolids, as dropſies, cachexies, fluor-albus, hyſterical and hypochondriacal affections, and moſt nervous complaints, he juſtly diſapproves it. He diſlikes it in diſeaſes from ſuch a natural viſcidity and gluten in the veſſels and viſcera, as he ſuppoſes to reſult from a weak ſtate of the firſt paſſages, or a weakened circulation from rigidity in old age. But this, we obſerve, ſhould be carefully diſtinguiſhed from too great a coheſion and fizineſs in the red globules, which certainly often requires bleeding: and he very juſtly diſapproves this evacuation in a putrid, acrid, and diſſolved ſtate of the blood, and in a weak and languid circulation; which, however, we muſt cautiouſly diſtinguiſh from that oppreſſed one, that ſometimes reſults from a ſanguineous fulneſs: and which cautions we think, indeed, our Author has previouſly attended to.

Since the publication of theſe ſhort Eſſays, we have ſeen Medical Lectures advertiſed in our Author's name, for which province it is probable, by this ſpecimen of his abilities, ſeveral may think him decently qualified: and doubtleſs, his own improvements muſt increaſe, from his inſtructing others, according to the old maxim, *docendo diſces*. Hence, as we may poſſibly ſee ſome other publications from this gentleman, in his profeſſion, we would take the friendly liberty of adviſing him to a little more accuracy in his expreſſion, which though not often improper, as our citations may evidence, will here and there admit of ſome improvement. For inſtance, we ſhould rather have wrote *nor*, after *neither*, *p.* 11. *l.* 13. than *or*, *l.* 17. as the laſt member of that period manifeſtly contains a negative aſſertion. We apprehend the expreſſion, RISE *of the globules*, *p.* 12. *l.* 17, 18. is ſcarcely equivalent to their *formation*, *texture*, or *compoſition*; nor ſhould we have ſaid, this *riſe* was *detected*, *p.* 13. by the microſcope; but *diſcovered*, or *diſcerned*. An obſtruction, or defect of the circulation, is termed *p.* 34. "the *fruitful* cauſe and

and mother of diſeaſes and death." This is intelligible enough; but as *fruitful* is generally taken in a good ſenſe, a different epithet might have been better. We have alſo been obliged ſometimes in reading this little tract, to ſupply a few words, that ſeemed neceſſary to preſerve the ſenſe and the Syntax, as at *p.* 47—55—101. And as none of theſe ellipſes are mentioned among the *errata* of the preſs, we ſuppoſe they were little eſcapes in the copy, which may be very eaſily avoided upon another occaſion, as they can be owing ſolely to inadvertency on this.

Eſſai ſur l'Etude de la Litterature. 8vo. 2s. 6d. Becket.

IT is an aſſertion more generally advanced, and believed, than ſufficiently proved, that the preſent age does not abound in genius; but however this be, the age is by no means defective in taſte. Criticiſm is the faſhionable ſtudy of the times, and as the modern languages have grown more into uſe, this branch of literature has been more univerſally extended. Bohours, Boſſu, Maffei, Brumoy, are authors as well known, and as much honoured here, as in their reſpective countries.

Our veneration for the philoſophical elegance of a *Monteſquieu*, and the lively imagination of a *Voltaire*, hath not only made us greedily embrace the opinions of theſe writers, but ſometimes even endeavour to borrow their ſtyle; and by an awkward imitation, make ſententious obſcurity ſupply the place of clear though deep thinking in the firſt, and the pertneſs of an antithetical period paſs for the ſpirit and obſervation of the ſecond.

Upon a ſubject, which is of as much concern to an Engliſhman, as to the native of any country under the ſun, an addreſs written in a living foreign language, ſeems an inſult on his own, as if it were incapable of properly expreſſing obſervations on thoſe ſtudies, in which England has particularly excelled. Until it can be proved that the French language is ſtronger, more harmonious, and more *intelligible* to an *Engliſh* reader, we think our own might ſerve the purpoſes of any gentleman, who is deſirous of forming the taſte, or correcting the judgment, of his *countrymen*. It might have been expected that the ingenious perſon * who favours

* Dr. Maty.

favours this work with an introductory letter, would have written it in Engliſh; as the French Eſſay of an Engliſhman could not be more politely or better introduced than by the Engliſh Preface of a Frenchman.

Notwithſtanding we may diſlike the vehicle, in which our Author has choſen to convey his ſentiments, we muſt own there is much merit, and variety of erudition, in the performance before us. We muſt obſerve too, that it betrays more reading from French Authors, than our own, a circumſtance which probably induced him to borrow their language. The topics he has enlarged upon moſt, are Taſte, Criticiſm and Philoſophy: on which ſubjects, though much hackneyed, there are many old obſervations well repeated, many ingenious conjectures advanced, and much reading diſplayed. We wiſh the Author ‡ would favour the Public with a Tranſlation, as we think ſubjects of this nature ought to be as univerſal as poſſible, and we are confident there are many excellent ſcholars in this kingdom, who yet do not underſtand French. The book is ſhort and faſhionably printed; we ſhall therefore give no extract, but refer the Reader to the work itſelf, for an entertainment, which, if he is of a claſſical turn, he will highly reliſh.

‡ Edward Gibbon, jun. Eſq;

MONTHLY CATALOGUE,

For SEPTEMBER, 1761.

MISCELLANEOUS.

Art. 1. *Calculations, Cautions, and Obſervations; relating to the various Games played with Cards: Addreſſed to the Ladies.* By E. Hoyle, Jun. 8vo. 1s. Griffiths.

A Well-intended and ſenſible Diſſuaſive againſt the vice of Card-playing; particularly intended for the conſideration of the ladies; whoſe attachment to this pernicious kind of amuſement, the Author looks upon as attended with peculiar circumſtances of aggravation; and of more miſchievous conſequence, than that of the other ſex. In ſhort, his whole pamphlet (which he ſeems to have printed very elegantly, in compliment to his fair Readers), is a comment upon the following lines from Dr. Young, addreſſed to the Ladies:

The Love of Gaming is the worſt of ills;
With ceaſeleſs ſtorms the blacken'd ſoul it fills;

Inveighs at Heav'n, neglects the ties of blood;
Destroys the power and will of doing good.
Kills health, pawns honour, plunges in disgrace,
And, what is still more dreadful——spoils your face!

But it is not excessive gaming only, that our Author arraigns; for of that, we hope, few of the fair sex are guilty. Gaming in what may be called a neighbourly, or family way, is almost equally the object of his censure; particularly, the suffering *young* ladies to addict themselves to card-playing: by which, says our Author, "they acquire a taste for the most mean and sordid propensities. Instead of spending their time in employments suited to their sex; instead of improving their intellectual faculties, and adding dignity to beauty; their evenings are spent in mean contentions for immoral lucrative acquisitions, and their mornings in contemptible discourse, on the transactions of the misspent evenings!"—But what would the well-meaning Writer have said, had he been told, as we have been, that there are eminent boarding-schools, where young ladies are early initiated into this modish pastime, as a necessary part of their education!

Art. 2. *Reflections, Essays and Meditations, on Life and Religion, with a Collection of Proverbs, and Twenty-eight Letters, written occasionally on several Subjects.* By Mr. Hanway. 8vo. 2 Vols. 10s. Dodsley, &c.

This publication is chiefly intended to promote the scheme of the Magdalen Charity; to which Mr. Hanway has ever been a most zealous and active friend. His character as a Writer, on religious, moral, and political subjects, is so well known, that we deem it unnecessary to enlarge on the present article: unless it will give him any satisfaction, to learn that we were chiefly pleased with his remarks on criticism, and his observations on the Methodists. It was very rightly judged in him, after endeavouring to inspire his readers with a proper regard for religion, to warn them against the extremes of fanaticism, and the absurdities of our modern pretenders to extraordinary holiness and the *peculiar* favour of Heaven: a set of men who have really made such an astonishing progress among us, as hath greatly alarmed many of the friends to rational and sober piety.—But, after all, it seems best, in this case, and in all such cases, to apply the Clown's advice to the Monarch, who was breathing out threatnings and slaughter against his enemies, *Let 'em alone, and they will die of themselves.*

Art. 3. *Miscellaneous Pieces.* 8vo. 2 Vols. 6s. Dodsley.

Although the Author's name is not printed in the title-page of this collection, yet it is no secret, that these volumes are the production of the very elegant pen of Soame Jennings Esq; need we say more to recommend them to the Public?—In the first volume are now reprinted, The art of Dancing; the Modern fine Gentleman; the Modern fine Lady; A translation of Mr. Brown's excellent poem

on the Immortality of the Soul; ſome poetical pieces, and ſeveral ingenious papers, originally inſerted in the weekly paper, entitled, The WORLD: alſo, a humorous ſet of Reaſons for a national Militia; with which we remember the public was much diverted, at the time when many pamphlets were publiſhed on this ſubject.—The ſecond volume contains, a fourth edition of "A Free Inquiry into the nature and origin of Evil*;" and Reflections on ſeveral Subjects: which laſt we do not remember to have ſeen before. N. B. Moſt of the poetical pieces were formerly collected in one volume, viz. in 1752.

* For an account of this work, ſee Review, Vol. XVI. p. 302.

Art. 4. *A Letter to R—— B—— Eſq; Author of the new Comedy, called,* The Wiſhes. 8vo. 6d. Cooper.

By the initial letters in the title page, we are informed, is meant Mr. Bentley, a ſon of the late famous Critic of that name; and who is ſaid to be the Author of *The Wiſhes*, acted during the late ſummer exhibition at Drury-Lane Theatre, under the management of Meſſrs. Murphy and Foote. The deſign of this *Letter* is to expatiate on the want of taſte and diſcernment in the managers of both Theatres, who, it ſeems rejected this performance; and to ſhew the difficulty of producing Comedies in the preſent age; which, the Author thinks, is not ſufficiently productive of glaring characters, to render pieces of that kind ſtriking enough to entertain the public. The beaus and fops of former times, he obſerves, are worn out; and in fine, that the Engliſh Comic Writer, is now left without materials: which, we are to ſuppoſe, induced Mr. B. to tranſplant the wit of Italy into his native climate, and to try what could be done with Harlequin and Pantaloon, aided by the Fairies; and,——but as the piece is yet unpubliſhed, it lies not within our province to give any account of it.

Art. 5. *The New Oxford Guide: Or, Companion through the Univerſity. Exhibiting every particular worthy the Obſervation of the Curious, in each of the Public Buildings, Colleges, Halls,* &c. *To which is added, A Tour to Blenheim, Ditchley, and Stow, the Seats of the Duke of Marlborough, the Earl of Litchfield, and the Earl Temple,* &c. &c. &c. By a Gentleman of Oxford. *The ſecond Edition, with conſiderable Additions.* 12mo. 1s. Fletcher.

As to the futility of a compilation of this kind, we need ſay nothing; it is ſufficiently obvious. We ſhall therefore only add, that the Author has embelliſhed his work with a number of pretty little engravings, and interſperſed it with ſuch anecdotes and obſervations, as evince his qualifications for the office of a *Ciceroni*, as the Italians have it: *i. e.* a rational and intelligent Companion through the Univerſity, and the other elegant places mentioned in the title-page.

Art. 6. *Inſtructions given by King Henry the Seventh, to his Embaſſadors, when he intended to marry the young Queen of Naples: Together with the Anſwers of the Embaſſadors.* 4to. 1s. Becket.

The greateſt part of theſe curious inſtructions, having been firſt printed in the *St. James's Chronicle* of Auguſt 6, 1761; and from thence copied into the other papers: the public has been thereby ſo ſufficiently apprized of their nature, that we need ſay nothing more of them here: except, that we believe them to be genuine.

Art. 7. *Verſes on the Coronation of their late Majeſties King George* II. *and Queen Caroline, October* 11, 1727. *Spoken by the Scholars of Weſtminſter-School, (ſome of them now the Ornaments of the Nation) on January the* 15*th following, being the day of the Inauguration of Queen Elizabeth their Foundreſs. With a Tranſlation of all the Latin Copies. The whole placed in the Order of the Tranſactions of that important Day. Adorned with the Coronation Medals of the Royal Pair, and a Buſt of our preſent King. To which is ſubjoined the Ceremonial of the Auguſt Proceſſion, very proper to be compared with the approaching one*: And a Catalogue of the Coronation Medals of the Kings and Queens of England.* 8vo. 2s. Dodſley, &c.

The tranſlations of the Latin pieces may render this edition more acceptable to the mere Engliſh Reader, than the original one in folio: a ſecond edition of which was publiſhed in 1728.

* This publication appeared in the beginning of September, previous to his preſent Majeſty's Coronation.

Art. 8. *The Ceremonial to their Majeſties Coronation, by Order of the Earl Marſhal, with a Liſt of the Peers, Peereſſes, &c.* Fol. 6d. Woodfall, &c.

This is the genuine Account publiſhed by the Earl Marſhal's Appointment.

Art. 9. *Examples of the ancient Sages. Containing ſententious Fables; or, a lively Deſcription of the Human Paſſions (chiefly of great Men), and the Virtues and Vices which ariſe from them.* Collected out of the *Eaſtern, Greek* and *Latin* Languages, and now publiſhed by Peter Bernard Eſq; 12mo. 3s. Gardner, &c.

This work we are told in the preface, was firſt *planned out* by the learned *Zacharius Heinſius*, about eighty years ago. "I have, (ſays Mr. Bernard) had the work long in my poſſeſſion, and have at length, with the aſſiſtance of others, extended it to that bulk, in which I have

have now the honour to preſent it to the illuſtrious and powerful Engliſh nation."—He adds, that being a foreigner, who has reſided but a few years in this *glorious* kingdom, he hopes his readers will be kind enough to over-look any little inaccuracies, with reſpect to their *copious* and *beautiful* language. Any *little* inaccuracies, no doubt, will be excuſed by a candid Reader; but impartiality obliges us to declare, that the faults and miſtakes in this work are ſo *conſiderable*, and ſo *numerous*, that it was no eaſy taſk for us to give it a thorough peruſal. In a word, this collection of Fables abounds with ſo much good-ſenſe, and ſo much abſurdity, that we can only recommend it to *very young* Readers, who are ſeldom very *nice* as to *manner*, provided the matter does but afford them amuſement.

Art. 10. *Genuine Memoirs of the late celebrated Jenny D—gl-s, alias Mrs. Cole.* 12mo. 2s. Simpſon.

All lies and obſcenity. It was eaſy to foreſee that our dirty catch-penny Hacks would not let ſlip ſo fair an occaſion, as was lately afforded them by the death of Mrs Douglas, late miſtreſs of one of the moſt noted brothels in Covent-Garden.

Art. 11. *The State of the Brewing Trade conſidered, on the Conſequences of the two late Taxes upon Malt and Beer.* 8vo. 6d. Roſs.

Written in defence of the Brewers, with regard to the late increaſe of the price of Malt-Liquor, in conſequence of the additional duties.

POETICAL.

Art. 12. *A Spouſal Hymn, or an Addreſs to his Majeſty, on his Marriage.* By James Scott, M. A. Fellow of Trinity-College. Cambridge. 4to. 1s. Dod, &c.

Elegant, ſpirited, and poetic.—We gave our Readers ſome idea of this riſing genius, in our Review for June laſt, p. 400. &c.

Art. 13. *An Ode upon the Fleet and Royal Yatch, going to Conduct the Princeſs of Mecklenburgh, to be Queen of Great Britain.* 4to. 1s. Dodſley, &c.

If the *Poem* has no merit, the pamphlet has ſome: for it is printed by Baſkerville.

Art. 14. *Original Poems and Tranſlations.* By Francis Fawkes, M. A. 8vo. 5s. Dodſley.

On opening this book, an elegant title-page preſents itſelf, where we meet with the following motto from Martial: *Dic mihi quid melius deſidioſus agam?* By conſidering ſome of the contents of the volume, we ſhall be better able to anſwer this queſtion. The firſt poem we

meet with, is, Bramham-Park. to Robert Lane Eſq; it exhibits ſeveral ſmooth lines, ſuch as the following:

When vernal breezes had the glebe unbound,
And univerſal verdure cloath'd the ground,
Profuſely wild the flowers began to ſpring,
The trees to bloſſom, and the birds to ſing.

Whatever harmony or elegance ſuch verſes may boaſt, they can never merit a rank among the daring effuſions of poetical genius. The Dryad of the place appears, and gives Mr. Fawkes an account of the horrors ſhe had ſeen amidſt civil diſſentions, and of the Earl of Northumberland being overthrown and ſlain there in 1408. She then leads him round the flower-embroidered place, and he enters into a laviſh deſcription of its rural charms: towards the cloſe of the poem he obſerves,

Theſe are but relics of the Roman way,
Where the firm legions march'd in dread array,
Where drove the hero in his iron car,
And big with vengeance, rolls the mighty war;
Here oft the curious coins and urns explore,
Which future Meads and Pembrokes ſhall *adore*.

The repreſenting them as *adorers* of ruſty coins, is ſuch a reflection on the manes of the truly reſpectable Dr. Mead, and the illuſtrious family of the Earls of Pembroke, as the reverence we bear to thoſe great names, and common juſtice to the public, obliges us not to overlook.

We afterwards meet with Epiſtles, *light ſummer verſes* to ladies, paſſages from Scripture verſified, ſeveral ſcraps of tranſlations, &c.

Mr. Fawkes has obliged us with Odes on the four Seaſons, ſent to Dr. Herring the late Archbiſhop of Canterbury, which ſeem tolerable, as good as we could expect from ſubjects ſo hackneyed by every ſchool-boy. Another Ode expreſſes his gratitude to the Archbiſhop for his preferment; and then follows, Aurelius, an elegy on the death of his patron: as theſe may be conſidered as the tribute of gratitude, they ought to be exempt from the ſeverity of criticiſm,

But when we ſee a copy of verſes on the death of our late Sovereign, and another on the acceſſion of his preſent Majeſty: we ſmile to ſee his muſe come lagging in on ſubjects, which might ſurely inſpire a greater enthuſiaſm of poetry, than either of theſe compoſitions can boaſt, The Elegy on the death of Dobbin the Butter woman's horſe; the Epithalamium on the marriage of a Cobler and a Chimney-ſweeper; and the Stage-Coach from Bourne; cannot be denied to have ſome humour and merit in their way,

His tranſlation of the Fragments of Menander, does not anſwer the idea which we are apt to form of the relics of that celebrated poet: we take the liberty of preſenting our Readers with the two firſt, by way of ſpecimen.

Worſhip due to the DEITY.

Serve then the firſt great cauſe, whence nature ſprings,
Th' almighty fire, th' eternal king of kings;

Who

Who gave us being, and who gives us food,
Lord of all life, and author of all good.

Submiſſion.

Fight not with God, not thwart his wiſer will,
(Contending ſerves to aggravate an ill.)
But bravely bear thoſe ills he's pleas'd to ſend;
Why ſhould we blame the laws we cannot mend?

Art. 15. *The Meretriciad.* 4to. 2s. Moran.

Celebrates the moſt noted Women of the Town. The muſe is worthy of the ſubject.

Art. 16. *A Poetical Dictionary; or the Beauties of the Engliſh Poets, alphabetically diſplayed. Containing the moſt celebrated Paſſages in Shakeſpeare, Johnſon, Dryden, Lee, Otway, Beaumont, Fletcher, Lanſdown, Butler, Southern, Addiſon, Pope, Gay, Garth, Rowe, Young, Thomſon, Mallet, Armſtrong, Francis, Warton, Whitehead, Maſon, Gray, Akenſide, Smart,* &c. 12mo. 4 Vols. 12s. Newbery, &c.

Uſeful to verſifiers and compilers.

Art. 17. *Reynard's Proſecution of Bruin, aſſiſted by the Wolf, Ox, Aſs, Ram, Beaver, &c. A Fable.* 4to. 1s. Ranger.

Relates, in very ordinary doggrel, the ſtory of Ayeliffe, who was executed for forgery about a year ago; with a view to place the character and conduct of the ſaid criminal in a ſomewhat favourable light: and to caſt an odium on the Gentleman who was Ayeliffe's proſecutor. In a word, this appears to be, probably, the work of the famous Bonel, who was ſometime ago, taken into cuſtody for publiſhing a pamphlet, intitled, *The Caſe of the Orphan and Creditors of John Ayeliffe, Eſq;*

POLITICAL.

Art. 18. *Thoughts on Continental Connections by Marriage. In a Letter to a Friend.* 8vo. 1s. 6d. Griffin.

The political propriety of the inter-marriages of ſubjects or nationals with the royal family, and the ſuppoſed neceſſity of having recourſe to the continent for ſuch connections, are the ſubjects diſcuſſed in this pamphlet. The ſhrewd and ſpirited Author conſiders the matter in queſtion, in two principal points of light; that of experience deducible from hiſtory, and that of the nature of things: with reſpect to their actual poſition independent of that experience. He quotes examples from the Britiſh hiſtory, to ſhew, that where alliances of princes with their ſubjects have proved unhappy, either in their own perſons, or in thoſe of their relations or in both, it does not in the leaſt appear, that ſuch unhappineſs was owing to the par-

ticular circumſtance of their condition of ſubjects; but to other collateral ones, which can hardly be quoted as precedents, deterring from ſuch a choice in future: and beſides, that ſuch unhappineſs was in all of them rather a private calamity, than a national one. On the other hand, he produces many examples, where continental alliances have proved fatal both to the King and Kingdom. He then examines the ſubject on the footing of reaſon, and anſwers the objection to domeſtic matches, which ſuppoſes that they may throw into a private ſubject's family, too great a preponderance of intereſt and exorbitance of power, which may provoke the envy and excite the jealouſy of a number of other families, to a degree that might breed diſturbances, and create factions in the ſtate itſelf. As to the danger, he obſerves, of a prince's unequal diſtribution of his favours, from too great partiality to the family into which he has married, that can only be ſuppoſed in the caſe of an uxorioufneſs, which is ſo rarely the vice of princes, that it is rather an exception to the general rule, than itſelf the general rule: and admitting it, it is an evil, he adds, leſs frequent than many other cauſes of partiality not ſo juſtifiable. He advances ſome other arguments in favour of domeſtic matches, which are too diffuſive for abridgment; we will only add therefore, that whatever we think of his principles as a citizen, we cannot but acknowlege his merit as a writer, on *this occaſion*.

But this is a ſubject of too delicate a nature for us, in our capacity of reviewers, to enlarge upon. We cannot but obſerve, nevertheleſs, that as the writer profeſſes not to have the remoteſt intention of reflection on a choice recently made, it would have been prudent in him to have totally ſuppreſſed the publication of his pamphlet, at this time; his profeſſions of candor may be thought ſomewhat ſuſpicious; and his better judgment would have told him, that to make ſuch reflections ſeaſonable, they ſhould either have been publiſhed much earlier, or much later.

Art. 19. *The Queſtion of the Precedency of the Peers of Ireland in England fairly ſtated. In a Letter to an Engliſh Lord, by a Nobleman of the other Kingdom. Second Edition.* 8vo. 2 s. Morgan.

The right of the Iriſh Peers to precedency above Engliſh Peers of inferior rank, is here ſupported by a variety of precedents, and by many cogent and ſpirited arguments. It does not become us to decide with reſpect to the merits of this queſtion, which we could wiſh had never been ſtarted. Unanimity throughout every part of the Britiſh Dominions was never more eſſential than at preſent; and but a ſlight acquaintance with hiſtory may furniſh us with inſtances wherein diſcontents ariſing from cauſes ſeemingly trivial, have occaſioned very fatal diſorders. At the ſame time it muſt be acknowleged that every nation, nay every individial, is to be commended for reſolutely aſſerting claims of privilege, however, in themſelves, apparently unimportant. "Precedency," as this very ſenſible Writer obſerves, "in itſelf, abſtractedly conſidered, is below the notice of any man

of

of ſenſe: but in it's conſequences, it is a matter of great moment. As ſuch, it has been contended for by princes and crowned heads, even by force of arms: as ſuch it has been inſiſted upon by the graveſt bodies of men, with the greateſt ſolemnity. Precedency, like forms in parliament, conſidered only in itſelf, is ridiculous and vain: but conſidered as a means to ſupport dignity and order, is eſſential to the very exiſtence of authority. Theſe tributes of reſpect maintain the veneration paid to the high rank of peerage: they are the outworks of its more ſolid privileges. The diminution of them muſt inevitably leſſen the eſtimation of the order, and reduce it's power. In a private conſideration it muſt create a contempt for individuals, fatal to their perſonal intereſt in the matter of preferment and alliance. From hence it becomes a buſineſs of national, as well as perſonal concern. The ſucceſs of this attempt would inevitably ſerve as a prececedent for ſome farther violation of the privileges of the Iriſh Peerage in new inſtances. It would reduce them to the dilemma, either of baniſhing themſelves from this kingdom, and from the preſence of the prince (about whom a natural attendance is their Duty) or of ſubmitting themſelves to ſuffer ſuch indignities from perſons far beneath them, as cannot be borne by men of great qualities, birth, and fortunes. Nay more, it may be queſtioned how far the lords of that kingdom here, may have it in their power to ſubmit to ſuch a regulation, without the previous direction of their conduct from the parliament of Ireland." We hope, however, that this diſpute will never come under conſideration of that parliament: and that all jealous animoſities and factious oppoſitions in that kingdom, will ſubſide in harmony and unanimity.

Art. 20. *The Hiſtory of our Cuſtoms, Aids, Subſidies, National Debts and Taxes. From William the Conqueror, to the preſent Year* 1761. *Part* II. 8vo. 1s. 6d. Kearſly.

Of the deſign and uſe of this collection, we ſpoke in our Review of the firſt part; (See Auguſt, p. 60.) therefore we will only obſerve that the part now before us, takes in the grants of each ſeſſion during the reign of Queen Anne, which amount in the whole to 80,587,938 *l.* 0 *s.* 4 $\frac{1}{4}$ *d.* An immenſe ſum, but little in compariſon of future grants. We ſhall be glad to ſee this collection continued to the time propoſed, as it will be no leſs uſeful than curious: But as it is not of a nature to be abſtracted, we muſt refer our Readers to the work itſelf, which ſeems to be careſully compiled.

Art. 21. *The Importance of Canada conſidered. In two Letters to a Noble Lord.* 8vo. 1s. Dodſley.

The point this ſmart writer labours to prove, is, 'That unleſs we 'keep all Canada, we keep nothing.' His main argument to evince this poſition is, the unavoidable ſubjection of our colonies to to the cruel incurſions of the Indians, while the French have any aſcendency in that part of the world. Of this he gives a lively repreſentation; ſufficient, we apprehend, to convince any *uninfluenced* reader.

Art. 22. *The compulsive Clause in the present Act of Insolvency, fully considered, with its good and bad Consequences plainly stated and clearly answered. To which is annexed, Proposals for the more effectual Recovery of Debts, and without Arrests. With the Evils of Goals for Debtors reasonably exposed.* 8vo. 1 s. Davis.

This pamphlet is all title page; and alas! that *all* is nonsense. We humbly confess, that we are not shrewd enough to discover what good and bad consequences are *plainly stated* and *clearly answered*: nor are we sagacious enough to know what is meant by *answering* good and bad *consequences*: neither can we conceive how the evils of goals are *reasonably exposed*. All that we can collect from these forty pages is, that the writer has most irrationally exposed himself, which is certainly an evil *quoad hunc*: and *quoad nos* (with the rest of the readers, if any such there be), we deem it no small evil to have been doomed to the drudgery of perusing so mean and paltry a performance.

RELIGIOUS.

Art. 23. *The Righteousness of Christ in Water-Baptism stated, vindicated, and proved. By which it appears, that the Righteousness of Christ, and Infant-Baptism, are inseparably connected together; and that there is no real Difference between the Baptist's Notion of Christ's Righteousness in Baptism, and the Sin of the Pharisees in their Baptisms,* Mark vii. 1—8. *Being a full Confutation of, an Answer to, Mr. James Rutherford's Thoughts on the Believers Baptism. And also, a full Confutation of all the Baptists Books that ever have been Written against Infant-Baptism.* 8vo. 6 d. Fenner.

The enormous multiplicity of controversial tracts relating to the Doctrines of Christianity, remind us of a shrewd answer given by a wicked wag, to the question, "What do ye think Christ came into the world for?"—Why to set all the divines in it together by the ears, in disputing about him."—In truth, it is high time for these contentious gentlemen to take shame to themselves, and cease their brawling: or they should be called to account for breach of the peace.

Art. 24. *Remarks on an Address to the People, called Quakers; and a Sermon on the Nature and Necessity of being admitted into Covenant with Christ, by Baptism: Published by Matthew Pilkington,* L. L. B. *and Prebendary of Litchfield.* In a Letter to the Author, by S. Fothergill. To which are added, a few Observations, by J. Phipps. 8vo. 6 d. Clark, in Bread-street.

A shrewd and sensible defence of the principles of the Quakers, with regard to the institution mentioned in the title-page.

Art.

Art. 25. *The Arian's and Socinian's Monitor. Being a Viſion which a young Socician Teacher lately had, in which he ſaw, in the moſt exquiſite Torment, his Tutor, who died ſome Years ago, and had from his own Mouth, the fearful Relation of what befel him at, and after his Death,* &c. &c. 8vo. 1 s. Johnſon.

The bare title, we apprehend, will be ſufficient for this article.

Art. 26. *Regeneration: Or, a Diſcourſe on being born again.* By John Brekell, Author of the Chriſtian Warfare, and other Tracts. 8vo. 6 d. Becket.

From our Saviour's words to *Nicodemus, John* iii. 3, 4, 5. Mr. *Brekell* endeavours to account, firſt, for the *mode of expreſſion* uſed by our Lord, in ſpeaking of a man's being born again; and ſecondly, to explain the *thing* ſignified thereby, as the neceſſary condition of a man's entering into the kingdom of God.—In regard to the *mode of expreſſion*, he obſerves, that our Saviour's miniſtry being chiefly confined to the nation of the *Jews*, it is natural to conclude, that he adapted his diſcourſe in this caſe, as well as on all other occaſions, to the particular ſentiments of that people.

Having premiſed this, he proceeds to obſerve farther, that the *Jews* had ſtrongly imbibed a notion, that their natural birth and deſcent from *Abraham*, intitled them to the kingdom of God, without any other qualification.—"An opinion then, continues he, ſo falſe and dangerous, generally prevailing among the *Jews* in our Saviour's time, this naturally led him, in his diſcourſe with *Nicodemus*, to ſpeak of a man's being born again, as a neceſſary qualification for the kingdom of God. For ſuch a declaration was a direct refutation of that Jewiſh error, and very proper therefore to take *Nicodemus* off from his vain dependence upon the prerogative of his natural birth and deſcent. If that eminent phariſee could not well underſtand this ſort of language; he might eaſily conclude thus much from it, *viz.* that ſome further qualification, beſides the priviledge of birth as a *Jew*, was requiſite in order to his admiſſion into the kingdom of God. And, as the convincing him of this great truth, was gaining an important point; ſo it ſeems to have been the very thing that Chriſt intended in ſpeaking of a man's being born again, as a thing neceſſary to his entering into the kingdom of God; having probably no deſign to draw a *parallel* between the natural and ſpiritual birth in the manner of many modern Divines."

Having thus endeavoured to account for the *mode of expreſſion* uſed by our Saviour in ſpeaking of a man's being born again, Mr. *Brekell*, proceeds to explain the *thing* ſignified thereby, as the neceſſary condition of a man's entering into the kingdom of God.—By the kingdom of God, he tells us, is meant the kingdom of the Meſſiah foretold by the antient Prophets——A kingdom of a peculiar nature, ſuitably adapted to the circumſtances and condition of mankind, as creatures in a ſtate of apoſtacy.—The plain, direct, and proper meaning

ing of being *born again*, or of being *born of water*, and *of the ſpirit*, we are told, appears to be thus, *viz.* That a man muſt cordially behave and embrace the Goſpel, in order that he may become a true member, and a proper ſubject of that divine kingdom, which our bleſſed Saviour came to erect in the world.

The proper uſe to be made, Mr. *Brekell* ſays, of the doctrine of regeneration, according to its original intention, is to warn the poſterity of religious parents againſt relying upon the *privilege of their birth*, without perſonal piety and virtue, and a ſincere compliance with the Goſpel terms of divine acceptance. "And yet the great uſe, continues he, which many perſons make of this doctrine, is to complain of *the evil of their birth*. Such extremes can people run into. Strange and wonderful indeed, that the notion could ever be perverted to ſuch a different, and even contrary purpoſe! miſtaken piety! to diſparage the work of God, and miſrepreſent his word at one and the ſame time."

Art. 27. *Jeſus Chriſt the Mediator between God and Man, an Advocate, for us with the Father, and a Propitiation for the Sins of the World. The ſecond Edition. To which is now added, by another Gentleman, An Eſſay to prove the Credibility of the Goſpel, from the Doctrine of the Efficacy of Chriſt's Death, for the Redemption of the World.* 8vo. 2 s. Piety.

We mention this edition of Mr. *Tomkins*'s Mediator, on account of the additional eſſay, written by a young gentleman who ſigns his previous advertiſement J. T. However, we ſhall offer no ſtrictures upon it, as he beſpeaks the Candor of the public, on account of its being the product of *juvenile ſtudies*,—*youth*, and *inexperience*.——— 'Taking it for granted, that repentance alone is not ſufficient to 'procure for us an indemnity, and to reinſtate us in our original ſtate 'of purity and felicity; and that, according to the plain and current 'language of ſcripture, our redemption and ſalvation are owing to 'the death and ſufferings of Chriſt, as their real and meritorious 'cauſe:——Taking theſe proportions for granted, ſays the author, 'I would attempt to prove, that from this doctrine, we may draw 'ſome ſtrong *preſumptive* arguments in favour of chriſtianity; and that, 'on this account, it is more worthy of credit as a divine revelation.' Thoſe who are curious to know in what manner the author argues upon theſe propoſitions, are refered to the tract itſelf; which may be ſoon peruſed, as it conſiſts but of nine pages.

Art. 28. *A Conference between a Myſtic, an Hutchinſonian, a Calviniſt, a Methodiſt; a Member of the Church of England, and others. Wherein the Tenets of each are freely examined and diſcuſſed.* 8vo. 1 s. 6d. Davis and Reymers.

There is a great miſtake in the title page of this performance; for the tenets of *each* ſpeaker in the conference, *are* not *freely examined and diſcuſſed*. The Church of England man entirely eſcapes that ſcowering

ſcowering which the ſectariſts are made to undergo: and throughout the whole debate, he beats them *all to nothing——quite hollow*, as the turf men ſay. In ſhort, the author of this tract appears to be a great lover of uniformity in religious principles and practice; but at the ſame time, a hearty friend to moderation in ſentiment: he would have every man to give up his own peculiar tenets, in favour of our eſtabliſhment; which, it is taken for granted, excels all others: however, we doubt, our author's mere *exhortations* will not have the effect he may wiſh for; and that it will require ſome ſtrength of argument to bring over all the various ſectariſts which have ſo plentifully ſprung up in our fertile land of civil and religious liberty.

Art. 29. *The Great Caſe of Tythes conſidered.* By Samuel Roe, A. M. Vicar of Stotfold, in Bedfordſhire. 8vo. 6d. Wilkie.

This gentleman's too ſenſible *feeling* for his ſubject, has put him ſo violently out of temper with the Quakers, on account of their enmity to the *Great Doctrine* of *Tythes*, that we apprehend they (with the worſt ſide of the queſtion) will have the advantage of the diſpute. He rails and calls names ſo plentifully, and ſo furiouſly, that we could not help being concerned to ſee ſo little of the meek and charitable temper of Chriſtianity, in a Chriſtian Divine!

Art. 30. *Letters and Dialogues, between Theron, Paulinus, and Aſpaſio. Upon the Nature of Love to God, Faith in Chriſt, and Aſſurance of a Title to eternal Life. With ſome Remarks on the Sentiments of the Rev. Meſſrs. Hervey and Marſhal, on theſe Subjects.* By Joſeph Bellamy, A. M. of Bethlem in New England, 12mo. 2s. Dilly.

Mr. Bellamy, in the aſſumed character of Paulinus, undertakes to convince Theron, that ſome of Mr. Hervey's ſentiments upon the points mentioned in the title, as well as ſome others in Mr. Marſhal's *Goſpel-Myſtery*, are erroneous. This takes up a good deal of time; and the arguments uſed are frequently not much leſs viſionary, than thoſe of the Authors meant to be confuted. They are ſuch, however, as Theron owns to be ſufficient for his conviction; and of courſe the Dialogue-Writer (as uſual) gets the better of his antagoniſt, who finally embraces (after having long controverted) the ſentiments of Paulinus.

Art. 31. *A Form of Prayer and Exhortation for Baptiſm: With a Preface, containing the Author's Sentiments upon that Subject, and upon Confirmation.* 8vo. 6d. Whiſton, &c.

The Author juſtly obſerves, in his Preface, that—'as Baptiſm is a 'poſitive command of our Saviour, ſo the beſt manner of perform-'ing it, muſt be that which moſt nearly approaches to his own 'inſtitution.'

Having next produced moſt of the texts in the New Teſtament relating to the ſubject, he adds——'From hence, it appears, that 'to Baptiſm there was always joined an aſſurance of the pardon and 'forgiveneſs of all paſt ſins, upon the profeſſion of their belief in 'Chriſt, and of ſincere repentance, and the promiſe of amendment 'of life.'—'And this naturally points out to us,' (he ſays) that the 'proper ſubjects for Baptiſm, were ſuch perſons as had attained to 'years of underſtanding, and were capable of believing in Chriſt. 'For ſuch only could be made ſenſible of the neceſſity of a religious 'and virtuous courſe, and of the errors of their paſt lives, and ſuch 'only could ſincerely repent of them, and promiſe to obey the laws 'of Jeſus Chriſt, and to govern themſelves by them for the future, 'from the proſpect of a glorious and happy ſtate of immortality 'hereafter, if they perſevered in the Chriſtian courſe.'—'Whereas, 'infants, who are but juſt come into this world, have no ſins to re-'pent of, or to be waſh'd away and pardoned: neither can they be 'anſwerable for any ſins which any of their anceſtors have commit-'ted; for God aſſures us, that *the ſon ſhall not bear the iniquity of the 'father*, Ezek. xviii. 20. Nor can infants believe in God, or in 'the Holy Spirit, or in Jeſus Chriſt, nor become as yet his diſciples 'or followers, as being wholly ignorant of him, his authority, and 'his laws. Neither do we find any mention in the New Teſtament, 'of any Infants or children baptized by John, or by our Saviour's 'Apoſtles or Diſciples.'—'Circumciſion among the Iſraelites was 'performed, agreeable to an expreſs command given by God to the 'parents, to circumciſe their ſons when they were eight days old; 'and therefore was done without their will or conſent: but we find 'no ſuch order to Chriſtian parents, to baptize their infant-children 'at that or any other age. But Baptiſm ſeems to be rather a volun-'tary Act, and engagement of the perſons themſelves to dedicate 'themſelves to God and Chriſt; and therefore not to be performed 'without their own free will and conſent.'

From the above extract it appears, that our Author oppoſes the practice of *Infant-Baptiſm*, from a preſumption, that ſuch a thing as *Original Sin* has no real foundation in human nature. This, indeed, is a point of controverſy, which we have not time to diſcuſs at preſent; though it may be obſerved, that ſome others have been of a different opinion; and that St. Paul expreſly ſays, *We all were by nature the children of wrath*. Eph. ii. 3.

He next conſiders 'the meaning of the word *Baptiſm*, which,' he ſays, 'by the general opinion of the moſt learned men in the Greek 'language, ſeems to be the whole body under water.'—This ſenſe, as he adds, is confirmed by many expreſſions in the New Teſtament, as well as by general practice of the primitive Chriſtians; amongſt whom Eaſter and Whitſuntide were the two ſolemn times for the Baptiſm of ſuch perſons as had been previouſly catechiſed, and inſtructed in the belief and duties of the Chriſtian religion.

As to this Author's ſentiments upon CONFIRMATION, they conſiſt only in an acknowlegement, that this ſolemn rite comes very properly in aid of our preſent method of baptizing infants, who are all

expected,

expected, upon their arrival at years of discretion, to ratify their baptismal covenant, in their own persons, and in a very solemn manner, before the Bishop himself, at their confirmation. Whatever defect, therefore, may be supposed to remain in the practice of Infant-Baptism, is thus amply supplied, where Confirmation is performed with all due care and solemnity:—which, indeed, it cannot well be, where three or four thousand young people are brought together upon the same day; the consequence of which is too often (as we have seen) the turning a most solemn act of religion into the riotous appearance of a common mob. Whereas if Confirmations were more frequently held, and at a greater number of places, there would of course be much less confusion, and consequently the intention thereof more likely to be answered; than in the method sometimes followed. For (as the preface concludes) if young people were, after due instruction, to take the obligations of their baptismal covenant upon themselves, by Confirmation, 'with seriousness and devotion, it 'would surely have a great influence upon their lives, and would 'break in upon the vices and luxury of the age, and upon that 'love of foolish and trifling pleasures, and of outward dress and 'shew, *the lust of the flesh, the lust of the eyes, and the pride of life*, 'which prevail at present so much amongst us.'

As to the *Form of Prayer, and Exhortation for Baptism*, here offered to the public, we think it much inferior to the forms already established. It is, indeed, a long, dry, tedious performance, more proper for a discourse to some patient audience, than an address to God in prayer. As to language also, we cannot recommend it; the Author seeming rather deficient in his grammar: for instance, he says, in the *very first* sentence,—'It is meet and right above all things to 'adore *thee*, O Lord God,—who *cannot* be deceived.'—Such defects are intolerable, especially in compositions of this kind.

ADDENDA *to the* MISCELLANEOUS.

A Treatise on the Deluge. Containing, 1. *Remarks on the Lord Bishop of Clogher's Account of that Event.* 2. *A full Explanation of the Scripture History of it.* 3. *A Collection of the principal Heathen Accounts.* 4. *Natural Proofs of the Deluge, deduced from a great Variety of Circumstances, on and in the terraqueous Globe*, &c. By A. Catcott, Lecturer of St. John's, in the City of Bristol. 8vo. 4s. *sewed*, Withers.

In our Review, Vol. XIV. p. 498. We gave our readers some idea of this writer; and of the first part of the present work, entitled, 'Remarks on the Second Part of the Bishop of Clogher's Vindication of the Histories of the Old and New Testament, chiefly with Respect to his Lordship's Interpretation of the Mosaic Account of the Creation and Deluge.'——With regard to which tract, the author now declares, in his *premonition*, that in the present treatise, he has in a great measure dropped the controversial part,—partly because his antagonist is dead, and partly for the sake of rendering his new publication independent of the former. We shall only add, that it is, in its kind,

kind, a curious work, and that Mr. Catcott is really one of the most decent and moſt ſenſible of all the Hutchinſonian writers.

ADDENDA *to the* POETICAL.

1. *An Ode; occaſioned by the Royal Nuptials.* By Mr. Jennings, late of Pembroke-College, Cambridge. Fol. 6d. Cabe.

We learn from this curious Ode-Writer, (among other extraordinary diſcoveries) that *Wedlock* is a *bleſt-ſpot*; that the *mitred prieſt* united the *royal pair*; and that

Each night a nation's pray'rs his [the King's] eyes ſhall cloſe,
And *weary heaven* to bleſs his [the ſaid King's] *ſweet repoſe!*

In ſhort,

What ſhould be great he turns to farce,
We wiſh his verſes in his ———.

2. *The Humorous Quarrel; or, the Battle of the Grey-beards. A Farce. As it is acted at Mr. Davis's Theatrical Booth, during the Time of Southwark-Fair.* 8vo. 1 s. Pottinger.

We find no precedent for criticiſing a Bartholomew-droll.

SINGLE SERMONS.

1. *THE Law in the Hand of Chriſt.* At Broad-Mead, in Briſtol, May 24, 1761. By John Gill, D. D. Keith.

2. *The Mutual Connection between Faith, Virtue, and Knowledge.* Before the Univerſity of Oxford, at St. Mary's, on Act-Sunday, July 12, 1761. By Tho. Hitchcock, D. D. Fellow of St. John's College. Fletcher.

3. *Religion and Learning mutually aſſiſtant to each other.* Before the Univerſity of Oxford, at St. Mary's, on Act-Sunday, July 12, 1761. By Joſeph Simpſon, D. D. late Fellow of Queen's College, now Rector of Weyhill, Hants. Hawkins, &c.

4. *The Duty of Charity to the Poor.* At St. Paul's, Shadwell, July 26, 1761. By Benjamin Dawſon, LL. D. Rector of Burgh, in Suffolk. Henderſon.

5. *The Scripture Prophecies conſidered, and compared with the Oracles of the Heathens.* Before the Univerſity of Oxford, Aug. 2. 1761. By John Rawlins, A. M. of Chriſt-Church, and Miniſter of Bodſey and Wickamford, Worceſterſhire. Fletcher.

6. *National Praiſe to God, for the glorious Revolution; the Proteſtant Succeſſion; and the ſignal Succeſſes and Bleſſings with which Providence has crowned us.* At little St. Helens, Aug. 1, 1761. By Edward Pickard. Johnſon.

7. *Moral Reflections on the Hiſtory and Character of Queen Eſther.* At Barbican, Sept. 13, 1761. on occaſion of the marriage of our moſt illuſtrious Sovereign George III. *&c.* By Charles Bulkley*. Henderſon, *&c.*

* Mr. Bulkley has prefixed to this Diſcourſe, a genteel dedication to the Queen.

THE MONTHLY REVIEW,

For OCTOBER, 1761.

Conclusion of ROUSSEAU's *Eloisa.* See our last Month's Review, p. 214.

THE correspondence of the two lovers, being at length discovered by Eloisa's mother, an end is put to the communication of our young preceptor's remarks; soon after which the old lady is taken ill and dies, after having exacted from her daughter a promise to correspond no longer with St. Preux. Eloisa, greatly afflicted at this event, of which she reproaches herself as in some degree the cause, and being very sensibly affected by the distress of her father, is, at length, prevailed on to give her hand to Mr. Wolmar, of whom our Readers had some account in last month's Review, p. 193.

Upon this, St. Preux, goes over with Lord B. to England; where he is appointed engineer on board the fleet, destined for the South Seas, under the command of Commodore Anson. During his absence on this voyage, Clara is married to one Mr. Orbe, who, some time after, leaves her a widow, with one child; on which she quits housekeeping, and goes to live with her cousin Eloisa, who has two children, and lives very happily with her husband. In a few years, St. Preux returns to England, and writes to Mrs. Orbe on his arrival; intimating to her his design of accompanying Lord B. in an intended journey to Italy. On this, Mrs. Wolmar gives him an invitation to make her house in his way; Mr. Wolmar, though not ignorant of our young Traveller's former connections with Eloisa, entertaining so favourable an opinion of both, as to join in that invitation: a very extraordinary circumstance! on which we leave the Reader to his own reflections. Lord B. however,

having an inclination to make a campaign in Flanders, prevails on St. Preux to set out for Italy by himself, engaging to meet him at Mr. Wolmar's, where St. Preux is received with the most hearty welcome, and is made one of a family, the most happily situated, and the most prudently governed in the world.—In his letters to his friend, he describes particularly its œconomy, the manner in which they all passed their time, with the pleasures and amusements he enjoyed in this delightful situation. These letters are agreeably embellished with descriptions of rural simplicity and domestic happiness: nor are they made less instructive and entertaining, by the discussion of several interesting questions, of no little importance in private life; which are introduced as occasional topics of conversation, and are treated in an agreeable and sensible manner.

The most material of these topics, and that on which the happiness of Eloisa greatly depends, is the difference between her and her husband, as to religious sentiments; Mr. Wolmar being represented as a sceptic, who disbelieves the truths of Christianity, and equally opposes all religious tenets whatever. This circumstance is for a long time the cause of great uneasiness to Mrs. Wolmar, and gives occasion for much sensible and improving conversation, on the subjects of religion and morality. She is at length, however, made easy on this head, by the convincing arguments of Lord B. and St. Preux, in favour of divine toleration, and against the absurd and forward zeal of making proselytes; and, in an epistle which she writes to the latter on this subject, displays that true spirit of devotion, which should animate every one who pretends to religion; and which is very different from that prepostérous and unchristian zeal, which gains too much ground amongst us, to the disgrace of an enlightened age and nation.

"I know very well (says she) that to serve God is not to pass our lives on our knees in prayer; that it is to discharge on earth those obligations which our duty requires; it is to do, with a view to please him, every thing which the situation in which he hath placed us demands,

Il cor gradisce;
E serve a lui chi 'l suo dover compisce.

We ought first to perform the duties of our station, and then pray when we have time. This is the rule I have endeavoured to follow: I don't make that self-examination, with which you reproach me, a task, but a recreation: I don't see

why, among the pleaſures that are within my reach, I ſhould be forbidden the moſt affecting and the moſt innocent of all.

"I have examined myſelf with more ſeverity, ſince the receipt of your letter. I have enquired into the effects which that pious inclination which ſo much diſpleaſes you, produces in my mind; and I can ſafely ſay, I ſee nothing that ſhould give me reaſon to fear, at leaſt ſo ſoon as you imagine, the evils of exceſſive and ſuperfluous devotion.

"In the firſt place, I have not ſo fervent a longing after this exerciſe as to give me pain when I am deprived of an opportunity, nor am I out of humour at every avocation from it. It never interrupts my thoughts in the buſineſs of the day, nor gives me any diſguſt or impatience in the diſcharge of my duty. If retirement be ſometimes neceſſary, it is when I have felt ſome diſagreeable emotion, and am better in my cloſet than elſewhere. It is there that, entering into the examination of myſelf, I recover my temper and eaſe. If any care troubles me, if any pain affects me, it is there I go and lay them down. Every pain, every trouble vaniſhes before a greater object. In reflecting on all the bounties of providence towards me, I am aſhamed to be ſenſible of ſuch trifling ills, and to forget its greater mercies. I require neither frequent nor long intervals of ſolitude. When I am affected by involuntary ſadneſs, the ſhedding a few tears before him who is the comforter of hearts, relieves mine in an inſtant. My reflections are never bitter nor grievous; even my repentance is free from dread: my errors give me leſs cauſe of fear than of ſhame; I regret that I have committed them, but I feel no remorſe, nor dread of their effects. The God I ſerve is a merciful Being; a Father, whoſe goodneſs only affects me, and ſurpaſſes all his other attributes. His power aſtoniſhes me; his immenſity confounds my ideas; his juſtice——but he has made man weak; and though he be juſt, he is merciful. An avenging God is the God of the wicked. I can neither fear him on my own account, nor pray for his vengeance to be exerted againſt any other. It is the God of peace, the God of goodneſs whom I adore. I know, I feel, I am the work of his hands, and truſt to ſee him at the laſt day ſuch as he has manifeſted himſelf to my heart, during my life.

"It is impoſſible for me to tell you how many pleaſing ideas hence render my days agreeable, and give joy to my heart. In leaving my cloſet in ſuch a diſpoſition, I feel myſelf more

light and gay. Every care vaniſhes, every embarraſment is removed; nothing rough or diſagreeable appears; but all is ſmooth and flowing: every thing wears a pleaſant countenance; it coſts me no pains to be in good humour; I love thoſe better whom I loved before, and am ſtill more agreeable to them; even my huſband is more pleaſed with the diſpoſition which is the effect of ſuch rational devotion. Devotion, he ſays, is the opium of the ſoul. When taken in ſmall quantities, it enlivens, it animates, it ſupports it: a ſtronger doſe lulls it to ſleep, enrages or deſtroys it. I hope I ſhall never proceed to ſuch extremes.

"You ſee I am not ſo much offended at the title of devotee, as perhaps you intended; but then I do not value it at the rate you imagine; yet I would not have the term devotion applied to an affected external deportment, and to a ſort of employment which diſpenſes with every other. Thus that Mrs. Guyon you mention, had in my opinion done better to have carefully diſcharged her duty as miſtreſs of her family, to have educated her children in the chriſtian faith; and to have governed her ſervants prudently, than to compoſe books of devotion, diſpute with biſhops, and at laſt be impriſoned in the Baſtile for her unintelligible reveries.

"I approve juſt as little of that myſtical and metaphorical language, which feeds the heart with chimeras, and in the place of ſpiritual love, ſubſtitutes ſentiments too nearly allied to carnal affections, and too apt to excite them. The more ſuſceptible the heart, or lively the imagination, the more we ought to be on our guard againſt thoſe images by which they may be affected; for how can we ſee the relations of the myſtical object if we do not at the ſame time ſee the ſenſual; and how can a modeſt woman have the aſſurance to contemplate thoſe objects in her imagination, which ſhe would bluſh to look on?

"But what ſets me moſt againſt theſe devotees by profeſſion, is that affectation of manners which renders them inſenſible to humanity; that exceſſive pride which makes them look down with pity on the reſt of mankind. If ever they condeſcend to ſtoop from their imaginary elevation to do an act of charity, it is always done in a manner extremely mortifying to the object: their pity is ſo cruel and inſulting, their juſtice is ſo rigid, their charity ſo ſevere, their zeal ſo bitter, their contempt ſo much like hatred, that even the inſenſibility of the reſt of the world is leſs cruel than their pity. Their love

love for heaven ſerves them as an excuſe for loving nobody on earth; they have even no affection for one another; nor is there an inſtance of ſincere friendſhip to be found among people of extreme devotion. The more detached they affect to be from the world, the more they expect from it; and one would think their devotion to God is exerted only that they may have a pretext to exerciſe his authority over the reſt of his creatures.

"I have ſuch an averſion for all abuſes of this kind as ſhould naturally be my ſecurity: if nevertheleſs I am doomed to fall, it will not be voluntarily, and I hope, from the friendſhip of thoſe who are about me, that it will not be without warning. I muſt own, I now think that it was poſſible for my former inquietude concerning my huſband, to have effected ſuch a change. Happily, the prudent letter of my Lord B——, to which you very reaſonably refer me, together with his ſenſible and conſolatory converſation, as well as yours, have intirely diſſipated my fears and changed my principles. I now ſee plainly that an intolerating ſpirit muſt by degrees become obdurate. For what charity can be long preſerved for thoſe who we think muſt inevitably be damned? to love them would be to hate God for puniſhing them. To act then on principles of humanity, we muſt take upon ourſelves to condemn actions only, and not men. Let us not aſſume the horrible function of devils. Let us not ſo lightly throw open the gates of hell for our fellow-creatures. Alas! if all thoſe are deſtined to be eternally miſerable who deceive themſelves, where is the mortal who can avoid it?

"O my friends! of what a load have you eaſed my heart? in teaching me that an error in judgment is no crime, you have delivered me from a thouſand tormenting ſcruples. I leave to others the ſubtle interpretation of dogmas which I do not comprehend, and content myſelf with thoſe glaring truths which ſtrike and at once convince me; thoſe practical truths which inſtruct me in my duty. As to any thing farther, I abide by the rule of your old anſwer to Mr. Wolmar. A man is not maſter of his own ſentiments to believe or diſbelieve what he pleaſes. Can it be a crime for one not to be a logician? no, it is not the buſineſs of conſcience to inſtruct us in the truth of things, but in the maxims of our duty. It does not teach us to reaſon well, but to act aright. In what can my huſband be criminal before God? does he turn his eye from the contemplation of the deity? God himſelf hath hid his face from his view. He does not ſhun the truth;

the truth avoids him. He is not actuated by pride; he does not seek to convert any one to his own opinion. He is glad they are of a different one. He approves of our sentiments, he wishes he had the same, but cannot. He is deprived of our consolations and our hopes. He acts uprightly without even expecting a recompense: he is in fact more virtuous, more disinterested than we. He is indeed truly to be pitied! but wherefore should he be punished? no: goodness, sincerity, honesty, virtue, these are what heaven requires, and that service Mr. Wolmar most uniformly performs. If God judges of our faith by our works, to be truly virtuous is to believe in him. A true christian is a virtuous man; the real infidels are the vicious.

"Be not surprised, therefore, my dear friend, that I do not dispute with you many particulars of your letter, concerning which we are not of the same opinion. I know too well what you are, to be in pain about what you believe. What do all those idle questions about free-agency concern me? whether I myself have the power to do good, or can obtain it by prayer, if in the end I am enabled to do it, does it not amount to the same thing? whether I acquire what is wanting by asking for it, or the deity grants it to my prayers, if it be necessary to ask in order to have it, is not this a sufficient explanation? happy enough to agree about the principal articles of our faith, why need we enquire farther? ought we to be desirous of penetrating into the bottomless abyss of metaphysics, and, in disputing about the divine essence, throw away the short time which is allotted us here to revere and honour the deity? we are ignorant what he is; but we know that he exists, and that is sufficient: he manifests himself in his works, we feel him constantly within us. We may dispute, but cannot sincerely disbelieve his existence. He has given us that degree of sensibility which enables us to perceive, to embrace him; let us pity those to whom he has not imparted such a portion of susceptibility, without flattering ourselves that we shall be able to make them sensible of what they cannot feel. Let us respect his decrees in silence, and do our duty; this is the best method to make proselytes."

No less good sense and moderation appear also in the sentiments of Eloisa, on subjects of less importance; nor is her humanity less conspicuous on the lowest, than her piety distinguished on the most exalted occasions. Her solicitude for the happiness of others, and the prudential maxims she adopts

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to promote that of her dependents, neighbours, &c. are thus described by St. Preux, in one of his letters to Lord B.

" Mrs. Wolmar indeed poſſeſſes, in an eminent degree, a qualification very rare, even among women of the beſt character; I mean an exquiſite diſcernment in the diſtribution of her favours, and that as well in the choice of means to render them really uſeful, as of the perſons on whom they are beſtowed. For her conduct in this point, ſhe has laid down certain rules to which ſhe invariably adheres. She knows how to grant, or refuſe, every thing that is aſked of her, without betraying the leaſt weakneſs in her compliance, or caprice in her denial. Whoever hath committed one infamous or wicked action, hath nothing to hope for from her but juſtice, and her pardon, if he has offended her; but never that favour and protection, which ſhe can beſtow on a worthier object. I heard her once refuſe a favour, which depended on herſelf only, to a man of this ſtamp. 'I wiſh 'you happy,' ſaid ſhe to him coldly, 'but I ſhall not con-'tribute any thing to make you ſo, leſt I ſhould put it in 'your power to injure others. There are too many honeſt 'people in the world, who require relief, for me to think 'of aſſiſting you.' It is true this piece of juſt ſeverity coſt her dear, and it is but ſeldom ſhe has occaſion to exerciſe it. Her maxim is, to look upon all thoſe as deſerving people, of whoſe demerits ſhe is not fully convinced; and there are few perſons weak and wicked enough not to evade the full proofs of their guilt. She has none of that indolent charity of the wealthy, who give money to the miſerable, to be excuſed from attending to their diſtreſs; and know how to anſwer their petitions only by giving alms. Her purſe is not inexhauſtible, and ſince ſhe is become the mother of a family, ſhe regulates it with more œconomy. Of all the kinds of relief we may afford to the unhappy, the giving alms is certainly that which coſts us leaſt trouble; but it is alſo the moſt tranſitory and leaſt ſerviceable to the object relieved: Eloiſa does not ſeek to get rid of ſuch objects, but to be uſeful to them.

" Neither does ſhe grant her recommendation, or exert her good offices, without firſt knowing whether the uſe intended to be made of her intereſt be juſt and reaſonable. Her protection is never refuſed to any one, who really ſtands in need of, and deſerves to obtain it: but for thoſe who deſire to raiſe themſelves through fickleneſs or ambition only, ſhe can very ſeldom be prevailed upon to give herſelf any

trouble. The natural business of man is to cultivate the earth, and to subsist on its produce. The peaceful inhabitant of the country needs only to know in what happiness consists, to be happy. All the real pleasures of humanity are within his reach; he feels only those pains which are inseparable from it, those pains which whoever seeks to remove will only change for others more severe. His situation is the only necessary, the only useful one in life. He is never unhappy, but when others tyrannize over him, or seduce him by their vices. In agriculture and husbandry consists the real prosperity of a country, the greatness and strength which a people derive from themselves, that which depends not on other nations, which is not obliged to attack others for its own preservation, but is productive of the surest means of its own defence. In making an estimate of the strength of a nation, a superficial observer would visit the court, the prince, his posts, his troops, his magazines and his fortified towns; but the true politician would take a survey of the country, and visit the cottages of the husbandmen. The former would only see what is already executed, but the latter what was capable of being put into execution.

"On this principle they proceed here, and yet more so at *Etange*: they contribute as much as possible to make the peasants happy in their condition, without ever assisting them to change it. The better, as well as the poorer, sort of people, are equally desirous of sending their children to the cities, the one that they may study and become gentlemen, the others that they may find employment, and so ease their parents of the charge of maintaining them. The young people, on their part, have curiosity, and are generally fond of roving: the girls aspire to the dress and finery of the citizens; and the boys, most of them go into foreign service, thinking it better to return with the haughty and mean air of mercenaries, and a ridiculous contempt of their former condition, than with that love for their country and liberty which honourably distinguished their progenitors. It is the care of this benevolent family to remonstrate against these mistaken prejudices, to represent to the peasants the danger of their children's principles; the ill consequences of sending them from home, and the continual risks they run of losing their life, fortune and morals, where a thousand are ruined for one who does well. If after all they continue obstinate, they are left, at their own indiscretion, to run into vice and misery; and the care, which was thrown away on them, is turned upon those who have listened to reason. This is exerted in teaching them to

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honour their native condition, by seeming to honour it ourselves: we do not converse with peasants, indeed, in the style of courts; but we treat them with a grave and distant familiarity, which, without raising any one out of his station, teaches them to respect ours. There is not one honest labourer in the village, who does not rise greatly in his own estimation, when an opportunity offers of our shewing the difference of our behaviour to him, and to such petty visitants, who come home to make a figure, for a day or two, and to obscure their relations. Mr. Wolmar and the Baron, when he is here, seldom fail of being present at the exercises and reviews of the militia of the village and parts adjacent: their presence has a great effect on the youth of the country, who are naturally of a martial and spirited temper, and are extremely delighted to see themselves honoured with the presence of veteran officers. They are still prouder of their own merit, when they see soldiers retired from foreign service less expert than themselves: yet this they often do; for, do what you will, five pence a day, and the fear of being caned, will never produce that emulation which may be excited in a free man under arms, by the presence of his relations, his neighbours, his friends, his mistress, and the honour of his country.

"Mrs. Wolmar's great maxim is, therefore, never to encourage any one to change his condition, but to contribute all in her power to make every one happy in his present station; being particularly solicitous to prevent the happiest of all situations, that of a peasant in a free state, from being despised in favour of other employments.

"I remember, continues our Philosopher, I one day made an objection on this subject, founded on the different talents which nature seems to have bestowed on mankind, in order to fit them for different occupations, without any regard to their birth. This she obviated, however, by observing that there were two more material things to be consulted, before talents: these were virtue and happiness. Man, said she, is too noble a being to be made a mere tool of for the use of others: he ought not to be employed in what he is fit for, without consulting how far such employment is fit for him; for we are not made for our stations, but our stations for us. In the right distribution of things therefore, we should not adapt men to circumstances, but circumstances to men; we should not seek that employment for which a man is best adapted, but that which is best adapted to make him virtuous and happy. For it can never

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be right to deſtroy one human ſoul for the temporal advantage of others, nor to make any man a villain for the uſe of honeſt people. Now, out of a thouſand perſons, who leave their native villages, there are not ten of them but what are ſpoiled by going to town, and become even more profligate than thoſe who initiate them into vice. Thoſe, who ſucceed and make their fortunes, frequently compaſs it by baſe and diſhoneſt means; while the unſucceſsful, inſtead of returning to their former occupation, rather chuſe to turn beggars and thieves. But, ſuppoſing that one out of the thouſand reſiſts the contagion of example, and perſeveres in the ſentiments of honeſty, do you think that upon the whole, his life is as happy as it might have been in the tranquil obſcurity of his firſt condition.

"It is no eaſy matter to diſcover the talents with which nature hath ſeverally endowed us. On the contrary, it is very difficult to diſtinguiſh thoſe of young perſons the beſt educated and moſt attentively obſerved: how then ſhall a peaſant, meanly bred, preſume to judge of his own? There is nothing ſo equivocal as the genius frequently attributed to youth; the ſpirit of imitation has often a greater ſhare in it than natural ability, and very often it depends more on accident than a determined inclination; nor does even inclination itſelf always determine the capacity. Real talents, or true genius, are attended with a certain ſimplicity of diſpoſition, which makes it leſs reſtleſs and enterprizing, leſs ready to thruſt itſelf forward than a ſuperficial and falſe one; which is nevertheleſs generally miſtaken for the true, and conſiſts only in a vain deſire of making a figure without talents to ſupport it. One of theſe geniuſes hears the drum beat, and is immediately in idea a general; another ſees a palace building, and directly commences architect. Thus Guſtin, my gardener, from ſeeing ſome of my works, muſt needs learn to draw. I ſent him to Lauſanne to a maſter, and he imagines himſelf already a fine painter. The opportunity, and the deſire of preferment, generally determine mens profeſſion. But it is not enough to be ſenſible of the bent of our genius, unleſs we are willing to purſue it. Will a prince turn coachman, becauſe he is expert at driving a ſet of horſes? Will a duke turn cook, becauſe he is ingenious at inventing ragouts? Our talents all tend to preferment; no one pretends to thoſe which would fit him for an inferior ſtation: do you think this is agreeable to the order of nature? Suppoſe every one ſenſible of his own talents, and as willing to employ them, how

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is it poſſible? How could they ſurmount ſo many obſtacles? How could they overcome ſo many unworthy competitors? He who finds in himſelf the want of abilities, would call in ſubtilty and intrigue to his aid; and thereby frequently becomes an overmatch for others of greater capacity and ſincerity. Have you not told me yourſelf a hundred times, that the many eſtabliſhments in favour of the arts have only been of prejudice to them? In multiplying indiſcreetly the number of profeſſors and academicians, true merit is loſt in the crowd; and the honours, due to the moſt ingenious, are always beſtowed on the moſt intriguing. Did there exiſt, indeed, a ſociety, wherein the rank and employment of its reſpective members were exactly calculated to their talents and perſonal merit, every one might there aſpire to the place he ſhould be moſt fit for; but it is neceſſary to conduct ourſelves by other rules, and give up that of abilities, in ſocieties where the vileſt of all talents is the only one that leads to fortune.

"I will add farther, continued ſhe, that I cannot be perſuaded of the utility of having ſo many different talents diſplayed. It ſeems neceſſary, the number of perſons ſo qualified ſhould be exactly proportioned to the wants of ſociety; now if thoſe only were appointed to cultivate the earth, who ſhould have eminent talents for agriculture; or if all thoſe were taken from that employment, who might be found more proper for ſome other, there would not remain a ſufficient number of labourers to furniſh the common neceſſaries of life. I am apt to think, therefore, that great talents in men are like great virtues in drugs, which nature has provided to cure our maladies, though its intention certainly was that we ſhould never ſtand in need of them. In the vegetable creation there are plants which are poiſonous: in the brutal, animals that would tear us to pieces; and among mankind there are thoſe who poſſeſs talents no leſs deſtructive to their ſpecies. Beſides, if every thing were to be put to that uſe for which its qualities ſeem beſt adapted, it might be productive of more harm than good in the world. There are thouſands of ſimple honeſt people, who have no occaſion for a diverſity of great talents; ſupporting themſelves better by their ſimplicity, than others with all their ingenuity. But, in proportion as their morals are corrupted, their talents are diſplayed, as if to ſerve as a ſupplement to the virtues they have loſt, and to oblige the vicious to be uſeful, in ſpite of themſelves.

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" Another subject, on which we differed, was the relieving of beggars. As we live near a public road, great numbers are constantly passing by; and it is the custom of the house, to give to every one that asks. I represented to her, that this practice was not only throwing that money away which might be charitably bestowed on persons in real want; but that it tended to multiply beggars and vagabonds, who take pleasure in that idle life, and, by rendering themselves a burthen to society, deprive it of their labour.

" I see very well, says she, you have imbibed prejudices, by living in great cities, and some of those maxims by which your complaisant reasoners love to flatter the hard-heartedness of the wealthy: you make use of their very expressions. Do you think to degrade a poor wretch below a human being, by giving him the contemptuous name of beggar? Compassionate as you really are, how could you prevail on yourself to make use of it? Repeat it no more, my friend, it does not come well from your lips: believe me, it is more dishonourable for the cruel man by whom it is used, than for the unhappy wretch who bears it. I will not pretend to decide whether those, who thus inveigh against the giving alms, are right or wrong; but this I know, that Mr. Wolmar, whose good sense is not inferior to that of your philosophers, and who has frequently told me of the arguments they use to suppress their natural compassion and sensibility, has always appeared to despise them, and has never disapproved of my conduct. His own argument is simple. We permit, says he, and even support at a great expence, a multitude of useless professions; many of which serve only to spoil and corrupt our manners. Now, to look upon the profession of a beggar as a trade, so far are we from having any reason to fear the like corruption of manners from the exercise of it, that, on the contrary, it serves to excite in us those sentiments of humanity, which ought to unite all mankind. Again, if we look upon begging as a talent, why should I not reward the eloquence of a beggar, who has art enough to excite my compassion, and induce me to relieve him, as well as I do a comedian, who on the stage makes me shed a few fruitless tears? If the one makes me admire the good actions of others, the other induces me to do a good action myself: all, that we feel at the representation of a tragedy, goes off as soon as we come out of the play-house; but the remembrance of the unhappy object we have relieved, gives continual pleasure. A great number of beg-

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gars may be burthensome to a state: but of how many professions, which are tolerated and encouraged, may we not say the same? It belongs to the legislature and administration to take care there should be no beggars; but, in order to make them lay down their trade, is it necessary to make all other ranks of people inhuman and unnatural? For my part, continued Eloisa, without knowing what the poor may be to the state, I know they are all my brethren, and that I cannot, without thinking myself inexcusable, refuse them the small relief they ask of me. The greater part of them, I own, are vagabonds; but I know too much of life, to be ignorant how many misfortunes may reduce an honest man to such a situation; and how can I be sure, that an unhappy stranger, who comes, in the name of God, to implore my assistance, and to beg a poor morsel of bread, is not such an honest man, ready to perish for want, and whom my refusal may drive to despair? The alms I distribute at the door are of no great value. A half-penny and a piece of bread are refused to nobody; and twice the proportion is always given to such as are maimed or otherwise evidently incapable of labour. Should they meet with the same relief at every house, which can afford it, it would be sufficient to support them on their journey; and that is all a needy traveller has a right to expect. But, supposing this was not enough to yield them any real help, it is at least a proof that we take some part in their distress; a sort of salutation that softens the rigour of refusing them more. A half-penny and a morsel of bread cost little more, and are a more civil answer, than a mere *God help you*; which is too often the only thing bestowed, as if the gifts of providence were not placed in the hands of men, or that heaven had any other store on earth than what is laid up in the coffers of the rich. In short, whatever we ought to think of such unfortunate wretches, and though nothing should in justice be given to common beggars, we ought at least, out of respect to ourselves, to take some notice of suffering humanity, and not harden our hearts at the sight of the miserable."

After having been some time happy in the company of the persons, of whose agreeable conversation and amiable conduct our young voyager gives so advantageous an account, he is joined by Lord B——; with whom he sets out for Italy; where he prevents his Lordship from contracting a disgraceful marriage. Upon this disappointment, his noble friend determines to retire into Switzerland, and take up his resi-

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dence with Mr. Wolmar, of whoſe children it is agreed, St. Preux is to undertake the education.

Mrs. Wolmar, in the mean time, diſcovering in Mrs. Orbe an attachment to her [Eloiſa's] quondam preceptor, a match is projected between them. A journey, which this amiable young widow makes about this time to Geneva, affords her an opportunity of giving her couſin a ſketch of the characters and manners of the inhabitants of that famous republic, with which we ſhall cloſe our ſpecimens of this performance.

"Of all people, ſays Mrs. Orbe, thoſe of Geneva are the moſt eaſily known and characteriſed. Their manners, and even their vices, are mixed with a certain frankneſs peculiar to themſelves. They are conſcious of their natural goodneſs of heart, and that makes them not affraid to appear ſuch as they are. They have generoſity, ſenſe and penetration; but they are apt to love money too well; a fault which I attribute to their ſituation and circumſtances, which make it ſo neceſſary; the territory of this ſtate not producing a ſufficient nouriſhment for its inhabitants. Hence it happens, that the natives of Geneva, who are ſcattered up and down Europe to make their fortunes, copy the airs of foreigners; and, having adopted the vices of the countries where they have lived, bring them home in triumph with their wealth. Thus the luxury of other nations makes them deſpiſe the ſimplicity of their own; its ſpirit and liberty appear ignoble, and they forge themſelves chains of gold, not as marks of ſlavery, but as ornaments they are proud of.

"But what have I to do with theſe confounded politics? indeed here I am ſtunned with them, and have them conſtantly rung in my ears. I hear nothing elſe talked of; unleſs when my father is abſent, which never happens except when the poſt arrives. It is ourſelves, my dear, nevertheleſs, that infect every place we go to; for, as to the converſation of the people, it is generally uſeful and agreeable; indeed there is little to be learned even from books, which may not here be acquired by converſation. The manners of the Engliſh have reached even ſo far as this country; and the men, living more ſeparate from the women than in ours, contract among themſelves a graver turn, and have more ſolidity in their diſcourſe. This advantage is attended, nevertheleſs, with an inconvenience that is very ſoon experienced. They are extremely prolix, formal, proverbial, and argumentative. Inſtead of writing like Frenchmen, as they ſpeak, they, on the

the contrary, ſpeak as they write. They declaim inſtead of talking; and one thinks they are always going to ſupport a Theſis. They divide their diſcourſe into chapters and ſections, and take the ſame method in their converſation as they do in their books. They ſpeak as if they were reading, ſtrictly obſerving etymological diſtinctions, and pronouncing their words exactly as they are ſpelt: in ſhort, their converſations conſiſt of harangues, and they prattle as if they were preaching.

"But what is the moſt ſingular is, that, with this dogmatical and frigid air in their diſcourſe, they are lively, impetuous, and betray ſtrong paſſions; nay, they would expreſs themſelves well enough upon ſentimental ſubjects, if they were not too particular in words, or knew how to addreſs the heart. But their periods and their commas are inſupportable; and they deſcribe ſo compoſedly the moſt violent paſſions, that, when they have done, one looks about one to ſee who is affected.

"In the mean time, I muſt confeſs I am bribed a little to think well of their hearts, and to believe they are not altogether void of taſte. For you muſt know, as a ſecret, that a very pretty gentleman for a huſband, and, as they ſay, very rich, hath honoured me with his regards; and I have more gratitude and politeneſs than to call in queſtion what he has told me. Had he but come eighteen months ſooner, what pleaſure ſhould I have taken in having a ſovereign for my ſlave, and in turning the head of a noble lord! but at preſent, mine is not clear enough to make that ſport agreeable.

"But to return to that taſte for reading which makes the people of Geneva think. It extends to all ranks and degrees amongſt them, and is of advantage to all. The French read a great deal; but they read only new books; or rather they run them over, leſs for the ſake of knowing what they contain, than to have it to ſay they have read them. On the contrary, the readers at Geneva peruſe only books of merit; they read and digeſt what they read; making it their buſineſs to underſtand, not to criticiſe upon, them. Criticiſms and the choice of books are made at Paris; while choice books are almoſt the only ones that are read at Geneva. By this means, their reading has leſs variety and is more profitable. The women, on their part, employ a good deal of their time alſo in reading; and their converſation is affected by it, but in a different manner. The fine ladies are affected, and ſet up

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for wits here, as well as with us. Nay, the petty citizens themselves learn from their books a kind of methodical chit-chat, a choice of words which one is surprised to hear from them, as we are sometimes with the prattle of forward children. They must unite all the good sense of the men, all the sprightliness of the women, and all the wit common to both; or the former will appear a little pedantic, and the latter prudish.

"As I was looking out of my window yesterday, I overheard two tradesmens daughters, both very pretty, talking together in a manner sprightly enough to attract my attention. I listened, and heard one of them propose to the other, laughing, to write a journal of their transactions. "Yes, replied the other immediately, a journal of a morning, and a comment at night." What say you, cousin? I know not if this be the style of tradesmens daughters; but I know one must be taken up greatly indeed, not to be able, during the whole day, to make more than a comment on what has passed. I fancy this lass had read the Arabian nights entertainments.

"Thus, with a style a little elevated, the women of Geneva are lively and satyrical; and one sees here the effect of the nobler passions, as much as in any city in the world. Even in the simplicity of their dress there is taste; they are graceful also in their manners, and agreeable in conversation. As the men are less gallant than affectionate, the women are less coquetish than tender; their susceptibility gives, even to the most virtuous among them, an agreeable and refined turn, which reaches the heart, and thence deduces all its refinement. So long as the ladies of Geneva preserve their own manners, they will be the most amiable women in Europe; but they are in danger of being soon all frenchified, and then Frenchwomen will be more agreeable than they.

"Thus every thing goes to ruin, when manners grow corrupted. Even taste depends on morals, and disappears with them; giving way to affected and pompous pretensions, that have no other foundation than fashion. True wit also lies nearly under the same circumstances. Is it not the modesty of our sex that obliges us to make use of address to resist the arts of men? and, if they are reduced to make use of artifice to excite our attention, have we less occasion for ingenuity to seem not to understand them? is it not the men who set our tongues and wits at liberty? who make us so

keen at repartee, and oblige us to turn their perſons and pretenſions into ridicule? you may ſay what you will, but I maintain it that a certain coquetiſh air and malicious raillery, confounds a gallant much more than ſilence or contempt. What pleaſure have I not taken in ſeeing a diſcontented Celadon bluſh, ſtammer and loſe himſelf at every word; while the ſhafts of ridicule, leſs flaming but more pointed than thoſe of love, flew about him like hail; in ſeeing him ſhot through and through with icicles, whoſe coldneſs added to the ſmart of the wounds! even you yourſelf, who never loved to give pain, do you believe your mild and ingenuous behaviour, your timid, gentle looks, conceal leſs roguery and art, than my hoydening? Upon my word, my dear, I much doubt, with all your hypocritical airs, if an account were taken of all the lovers you and I have made fools of, whether yours would not be longeſt liſt. I cannot help laughing every time I think of that poor Conflans, who came to me in ſuch a paſſion to reproach you with having too great a regard for him. 'She is ſo obliging to me, ſays he, that I know not 'what to complain of, and declines my pretenſions with ſo 'much good ſenſe, that I am aſhamed of finding myſelf ſo 'unable to reply to her arguments; in ſhort, ſhe is ſo much 'my friend, that I find myſelf incapable of ſupporting the 'character of her lover.'

"But to return to my ſubject. I believe there is no place in the world where married people agree better, and are better managers, than in this city: here a domeſtic life is peaceful and agreeable; the huſbands are in general obliging, and the wives almoſt Eloiſas. Here your ſyſtem really exiſts. The two ſexes employ and amuſe themſelves ſo differently, that they are never tired with each others cuſtoms and company, but meet again with redoubled pleaſure. This heightens the enjoyment of the wiſe; abſtinence from what we delight in, is a tenet of your philoſophy; it is indeed the epicuriſm of reaſon.

"But, unhappily, this ancient modeſty begins a little to decline. The ſexes begin to aſſociate more frequently, they approach in perſon and their hearts recede. It is here as with us, every thing is a mixture of good and bad, but in different propoſitions. The virtues of the natives of this country are of its own production; their vices are exotic. They are great travellers, and eaſily adopt the cuſtoms and manners of other nations; they ſpeak other languages with

facility, and learn without difficulty their proper accent, nevertheleſs they have a diſagreeable drawling tone in the pronounciation of their own; particularly among the women, who travel but little. More humbled by their inſignificance, than proud of their liberty, they ſeem among foreigners to be aſhamed of their country, and are therefore in a hurry, as one may ſay, to naturaliſe themſelves in that where they happen to reſide; and perhaps the character they have of being a little avaricious and ſelfiſh, contributes not a little to this falſe ſhame. It would be better, without doubt, to wipe off the ſtain by a diſintereſted example, than to ſcandaliſe their fellow citizens by being aſhamed of their country. But they deſpiſe the place of their nativity, even while they render it eſtimable; and are ſtill more in the wrong not to give their city the honour of their own perſonal merit.

"And yet, however avaricious they may be, they are not accuſed of amaſſing fortunes by low and ſervile means: they ſeldom attach themſelves to the great, or dance attendance at courts; perſonal ſlavery being as odious to them as that of the community. Pliant and flexible as Alcibiades, they are equally impatient of ſervitude; and, though they adopt the cuſtoms of other nations, they imitate the people without being ſlaves to the prince. They are chiefly employed in trade, becauſe that is the ſureſt road to wealth, conſiſtent with liberty.

"And this great object of their wiſhes makes them often bury the talents with which they are prodigally endowed by nature. This brings me back to the beginning of my letter. They have ingenuity and courage, are lively and penetrating, nor is there any thing virtuous or great which ſurpaſſes their comprehenſion and abilities. But, more paſſionately fond of money than of honour, in order to live in abundance they die in obſcurity, and the only example they leave to their children, is the love of thoſe treaſures which for their ſakes they have amaſſed."

Mrs. Orbe returns from Geneva, and the propoſed match wears a promiſing appearance; but, before our travellers ſet out from Italy, they are informed of the fatal accident which brings on the cataſtrophe of the romance: this is the illneſs of Eloiſa, occaſioned by her plunging into a river, in order to ſave one of her children, who had fallen into it. All thoughts of the projected union are now at an end, and the remainder of the work is taken up with a recital of the extraordinary

traordinary manner of Eloisa's death, and in a description of the scenes of distress and affliction which succeeded this melancholy event.

As to the criticisms that might justly be made on this work, as a literary composition; the author has anticipated many of them, in the notes he has occasionally inserted, and in a very singular dialogue intended as a preface to his book. We are far from thinking however, that he has removed or fairly obviated all the objections he himself offers; and, although we have seen some censures passed on this performance, which savoured more of captious ill-nature * than candid criticism, it must yet be confessed that it affords (and strange would it be if it did not) ample room both for censure and commendation. There appears a barrenness of invention in the story; nor are the adventures, simple as they are, very happily chosen, or artfully connected. The characters, again, are unequally supported; nor are their sentiments and conduct always very natural, or consistent with their professed principles and known situation. Eloisa's great want of discretion, in the advances she makes to her lover, gives the reader but little room to expect of her that superabundant reserve and excessive prudence, for which she is afterwards so eminently distinguished. The generosity of Lord B——, who offers the lovers half his estate, is *outré*; the very christianly spirit, and deistical principles, of Mr. Wolmar, will by most readers be deemed incompatible; and indeed, there are many inconsistencies of character and conduct, which will readily strike the critical reader. As to style and sentiment; the former is often quaint and affected; and the latter too frequently far-fetched and paradoxical.

At the same time, however, we must do the author the justice to allow, that he has displayed great knowlege of mankind, and treated a variety of interesting subjects in an entertaining and instructive manner. There prevails, also, an air of truth and nature in the conduct of the work, which insensibly engages the attention, and interests the heart, of the reader.

* Of this kind is a remarkable piece, lately published, entitled, *A Prophecy*, and said to be written by Mr. de Voltaire; wherein the several defects and inconsistencies of this work, are not only greatly exaggerated, but many unjust and illiberal, tho' witty, sarcasms, are thrown out against the Author; probably by some malevolent rival, envious of his success, and jealous of his increasing reputation.

To this we may add, that the amiable picture he hath given us of a life of retirement and virtue, is moſt elegantly drawn, pleaſingly coloured, and highly finiſhed. Indeed the deſcriptive parts, in general, of this performance, whether repreſenting the tranquil views of nature and ſtill life, or the more buſtling and pathetic ſcenes of art and paſſion, diſplay the happieſt touches of a pencil directed by the hand of a maſter. In a word, though Mr. Rouſſeau falls ſhort in many reſpects of Mr. Richardſon, whoſe manner he has imitated, yet in others he ſo far excels him, as to appear himſelf an inimitable original. There are many perſons who do not ſcruple to ſay, they admire the character of Eloiſa, beyond that of Clariſſa; and we will ourſelves venture to pronounce, that by whomſoever the romance bearing that title is read with profit or delight, this of Eloiſa will be no leſs ſo.

Having ſaid thus much of the work and its Author, we cannot cloſe the article without acknowleging, how agreeably we were ſurprized to find a work, written in ſo difficult and ſingular a ſtyle, ſo ſpeedily and elegantly tranſlated into our own language: ſome little overſights, indeed, we have obſerved; but they are not very material; and are, moreover, fully compenſated for, by the frequent inſtances wherein the Tranſlator has, very judiciouſly, and with good taſte, improved on his original, where it ſeemed rather defective: ſo that, upon the whole, we think Mr. Rouſſeau has no reaſon to complain, either of the dreſs in which his Eloiſa has been arrayed, or of the reception ſhe has met with, in England.

The Hiſtory of the Roman Emperors, from Auguſtus to Conſtantine. By M. Crevier, Profeſſor of Rhetoric, in the College of Beauvais. Tranſlated from the French. Vol. IX. 8vo. 4*s.* 6*d. in boards,* Knapton.

WE are now * arrived at thoſe times, when the Roman authority ſo fluctuating in itſelf, could not maintain its proper influence over all parts of that extenſive empire. Almoſt every ſedition in the diſtant provinces produced an emperor; who, after getting himſelf acknowleged by his army, had nothing more to do than to demand a confirmation from the ſenate; and they, if there was no competitor whom they feared more than the preſent ſuitor, ſeldom failed to obey the haughty requeſt.

* See our former articles concerning this work, Review, Vols. XII, XIII, XIV, XVI, XXII, XXIV.

This

This volume commences with the reign of Philip, who ſucceeded the Gordians. Jotapian and Marinus ſet up for Emperors in the provinces; to ſuppreſs whom Philip ſent Decius. Decius ſet up in turn, and marching back againſt Philip, defeated and killed him: Philip reigned five years.

From this period to the reign of Valerian, M. Crevier confeſſes himſelf entirely at a loſs for authorities, except what Tillemont affords him, without whoſe aſſiſtance he could not have continued his hiſtory. Decius, who was a great perſecutor of the Chriſtians, reigned little more than two years. Gallus, a general officer, whom he had planted to cut off the retreat of the Goths, retiring after ſeveral defeats; joined with the barbarians, drove the Emperor Decius into a marſh, where he and his whole army periſhed. Gallus then aſſumed the imperial character, concluded a ſhameful peace with the Goths, and paid them a tribute. "The Roman Empire, ſays M. Crevier, at this time reſembled the wretched royalty of the Temple of Diana, in the wood of Aricia, which could be held only by a ſlave, who had killed his predeceſſor. The commanders of armies, almoſt all perſons of mean extraction, miſſed no opportunity of depriving the actual poſſeſſor of the empire, both of his life and dignity, and placed themſelves upon his throne, in expectation of a like fate."

Sic tranſit gloria mundi!

Gallus to ſave appearances, adopted the ſon of the late Emperor, until a plague afforded a ſpecious opportunity to poiſon him. He was murdered by his ſoldiers, who went over to Emilian; who aſſumed the title of Emperor. Emilian was killed, in favour of Valerian. Valerian, after ſeeing the empire inſulted on all ſides by barbarous nations, a diſgraceful ſign of the declenſion of the Roman power, was treacherouſly taken priſoner by the Perſians: he died in captivity, was flead by his maſters, and his ſkin was ſtuffed with ſtraw, painted, and hung up in a temple, as a memorial of diſgrace to the Romans.

Gallienus his ſon, a Prince of very ill fame, ſucceeded him: the empire was greatly diſmembered in his time; by the barbarians without, and by the upſtart of ſeveral ſpurious competitors for ſovereignty within.

Macrian, the betrayer of Valerian, aſſumed to himſelf, and his two ſons, the attributes of imperial dignity: but fearing a rival in the perſon of Valens, proconſul of Achaia; he

commiſſioned Piſo with his deſtruction. Valens being informed of this intention, aſſumed the purple; and Piſo finding himſelf not able to ſurprize him, and fearing his vengeance, got himſelf acknowleged Emperor by the few ſoldiers under his command; and being then in Theſſaly, gave himſelf importance by the ſurname of Theſſalicus. Valens ordered ſome of his ſoldiers to go and kill Piſo; and was himſelf quickly after cut off by his own army.

Nor were theſe the only uſurpers of imperial power; Gallienus was oppoſed by other of his Generals, who hoped to eſtabliſh themſelves independent on this cruel emperor. Ingenuus, a brave commander in Pannonia, after doing the empire great ſervice againſt revolters, and fearing an ungrateful return from an Emperor, worthleſs himſelf, and an enemy to merit in others, cauſed himſelf to be proclaimed by his troops; but was overcome and killed in battle by Gallienus. Another pretender was Regillianus, a Dacian; who was ſuppreſſed by a ſedition in his own army. Aureolus oppoſed himſelf to Macrian; conquered him; and the remainder of the conquered army deſerting their leader, Macrian obtained the favour of being killed, to avoid the diſgrace of captivity.

Thus was the Roman Empire torn by theſe pretenders, and by others not enumerated, many of whom contributed, by their ſubordinate competitions, to deſtroy each other. Gallienus was ſhot with an arrow, at the inſtigation of Claudius, one of his generals, while he was beſieging Milan.

To him ſucceeded Claudius, ſurnamed the Gothic, from his ſignal overthrow of the Goths, who in prodigious multitudes ravaged Greece, and other parts of the empire. The importance of this victory may be conceived from the account given of it by himſelf.

"Claudius to Brocchus. (This Brocchus was commander of Illirycum.) We have deſtroyed three hundred and twenty thouſand Goths, and ſunk two thouſand ſhips. The rivers are covered with bucklers, and the ſhores with large ſwords and ſmall lances. The plains are hid under heaps of dead. Every road is ſtained with blood. The great intrenchment, formed by a multitude of waggons linked together, has been abandoned. We have taken ſo many women priſoners, that every ſoldier in our army can claim two or three for his own ſlaves." "Claudius's letter, which ſeems

ſeems intended only to point out the extraordinary circumſtances of the victory, ſpeaks of none but female captives. Hiſtory informs us farther, that there were kings and queens among the priſoners; and that the number of ſoldiers and ſubaltern officers who fell into the hands of the conquerors was ſo great, that after inrolling many of them among the Roman troops, there ſtill remained enough to ſupply the provinces with a ſufficiency of ſlaves for the culture of their lands: ſo that theſe Goths, from ſavage warriors becoming laborious huſbandmen, were of ſervice to their maſters, at the ſame time that they perpetuated the triumph of Claudius.

"This victory may therefore juſtly be compared to the greateſt that was ever gained by any Roman General or Emperor: and Claudius, moſt deſervedly, took for it the ſurname of *the Gothic*, by which he is frequently diſtinguiſhed in hiſtory."

A contagious diſtemper, which infected the remains of the vanquiſhed Goths, communicated itſelf to the Roman army, and carried off the Emperor, in the third year of his reign. He is greatly celebrated for his talents and virtues.

The empire now was claimed by Quintillus brother to Claudius, and by Aurelian, a ſoldier of fortune. Quintillus, not poſſeſſed of talents to diſpute with Aurelian, was deſerted by his ſoldiers; he therefore, bled himſelf to death, after a reign of ſeventeen days. The character of Aurelian may be gathered from the following extract:

"His valour made the troops eſteem him, and they celebrated it in their rude ſongs: but at the ſame time his ſeverity made them fear him. We may judge with what rigour he inſiſted on a ſtrict obſervance of military diſcipline, by the following letter which he wrote, when tribune, to an officer whom we may call his lieutenant colonel. 'If, ſays he, you would advance yourſelf in the army, or rather if you would live, hinder the ſoldiers from ſtealing. Let not any one rob the peaſant of his poultry; let him not touch a ſheep which does not belong to him; let him not ſpoil the corn upon the ground, nor even take a bunch of grapes that is not his own. Suffer not thoſe who are under you to extort oil, ſalt, or wood. Let them be content with their allowances. If they would have any thing more, it is by the blood of their enemies that they ought to acquire it, and not by the tears of the ſubjects of the empire.' Aurelian then enters in-

to a pretty long detail concerning their armour, their dress, and the proper care of their horses and mules: after which he adds: 'Let them serve one another mutually, as if they were each others slaves.—Let them not consult diviners: let them respect the honour of the women in whose houses they lodge; and if any one raises a quarrel, let him suffer the bastinado.' Such were the laws which Aurelian prescribed; of which he insisted on the literal observance; and which none could violate with impunity. Being informed that a soldier had committed adultery with his landlord's wife, he ordered the criminal to be quartered, by fastening his legs and arms to four branches of trees bent down for that purpose, and afterwards let go in such manner as to tear him asunder. This punishment seems cruel, and doubtless is so. But great evils require violent remedies: and the writer of Aurelian's life observes, that his inexorable severity succeeded. The soldiers, finding what commander they had to deal with, took care to mend their manners, and avoid those faults of which the punishment was sure and rigorous.

It was this prince who defeated the famed Zenobia, Queen of Palmyra. Crevier's account of her, and the war between her and Aurelian, would undoubtedly prove very entertaining to our Readers, but it is too long to be extracted here.

Aurelian was assassinated after reigning five years.

It is almost incredible that after such disorderly times, when no moral ties maintained any obligatory influence over aspirers after power, such an instance of good understanding should take place between the Senate and the soldiery as appeared at this juncture. Each of them referred the choice of a new Emperor to the other; and the backwardness of each to make the nomination, occasioned an interregnum of six months duration: an interregnum which, notwithstanding the several competitions that stained the empire with blood, both before and after this period, was not disturbed by any pretender to fill the vacant seat of majesty.

The Senate however, at last, elected Claudius Tacitus; and the army readily confirmed the choice.

Tacitus, who was advanced from the Senate, and by the authority yielded to that once illustrious body, by a temporary moderation in the army; restored it in a great measure to its antient majesty; on this occasion, M. Crevier makes a very

very judicious remark, which we ſhall give in the words of his Tranſlator.

"If the Senators had thought ſeriouſly of taking proper meaſures ſolidly to ſecure and render laſting the ſplendor to which they were reſtored, they ſhould have ſeized this opportunity to obtain a revocation of Gallienus's edict by which they were forbid to ſerve in the army; for it is highly probable, that if the commanders and all the principal officers of the armies had been taken now, as they formerly were, from among the body of the Senate, it would not have been extremely difficult for them to revive in the troops the reſpect they once had for the auguſt order which held the firſt rank in the ſtate. The opportunity was fine: but they miſſed it, and it never more returned. The armies reſumed the right of nominating the emperors: whilſt the ſenate, confined to the narrow office of regulating the civil police, had very little influence in the general affairs of the republic, and, far from preſerving it's juſt aſcendant over the ſoldiery, received, on the contrary, laws from them. This is not to be wondered at, if it be true, as we have already obſerved after Aurelius Victor, that the Senators were grown fond of indolence, and loved to enjoy their riches, their pleaſures, and their country-houſes, without trouble or interruption. Men of this turn cannot but loſe their influence over others, and ſink in their eſteem."

Tacitus was killed in the firſt year of his reign.

The troops were far from continuing that reſpectful regard for the Senatorian body, which it ſhewed at the election of the laſt Emperor. For now the two armies, one at the Boſphorus, and the other in the Eaſt, each declared their General, Auguſtus.

Theſe rival Emperors were Probus and Florianus; the latter being half-brother to the deceaſed Emperor: their conteſt ended in a manner not unuſual; Florianus being worſted in a battle between them, his army afterwards killed him, and joined the victor.

In Probus we ſee a victorious Prince, whoſe ſeverity of manners was worthy the early ages of Rome: but like others, whoſe private virtues too much contradicted the general licentiouſneſs of the times; he came to an untimely end by his own army. "The empire, ſays M. Crevier, lifted up from its fall by Claudius II, and reſtored to its ſplendor by Aurelian, attained

attained under Probus the greateſt happineſs it ever enjoyed: and if the wickedneſs of the ſoldiers had not ſhortened his days, he would have revived the age of Auguſtus." He reigned ſix years and ſome months.

To Probus ſucceeded Carus, from whom the empire devolved to his two ſons Carinus and Numerian; the latter being ſoon murdered, Diocleſian was elected in his room. The empire was diſputed between Diocleſian and Carinus; and the latter, hated for his immoralities, was killed by his ſoldiers in a battle wherein he was victorious over Diocleſian.

Thus Diocleſian obtained the entire ſovereignty: but not excelling in military talents, he choſe Maximian for his aſſociate; a perſon every way qualified to act in the military department; when counter-acted in his exceſſes by the prudence of Diocleſian.

The empire being harraſſed by barbarous invaders, and diſturbed by revolting generals; occaſioned Diocleſian to employ ſeveral armies in different places: and ſeeing that commanders of armies could not be truſted; he endeavoured to ſecure the fidelity of thoſe he employed, by gratifying their ambition with preſent preferment. With this view he created Conſtantius Chlorus, and Galerius, Cæſars.

M. Crevier gives a ſuccinct account of the perſecution againſt the Chriſtians, in the reign of Diocleſian; and cites authorities to ſhew, that Diocleſian was averſe to thoſe cruel proceedings; but was induced, at length, to authoriſe them, by the ſolicitations and artifice of his aſſociate, Galerius.

After a reign of twenty years, Diocleſian and Maximian, were obliged to reſign their dignity, by the turbulent Galerius; who, ambitious of the firſt place in the ſovereignty, put two creatures of his own in the ſubordinate ſtations heretofore filled by himſelf and Conſtantius. Diocleſian lived nine years in retirement, nor could be induced to re-aſſume the diadem, though opportunities offered, and though ſolicited to that purpoſe. "Were you, ſaid he, but to ſee the pot-herbs, which I cultivate with my own hands at Salona, you certainly would never adviſe me to re-aſcend the throne." However Diocleſian may have been cenſured, his obſervations on regality, produced by Crevier, ſhew him to have been a Prince of great ſenſe and obſervation of mankind.

"Nothing

"Nothing is more difficult (ſays Diocleſian) than to govern well. Four or five intereſted courtiers enter into a league, and lay their ſnares in concert to deceive the prince. They repreſent things to him under ſuch appearances as ſuit their views. The prince, ſhut up in his palace, cannot know the truth, nor any thing more than what they tell him. He promotes men who ought to be diſcarded, and diſmiſſes others whom he ought to keep. In ſhort, by the combination of a few wicked wretches, a good and even cautious prince, with the very beſt intentions, is betrayed and ſold."

After this new ſettlement of the ſovereignty, though Conſtantius was named firſt in order, yet Galerius aſſumed the greateſt ſhare of executive power, which he exerciſed with great tyranny.

This volume of Crevier, cloſes with the death of Conſtantius, who was father to the Great Conſtantine, ſo well known in eccleſiaſtical as well as civil hiſtory. The entertaining variety which this volume contains, has tempted us to give a general ſummary of its contents, and we truſt it will not prove an unentertaining article. The next volume will conclude this work, which, notwithſtanding ſome defects in the language of the tranſlation, we recommend as an agreeable ſupplement to Rollin's Roman Hiſtory; the two works forming a compleete hiſtory of that remarkable people: and M. Crevier was certainly the propereſt perſon, to put a finiſhing hand to this hiſtory, who had ſo ſucceſsfully compleated that part under Rollin's name, which that great man did not live to perfect.

The private Life of the Romans. Tranſlated from the French of M. D'Arnay, Profeſſor of the Belles Lettres, &c. at Lauſanne, in Switzerland. Edinburgh printed for the Tranſlator. 12mo. 3s. Sold by Millar, &c. in London.

THE materials of this work are taken from the Memoirs of the Royal Academy of Inſcriptions and Belles Lettres, at Paris. M. D'Arnay has ſhewn a good deal of judgment in ſelecting them, and his work will afford no ſmall entertainment to thoſe who are deſirous of being acquainted with the character and conduct of the Romans in private life.

As it cannot be expected, that we ſhould give a connected abſtract of ſuch a performance as this, we ſhall content ourſelves

ſelves with laying before our Readers an account, of what is contained in the ſeveral Chapters into which it is divided.

The firſt Chapter treats of the manners of the antient Romans; of the origin and effects of luxury at Rome; of clocks, and of the diſtribution of the hours; of the occupations of the forenoon; of prayers; morning-viſits, pleadings, and aſſemblies in the forum, &c.—In the ſecond, we have an account of the occupations of the afternoon; of the play of tennis; of walks; of galleries, porticos, and the converſations there; of public and private libraries, exerciſes, aqueducts, and baths.

In the third Chapter, the Author entertains us with an account of the Roman repaſts; of dinner and ſupper; of beds, and the dreſs at table; of perfumes, places at table, table-linen, the King of the feaſt, ſervices and diſhes, ſumptuary laws, plate, muſic, lotteries, play, &c.—The fourth Chapter preſents us with a view of the Roman dreſs, under the ſeveral articles of the toga, the tunic, girdles, linen, military dreſs, hats, hair, beards, ſhoes and ſtockings, together with the furniture of the toillette, the habits of the Roman ladies, their jewels, trinkets, ornamental rings, &c.

The fifth Chapter treats of the laws againſt celibacy; of degrees of conſanguinity; of the equality of rank; of the conſent of parents to marry; of marriage-contracts; of portions; of marriage-ceremonies, dreſs, attendants, feaſt, epithalamium, &c. of divorces, adultery, ſecond marriages, concubines and polygamy.

In the laſt Chapter we have an account of the power which parents had over their children; of the method of expoſing children; of emancipation, adoption, and education.

The following extract, giving an account of part of the nuptial ceremonies among the Romans, will ſerve to entertain the generality of our Readers, and likewiſe enable them to form ſome judgment of the merit of the tranſlation now before us.

" On the wedding-day, the bride wore a long white-robe, all plain, her hair diſhevelled, and intermingled with locks of wool, like the Veſtals, whoſe purity ſhe was to imitate. They tied the extremities of her hair in a javelin point; they arranged and curled it with the ſteel of a pike. She wore a large flame-coloured veil, with a crown of vervain, which ſhe had gathered herſelf. She had on yellow ſhoes, in form of

of pattens, which being higher than ordinary, made her appear taller.

"The bridegroom, accompanied by his relations and friends, came to force her from the arms of her mother, or of one of her neareſt relations, and that in memory of the rape of the Sabines; or to ſignify that kind of repugnance with which it was ſuppoſed ſhe ought to quit her abode, to go to that of her huſband.

"It was night when ſhe was carried thither by the light of flambeaux, followed by her domeſtics, and attended by her friends and relations, who each carried preſents, conſiſting of different utenſils. Three young people, whoſe fathers and mothers were ſtill living, conducted her; two ſupported her under the arms, the third walked before her, bearing a flambeau of pine, which the friends and relations of both parties took care to carry off from before the houſe of the bridegroom, becauſe of the great virtue attributed to this flambeau, and for fear it ſhould be made uſe of for ſome faſcination which might ſhorten the life of one or the other.

"A young ſlave carried behind the bride, in an open vaſe, her tollette, corals, and childrens play-things of every kind; another carried a diſtaff, furniſhed with wool and a ſpindle, to acquaint her that ſhe was to apply herſelf to ſpin and work for her family.——

"The door of the houſe of the bridegroom was adorned with feſtoons, garlands of flowers and leaves, and liſts of woollen, rubbed with oil, and the fat of ſwine or wolves, to avert inchantments. When the bride arrived thither, they aſked her who ſhe was? and ſhe anſwered, I am *Caia*, to aſſure him that ſhe would be as good a houſe-wife as *Caia Cæcilia*; or elſe ſhe announced herſelf in theſe terms; *Ubi tu Caius, ego Caia*; "There where you ſhall be *Caius*, I ſhall be *Caia*;" that is to ſay, where you ſhall be maſter and father of the family, I ſhall be miſtreſs and mother of the family.

"They lifted her over the threſhold of the door, that ſhe might appear to enter the houſe of her huſband involuntarily, and that it might preſage, at the ſame time, that ſhe ſhould not go out of it otherwiſe, or to repreſent the rape of the Sabines; or laſtly, becauſe the threſhold was conſecrated to *Veſta*, the goddeſs of virgins, and becauſe it would have been an evil omen if the bride had touched or trampled

it under foot. They ſprinkled her with water, to denote purity and chaſtity. They gave into her hands the keys of the houſe, to let her know that the management of the family affairs was committed to her care. They ſeated her upon a ſheep's ſkin, to put her in mind that ſhe ought to work, and employ herſelf in ſpinning of wool. They made her touch water and fire as well as her huſband; either that the ancients believed that every thing ſprings from theſe elements, or to denote the intimate union of the conjugal tye, and that they ſhould never abandon each other, though they had no other ſubſiſtence than fire and water.

"The bridegroom feaſted his relations and friends, thoſe of his bride, and her attendants. He was placed at the head of the table, and the bride was laid in his boſom. This feaſt was diſtinguiſhed by the abundance, the variety, and the delicacy of the meats *.

"To the epithalamium and acclamations, they joined ſongs, which were called feſcennin verſes, groſs and obſcene, but authoriſed by unalterable cuſtom. Young people ſung them before the apartment of the new-married pair.

"That apartment was adorned with ſtatues, repreſenting the divinities which were thought to preſide over marriage. The bride was conducted to it by matrons, called *pronubiæ*, who laid her in a bed, placed oppoſite to the door, and covered with flowers. If it had before ſerved that purpoſe, they changed the place of it, that the bride might not be expoſed to the ſame misfortunes which had happened to the perſons who had occupied it before her.

"The bridegroom, before he went thither, threw nuts amongſt the children, to ſignify, that he quitted their plays; and the brides conſecrated their babies to Venus. The gueſts, when they retired, received ſome little preſents from the bridegroom.

"The day after the marriage, he gave a feaſt, called *repotia*. The friends and relations of the new-married woman ſent her preſents. She offered a ſacrifice in the houſe of her huſband, to render the gods propitious.

"Marriage was not indiſſoluble amongſt the Romans. By a law of *Romulus*, the huſband might repudiate his wife,

* The feaſt was always accompanied with muſic, an epithalamium, and joyful acclamations.

if

if ſhe had made uſe of poiſon to deſtroy her children, if ſhe had given him ſuppoſititious ones, if ſhe had violated the conjugal faith, if ſhe had made falſe keys, and even if ſhe had drunk wine, &c. In all theſe caſes, the huſband aſſembled the neareſt relations of his wife to ſit in judgment with him; and he was obliged to preſent himſelf before the cenſors, and make oath, that it was for legitimate cauſes that he demanded a divorce; but, if he repuditated his wife for any other cauſe, he was bound to give her a part of her own goods; another part was conſecrated to Ceres; and he was to offer a ſacrifice to the gods *Manes*."

As to the Tranſlator's language, our Readers will judge of it, from the ſpecimens we have given.

The Leſſer Hippias. A Dialogue of Plato concerning voluntary and involuntary Error. By Mr. Sydenham. 4to. 2s. 6d. Sandby.

THIS learned Tranſlator, whoſe former works are not unknown to our Readers*, continues his progreſs through this dry and difficult undertaking, upon the ſame plan which he purſued in the verſion of the former pieces. The Dialogue before us however, which, on account of its brevity, is called, The Leſſer Hippias, is, in our judgment, leſs entertaining and inſtructive than the laſt, which was entitled, The Greater Hippias. The preſent is, in truth, merely a diſplay of the Art of Logomachy. In ſhort, it is altogether quibbling and ſophiſtical, and inſtead of matter to inform us, we find nothing but words to amuſe us.

The Argument prefixed to this Dialogue, contains an epitome of all that is valuable in it: and we do not ſcruple to prefer the abſtract, to the text at large; wherein a point is diſcuſſed, which has been the ſubject of much controverſy, "Whether error in the will, depends on error in the judgment." Socrates takes the affirmative ſide of the queſtion: and his *end* in ſo doing, is to prove the neceſſity of informing the underſtanding in moral truths, that is of acquiring *moral ſcience:* together with the neceſſity of maintaining the governing part within us, in full power over that which is inferior, that is, of acquiring *habits of virtue:* through want of which *ſcience*, and of which *power* or virtue, the Philoſopher in-

* See Vol. XX. p. 284—582. and Vol. XXI. p. 427.

ſinuates,

ſinuates, that man is either led *blindly*, or impelled *inevitably* into evil. This deſign is executed in *three parts*. The *firſt* is concerning *words*: in which it appears from inductional reaſoning, that all *untruth* is owing either to ſome *ignorance* in the mind, that is, want of knowlege in thoſe things which are the ſubjects of our affirmation or negation, or to ſome *paſſion* of the ſoul, deſire of glory for inſtance, prompting us to ſpeak either *deliberately* or with *deſign*, like *Hippias*, or *inadvertently* and *raſhly* like *Achilles*, *untruths*, or *lies*. The *ſecond* part is concerning *actions*; and proceeds in the ſame way of reaſoning by induction, to prove that all *error* in acting ariſes either from *ignorance* or *weakneſs*: ſeeing that in every *action*, merely *corporeal*, and alſo in the *energies* or *works* of every *art*, when faults are committed, ſuch as are blameable, the cauſe of this is either defect of *ſkill* to *deſign* well, or defect of *ability* to *execute*. In the laſt part, by much the ſhorteſt, but for which the other two are intended by *Plato*, according to his uſual manner, merely to prepare us, the reaſoning is analytical; and proves, that in diſhoneſt or bad men, the *underſtanding* is either *unenlightened* by *ſcience*, or *overpowered* or *blinded* by *paſſion*, or elſe ſuffers in both ways; and therefore, that with the *ignorance*, or *impotence* of mind, under which they labour, they labour at the ſame time under a neceſſity of doing ill, from which neceſſity they can be freed only by inward light and ſtrength, that is, by *ſcience* and *virtue*.

Mr. Sydenham takes notice, that "the doctrine of the Stoics, That only the wiſe man is free," ſeems immediately derived from this dialogue of Plato. But this being a philoſophical paradox, *Plato* employs great addreſs, in the inſinuating into the mind a truth, which our own conſciouſneſs ſeems to contradict: for who is there, not under *outward reſtraint*, and only influenced by *inward motives*, who does not think himſelf free? Our ſubtle Philoſopher therefore, ſays he, argues upon the ſuppoſition of the freedom of will in bad men; and by thus arguing, proves an abſurdity, "That ſuch, as do evil wilfully, are better men than thoſe, who do evil without intending it."

This concluſion, however, is evidently wreſted, by means of ſophiſtical conſtruction; and the Tranſlator in the notes, ingenuouſly acknowleges as much. The truth of the poſition contended for, he obſerves, has indeed been proved; and is apparent enough in every inferior art or ſcience; but Plato applies it in this place to morals, of which it has not been

been proved. There is, he continues, the ſame ambiguity of expreſſion in our language; for we uſe the term *good man*, with reference not only to *moral goodneſs*, but even ability or ſkill in any way whatever. Such a one, we ſay, is a *good man*, when we only mean, as to ſome particular kind of work or action, which he *performs well*.

The Dialogue proceeds throughout in the ſame ſophiſtical manner. The Philoſopher argues that, with regard to corporeal exerciſes, he is the better man, who performs ill, and commits voluntary errors; and he the bad man, who blunders and errs without deſigning it.—We ſhould certainly, he continues, chuſe to have under our command ſuch ſlaves, as committed voluntary errors, and were guilty of bad actions purpoſely, rather than ſuch as could not help blundering, doing wrong, and acting preverſely; the former ſort being better for our ſervice.—From whence he draws the following inference by way of interrogation.—"Would not our own mind, ſpirit, and temper be better, if we did evil and committed faults wilfully and freely, than if we could not avoid thoſe faults and evil actions!" To which Hippias anſwers,

"HIPPIAS. It would be a ſtrange thing, Socrates, if the wilfully unjuſt, and diſhoneſt, were better men than thoſe, who unwittingly or unwillingly did a baſe action.

"SOCRATES. And yet this appears to be the juſt concluſion from thoſe premiſes in which we are agreed.

"HIP. It appears not ſo to me.

"SOC. To yourſelf, I imagine, it muſt ſo appear. Let me put to you then a queſtion or two more:—Is not honeſty either ſome certain power in the mind, or ſome certain knowlege, or both together? Is it not neceſſary that true inward honeſty ſhould be one or other of theſe?

"HIP. It is.

"SOC. If honeſty then be ſome power in the mind, does not honeſty inhabit that mind moſt, which is poſſeſſed of the moſt power? And this correſponds with what appeared true to us before, if you remember,—— that the man who had the moſt abilities and powers within him, was the beſt man in every caſe that we conſidered.

"HIP. It did ſo appear.

"SOC. And if honeſty be ſome knowlege in the mind, does not honeſty reſide moſt in that mind, which hath moſt

knowlege, and is the wiſeſt? and is not in ſuch caſe, that mind the moſt diſhoneſt, which is the moſt undiſciplined and ignorant?—But if honeſty ſhould ariſe from knowlege and power, meeting both together in the ſame mind, is not that mind, which is the beſt furniſhed with both, with knowlege and power, the moſt filled with honeſty? and are not the greateſt degrees of ignorance and impotence in the mind, parents of the greateſt villainy?—Muſt not theſe things, through neceſſity be ſo?

" HIP. So, indeed, they appear.

" SOC. Did it not appear before, that a man of the moſt knowlege and wiſdom, as well as of the moſt abilities and powers, was the beſt man, and the moſt capable of performing either well or ill, at his own pleaſure, in every operation?

" HIP. It did.

" SOC. Such a man therefore, whenever he performs any thing ill, does it with deſign; does it through his powers and his knowlege. Now it is evident that on theſe honeſty depends, either on both of them, or at leaſt on one or other.

" HIP. Probably it does.

" SOC. 'Tis farther evident, that acting diſhoneſtly is doing ill; and that acting honeſtly is doing well.

" HIP. Clearly ſo.

" SOC. Will not that man then, whoſe mind is the moſt filled with honeſty and virtue, whenever he ſhall do any diſhoneſt or baſe action, do it through choice, or with deſign? but the man whoſe mind is evil and diſhoneſt, will not he be guilty of villainous and baſe actions through unavoidable neceſſity?

" HIP. So it appears.

" SOC. Is not a good man, one whoſe mind is good and honeſt? and is not he a bad man, whoſe mind is evil and diſhoneſt?

" HIP. Without doubt.

" SOC. It belongs to the good man therefore, to act diſhoneſtly through free choice; to the bad man, without free choice and through unavoidable neceſſity;—— if it be true, that the mind of a good man is good.

" HIP. And that certainly is true.

" SOC. The man therefore who does wrong, and is guilty of villainous and baſe actions, wilfully and out of free choice, if

if ſuch a man there be Hippias,—— he can be no other than the good man."

Every one ſees the ſophiſtry of this deduction: and in truth, the poſitions of this Dialogue are none of them fairly or clearly proved. Indeed, we will be bold to ſay, with regard to the grand point, "Whether error in the will, depends on error in the judgment:" that nothing poſitive can reaſonably be aſſerted, either on the affirmative or negative ſide of the queſtion. That erroneous judgment does ſometimes occaſion errors in the will, cannot be denied; at the ſame time it muſt be confeſſed, that many wilful errors are committed againſt the conviction of right judgment. The beſt and wiſeſt have too frequent occaſions to exclaim, *Video meliora proboque deteriora ſequor*. From what ſource this perverſeneſs of conduct ariſes, our limits will not permit us to enquire: we will briefly obſerve, however, that our feelings often impel us, as it were involuntarily, both to good and bad actions, before the mind can reflect on their nature and conſequences. In ſhort, mankind ſeem to be governed, partly by ſentiment, and partly by reaſon.

The Modern Part of an Univerſal Hiſtory. Volume XXXI.
[See Review for Auguſt laſt.]

THIS volume furniſhes a diſtinct and not unentertaining Hiſtory of the Republic of Holland. After a ſhort account of the ſituation and climate of the country, we have the following character of the people. "As to their manners, ſay our Authors, like thoſe of every other nation, they are influenced by the climate and the nature of the government. Cold, phlegmatic, uninventive, and brutal, they proſecute every meaſure with indefatigable perſeverance, and accompliſh the moſt arduous attempts without a ſpark of genius, of liberality, or the true ſpirit of enterprize; by the ſingle virtue of patience, they have become proficients in ſcience and the arts. Holland has produced poets, painters and ſculptors; wits of the firſt claſs have ſtarted up, like grapes in Siberia, contrary to the uſual courſe of nature; but theſe are phenomena which appear with comets *, only

* Leſt our Readers ſhould imagine that theſe Wits, &c. appear *in company* with *comets*, it may be proper to remark, that our Author only means, that they make their appearance, as comets do, about once in a century.

once in a century, to excite the aſtoniſhment of mankind. In general, every paſſion, every appetite, except that of gain, ſeems extinguiſhed; quarrels are ſeldom ſeen, unleſs occaſioned by drunkenneſs; jealouſy is never felt, and love unknown among Dutchmen. The dulneſs and inſenſibility of the Batavians became proverbial among the ancients; their deſcendants are no leſs diſtinguiſhed by the moderns, for their want of feeling, of refinement, and of paſſion. The Reader will form a ſufficient idea of the national character, from a ſingle obſervation of Sir William Temple. 'I have known,' ſays that ingenious writer, 'a man employed four and twenty 'years about the making and perfecting a globe, and ano-'ther thirty in the inlaying of a table.' In a word, invincible patience, and an invariable attachment to ſelf-intereſt, are the lineaments that diſtinguiſh and mark the character of a Hollander. Spain has had proofs of their courage; France has experienced their arrogance; and Great Britain ſtill bears ſhameful and unrevenged marks of their avarice and cruelty."

How far the picture may be juſt to the original, we will not take upon ourſelves to determine; but certainly, it is not drawn by the pencil of adulation. Our authors proceed to the internal policy of the republic, which, ſay they, "has in it ſomething no leſs peculiar, than the temper of the inhabitants. Caution and phlegmatic prudence appear in their tedious deliberations, a ſolicitous regard to freedom in every part of the conſtitution; compoſed of ſeven Provinces, each enjoying its own independent privileges, the ſtate may be termed a confederacy, united by one common intereſt, and founded upon the league formed at Utrecht, to oppoſe the tyranny and oppreſſion of Philip II. Guelderland, Holland, Zealand, Utrecht, Overyſſel, Groningen and Friſeland, are all ſeparate Republics, acknowleging no authority, ſubordinate to no other power than that veſted in their particular ſtation. Even the provinces are divided into ſmaller Republics. Every city poſſeſſes certain ſovereign privileges; and in the provincial ſtates, reſolutions are formed not by a majority, but a concurrence of voices. The provincial ſtates cannot ſeize an offender, pardon a crime, or frame laws within the juriſdiction of a city. Every thing relative to itſelf, and unconnected with the reſt of the provinces, is tranſacted by its own magiſtrates: for inſtance, the ſovereign authority reſides in the ſenate of each city; the office of ſenator continues for life, and formerly the members of this ſupreme court were elected by the freemen and burghers: now the power of filling vacant places is in the ſtanding ſenate.——

"The

" The provincial ſtates are compoſed of deputies choſen by the ſenate. Here is lodged the ſovereign power, and in certain caſes an appeal from the city-judicatures."—In order to convey a proper idea of the regulations in the others, our Authors have particularized thoſe of the province of Holland. But theſe we ſhall paſs over, for the convenience of making room for that department of the Dutch Government, diſtinguiſhed under the title of the *States General.*

" We come now to the union of the ſeven ſovereign Provinces, which may be aptly compared to the league of ſeveral princes, formed for their mutual ſecurity, repoſe, and defence: each preſerves his own ſovereignty, while he enters upon certain engagements peculiar to the confederacy; they are united into one body by treaty, but they are ſeparated by their particular privileges: no one has the right of impoſing laws, or interfering in the government of another; but he is abſolute in what does not reſpect the league, and within his own juriſdiction. Some politicians have ſuppoſed the States General poſſeſſed of ſovereign authority, becauſe they are compoſed of Deputies from the Provinces that form the Republic, and receive foreign ambaſſadors; but it muſt be conſidered, that the office of Deputy continues but for a limited time; that the periods of their deputations are fixed by the provinces, and that they are incapable of coming to any reſolution without conſulting their conſtituents, and receiving their authority: out of the Deputies are formed three ſeveral Colleges, the States General, the Council of State, and the Chamber of Accounts, which are to the Republic in general, or the Union of the Seven Provinces, what the departments of the ſame name are to each Province. To the States General, the Provinces ſend two, or more members, at pleaſure; by this, no variation is made in the determination of the States, as reſolutions are formed upon the votes of the Provinces, and not the voices of the deputies. Should a Province ſend twenty deputies, ſtill it poſſeſſes but one voice. Almoſt all the Provinces differ in the time limited to their Deputies; one ſends for a year, another for more, and ſome for life. Holland ſends to the States General one of her Nobles, who is perpetual, two Deputies from the eight principal towns in the Province, one from North Holland, two from the proviucial Council of State, and the Penſioner. Every Province preſides in turn for a week, and is repreſented by the perſon beſt qualified among her Deputies. This Preſident is ſeated at the middle of a long table, the Greffier, or Secretary, at the bottom, and a foreign Ambaſſador, admitted to an audience, takes his place oppoſite to the Preſident.

The Greffier, by order of the Preſident, reads all papers, propoſes the queſtion, calls the votes; then the Preſident concludes; or ſhould he refuſe determining by a plurality, his place is filled by the Preſident of the enſuing week. In this channel do all common affairs flow; but in caſes of peace and war, of foreign alliances, of raiſing, or coining money, or where the privileges of the Provinces are concerned, then each diſtinct Province, or Member of the Union, muſt be conſulted, his aſſent procured, and nothing determined by majority. Never, but in one inſtance, has this conſtitution been infringed. In the year 1668, Sir William Temple was diſpatched by Charles II. to form the Triple Alliance; in executing this commiſſion the utmoſt ſecrecy and diſpatch were neceſſary; had the buſineſs paſſed through the uſual forms, the ſcheme of the Alliance would have been fruſtrated by foreign Miniſters, whoſe duty and intereſt it was to oppoſe it. Engaging the voice of one City, would have effectually baffled all the ſchemes of the Britiſh Miniſter; but he had the ability and addreſs ſo powerfully to enforce the neceſſity of expedition, that the States General concluded three Treaties, formed and ſigned inſtruments in the ſpace of five days, without conſulting the Provinces, agreeable to the eſſential laws of their conſtitution. In this, however, the Deputies hazarded their lives; for had the Provinces diſapproved their proceedings, their heads would have been the forfeit."

The Council of State is compoſed of a fixed and invariable number of Deputies from each Province. Its functions are to "ſuperintend the army, the garriſons, the public revenues, and the contributions raiſed in the enemy's country. At the cloſe of the year, it forms a ſketch of the ſupplies for the current year, which it preſents by way of petition to the States General; implying by the name, a requeſt, rather than a demand upon the Provinces, with which they may either comply or not, as they ſee reaſonable."

With reſpect to the Chamber of Accounts, its title ſpeaks its buſineſs: nor ſhould we be more particular, with reſpect to the Council of Admiralty, but for the ſake of mentioning the precautions taken, for preventing the introduction of corruption among the members of a board, ſo neceſſary to a people dependent upon commerce, and the proſperity of their marine. For the better prevention of any bias from conſanguinity, or other attachments, it is an indiſpenſible law, that "no perſon related in the third degree, influenced by dependence or obligation, can ever be deputed members of the

the Admiralty:" and every Deputy previous to his admiſſion, muſt ſwear before the States General, "that he was elected by fair ſuffrage, without the leaſt undue influence or corruption, bribes, or promiſes; that he will religiouſly obey the orders iſſued out by the States General, in concurrence with the provincial States; in a word, that he will promote, with all his ability, the general good of his Country, without favour or attachment to any particular province."

We ſhall conclude our extracts, with the account given by our Authors of the origin and power of the Stadtholder.—"The dignity of Stadtholder, though not eſſential to the government of the Republic, is, however, ſo important to its ſecurity, upon certain occaſions, that it ought not to be omitted in a deſcription of the political machine. This ſovereign office would ſeem to owe its birth to the nature of the government, in which all deliberations are ſo tedious, as frequently to endanger the ſtate. To remedy this defect, a Stadtholder was created in Holland, as formerly a Dictator at Rome, to anſwer preſent exigencies, and to expedite meaſures. In the long war with Philip II. the Infant Republic ſtood in want of a head to ſupport tottering liberty, and oppoſe the powerful efforts of the Houſe of Auſtria. William I. Prince of Orange, appeared of all men, the beſt calculated to anſwer the purpoſes of the Republic. He was then governor of three Provinces, Holland, Zealand, and Utrecht, his ability confeſſed; his deteſtation of tyranny, and ardent love of freedom, had rendered him the darling of the people. He had expoſed himſelf to the greateſt dangers in the public ſervice; he had formed the nobleſt deſigns, and executed them with a vigour and intrepidity, that juſtly intitled him to the character of a patriot, hero, and ſtateſman. Theſe qualities, and the neceſſities of the ſtate, raiſed William to the dignity of Stadtholder, with the following privileges and rights annexed. He was Captain-General of the forces of the Republic, by ſea and land; he diſpoſed of all commiſſions in the army and navy; he directed the operations of war, and led the troops in battle; he had a ſeat, but not a voice, in the States General; he was Preſident of the Council of State; but to retrench his authority, and to ſet bounds to the extenſion of the Stadtholder's power, a council was given him, compoſed of Deputies from the States General, and the Council of State, who attended him into the field, and concerted with him all the operations of the campaign."

The Commerce and Religion of the Republic, are the next objects of our Hiſtorians attention, to which ſucceeds a ſhort mention of the antient ſtate of the United Provinces, with a more particular detail of the revolutions by which they were reſpectively ſubjected to the Houſe of Auſtria: after which are traced the ſources and conſequences of the diſcontents in the Netherlands, which appeared in the years 1566 and 1567.

From this period the Hiſtory of the United Provinces may be properly ſaid to commence, though the union was not thoroughly cemented till 1579. Our Authors have continued their hiſtory with more regularity and fewer digreſſions, than in many other parts of their undertaking, down to the peace of Ryſwick concluded in 1697.

According to the plan hitherto obſerved in our reviews of this voluminous compilation, we ſhould now enter into the particulars of the Hiſtory: but having had a former occaſion to give a ſummary of the moſt ſtriking circumſtances relative to this extraordinary Republic, from one of the moſt ſpirited and generally eſteemed writers of the preſent age, we hope to ſtand excuſed for referring our Readers to Vol. XVII. of the Review, p. 321. and 350.—However, it is but juſtice to our hiſtorian to take notice, that the narrative is for the moſt part well conducted, the deſcriptions are animated, the characters marked with propriety, and the colouring juſt: in a word, this volume ſeems to deſerve the preference to moſt that have hitherto preceded it.

An Eſſay on the Art of War. Tranſlated from the French of Count Turpin. By Captain Joſeph Otway. 4to. 2 Vols. 1 l. 11 s. 6 d. *in boards*, Johnſton.

AT length we have the pleaſure to ſee in our own language, a good Tranſlation of M. Turpin's judicious Treatiſe on the Art of War. The original is ſo well known in the military world, that it would be ſuperfluous now, to enlarge on its merits. France, it is certain, hath produced as many accompliſhed and experienced officers, as any other nation, in any age of the world; and it would be an unpardonable omiſſion in our countrymen, equally brave and martial in their diſpoſitions, not to avail themſelves of whatever improvements appear to have been made by theſe our eternal enemies, in this neceſſary though unnatural ſcience.

War,

War, indeed, conſidered as the exerciſe of violence, or the inſtrument of ambition, is the worſt evil, and the greateſt abſurdity, that the folly, or madneſs, of the human ſpecies could poſſibly deviſe.—Alas! that infatuated Man, limited at the utmoſt to ſo ſhort a life, and liable to have even the natural brevity of his days ſo much abridged by numberleſs accidents, not in his power to prevent; that he, thus inevitably circumſtanced, ſhould yet blindly and deſperately contrive to anticipate the awful period of mortality: and voluntarily contract the narrow ſpan of his tranſitory exiſtence, as though he had not enemies enough to combat in the unavoidable calamities *that fleſh is heir to*.—This, indeed, is an aſtoniſhing evidence of our depravity, and enough to invalidate the definition that has been given of man, as "a *ſocial* Being."—Conſidered, however, only as the neceſſary means of *ſelf-defence*; the ſoldier's profeſſion will appear in a very different light; as our ingenious Author has well remarked in the opening of his preliminary diſcourſe.

"If it be true, ſays M. Turpin, that the dignity of ſciences is more or leſs in proportion to their uſefulneſs, how apparently does the Art of War claim the firſt place? War is a great evil, but it is inevitable, and oftentimes neceſſary. If he who firſt reduced to rules, the art of deſtroying his fellow-creatures, had no end in view but to gratify the paſſion of Princes, he was a monſter, whom it would have been happy to have ſmothered at his birth*: but if his intention was the defence of perſecuted virtue, or the puniſhment of ſucceſsful wickedneſs, to curb ambition, or to oppoſe the unjuſt claims of ſuperior power, mankind ought to erect altars to his memory."

The Author very rightly adds, "that war, in the laſt caſe, is the moſt neceſſary and uſeful of all the ſciences? for ſince the world *is* curſed with ſuch a diſorder, nothing can be of more conſequence, than to find ſome remedy for it: and we may conſider war as a poiſon of ſo peculiar a nature, that it furniſhes its own antidote." Nothing but war can expel war; and as *itſelf* only can relieve us from the evils it brings upon us, and as thoſe evils are the worſt to which mankind are expoſed, the Count might well place a thorough know-

* After beſtowing ſuch praiſes on the art itſelf, would the Author have been content to have thus loſt it, merely becauſe the artiſt cultivated it from a bad motive? The *ſmothering* clauſe might as well have been omitted.

lege both of the diſeaſe and the cure, at the head of all other *Arts*:—SCIENCE, we think, is rather too exalted a term for it, notwithſtanding its ſuperior utility.

In the preliminary diſcourſe already quoted, are many pertinent obſervations relating to the military profeſſion; ſome of which may be laid before our Readers, as ſpecimens of the Author's ability, and that of his Tranſlator.

"A military man, ſays he, who would be maſter of his profeſſion, has no hours to loſe; in peace, he ought to ſtudy with the greateſt diligence; in time of war, he will ſee his principles open themſelves of their own accord; his ideas are then more diſtinct, he acts with clearneſs and certainty in all caſes he has foreſeen, and applies his rules to all thoſe which now occur for the firſt time, and which till then had eſcaped his thoughts. Who does not know that bravery, courage, and comprehenſion, are uſeleſs, and often fatal to a military man, who wants knowlege of his buſineſs? Having no previous help from ſtudy, it often happens that the braver he is, the more he is liable to miſtakes, and the leſs able to foreſee or avoid them."

His brief ſummary of the qualifications neceſſary to form an able General, is worth notice here.

"To march an army, ſays he, in every ſort of country, whether open, woody, or mountainous; to know how to form a camp in all theſe countries, in order to do it with ſecurity; to make a proper diſpoſition for a battle, whether with a view to the poſture of the enemy, or to the ſituation of the country; to foreſee events which depend in a manner upon chance; to be capable of making a good retreat on proper occaſions; to direct the forages, without fatiguing or expoſing the troops; to ſend out detachments with precaution; to conduct the convoys in ſafety; to know how to canton an army, and to ſettle it in winter-quarters, in ſuch a manner, that by the juſt diſpoſition of all the parts, it may be able to aſſemble readily on the firſt order, though widely diſperſed; to eſtabliſh magazines, in places both ſafe and within reach of the army, ſo that it ſhall never be in want of ſubſiſtence;—theſe are the great *ends* * of the military ſcience.

* A ſlight inaccuracy: the real *ends* of war, are the *peace* and *ſafety* of our country. The Tranſlator might have ſaid, the great points or branches of the art military:—we have not the original at hand.

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The Alexanders of Parma, the Spinolas, the Guſtavuſes, the Weimars, the Condes, the Turennes, the Montecuculli's, the Vendoſmes, the Marlboroughs, the Eugenes, and all the great men who have gone before us, would never have been the ſubjects of our admiration, if they had neglected this ſtudy in any of its branches."

His diſtinction between courage and bravery is nice and ſenſible.—"These two virtues, ſays he, which are often confounded in the ſame ſubject, merit a particular diſtinction; they are not ſo cloſely united, but that they are often to be found one without the other. Courage ſeems fitteſt for a General, and all thoſe who command; bravery, more neceſſary for a ſoldier, and all who receive orders; bravery is in the blood, courage, in the ſoul; the firſt is a kind of inſtinct, the ſecond, a virtue; the one is an impulſe almoſt mechanical, the other a noble and ſublime conception. A man is brave at a particular time, and according to circumſtances; he has courage at all times, and upon all occaſions: bravery is ſo much the more impetuous, as it is leſs the reſult of reflection; courage, the more it is the effect of reaſon, becomes more intrepid. Bravery is inſpired by the force of example, inſenſibility of danger, and the fury of action; courage is infuſed by the love of our duty, the deſire of glory, and zeal for our King and Country: courage depends on reaſon, but bravery on the conſtitution."—Our Author exemplifies the latter, in the character of Achilles, and the former, in that of Scipio. In this light alſo, he mentions the conduct of Cicero, in the inſtance of Cataline's conſpiracy; and he proceeds to obſerve, that coolneſs is the effect of true courage, which knows its danger, but makes no other uſe of that knowlege, than to take meaſures for avoiding it with greater certainty. Which reminds us of the ſaying of our gallant countryman, the famous Earl of Peterborough, to thoſe who aſcribed to him, a more than ordinary degree of natural courage. 'You are miſtaken,' ſaid he; 'I never yet thought myſelf in a ſituation really 'dangerous; but ſhew me a real danger, and you will ſee 'me as much afraid as any of you.'

The Author's obſervations on Genius ſerve alſo to evince his own.—Genius, he remarks, is not to be acquired; it is born with us.—With *parts* a man may be a good ſoldier, but with *genius*, a good ſoldier becomes a great general. A man may have talents which may remain hidden, for want of occaſions to ſhew themſelves; but genius breaks through

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all obſtacles; genius is alone the contriver, talent, only the workman.

"It often happens, continues M. Turpin, that he who has only bright parts, is believed to have genius; theſe two modifications of the ſoul, are very different one from the other. Genius can only apply itſelf to the ſciences and noble arts; wit, more airy, ſkims indifferently over all; the former undertakes but one ſcience, but goes to the bottom of it; the other would undertake every thing, but only touches lightly upon all; wit renders the talents more brilliant, without their becoming more ſolid; genius, with leſs application, conceives every thing, outſtrips even ſtudy itſelf, and brings the talents to perfection."

In the farther purſuit of this ingenious preliminary diſcourſe, the Writer has ſome excellent remarks on various natural qualities, neceſſary for compleating the character of a commander; as a quick eye, the frequent concomitant of a penetrating genius, which lets nothing eſcape it; a cool head, never wanting in expedients for all events; reſolution, to keep up perpetual order and diſcipline; foreſight, prudence, affability; in ſhort, ſays he, a General, who would merit the title of a great man, ought to unite in himſelf all civil, military, and political excellence." This, indeed, is requiring a great deal, but not more than has ſometimes fallen to the ſhare of a ſingle commander: France has produced a Turenne; England, a Marlborough; and Germany, a Frederic.

It is now time to quit our Author's preliminary obſervations, in order to inform our Readers what are the contents of the work itſelf.

It is divided into five Books. In the *firſt* are mentioned all the operations of a campaign, from the greateſt to the ſmalleſt, ſieges excepted, which belong not to this ſubject. In the *ſecond*, the precautions that ought to be taken to attack the enemy in all the forementioned operations, are conſidered. The *third* treats of the cantonments, the quarters, and of the *manœuvres** relating to them.—The *fourth* book treats of the attack of the enemy's quarters, or cantonments; and, the *fifth*, of the attacks made by ſmall parties; the neceſſity of

* This French term, compounded by our Maſters in the *theory* of War, is no where attempted to be tranſlated; and it ſeems to have forced its way into our language: together with a great number of our modern military words and phraſes, which the mere Engliſh Reader will not always underſtand.

light

light troops, and their proper uſe.——On this ſubject we have alſo an excellent treatiſe, written ſince Count Turpin's performance, entitled, *The Partizan*; by M. Jeney: of which an Engliſh Tranſlation was publiſhed laſt year; and an account was given of it in our Review, Vol. XXII. p. 70. As M. Turpin rightly obſerves, almoſt all powers now have theſe light troops; and therefore, it ſeems of conſequence to know in what manner they may be beſt employed, either during the courſe of a campaign, or in the day of battle.

In fine, M. Turpin has endeavoured to give us the view of an army in all the poſitions, and in every kind of country in which it can be ſituated during the campaign; with the various methods both for attack and defence. His plans, which are very numerous, appear to be properly laid and well drawn, for illuſtrating his principles and directions: and both the Engraver and Printer, ſeem to have executed their departments in ſuch a manner, as not to diſgrace the Tranſlator; notwithſtanding, there has not always proper care been taken to correct the ſheets: though the faults we have obſerved are chiefly literal errors, of no great injury to the ſenſe of the Author.——On the whole, this work may be recommended to the peruſal of our Britiſh Officers, who, we are perſuaded, will not find their leiſure hours thrown away upon it: and we believe, there are few even of the higheſt rank, ſo perfectly accompliſhed, but they may attend to the dictates of this excellent Writer, with ſome degree of advantage.

The Chriſtian Common Prayer-Book, or Univerſal Liturgy: Founded on the true Goſpel Principles of Charity, Benevolence, and Liberty; and adapted to the general Public Uſe of every Society of Chriſtians. 8vo. 2 s. 6 d. Millar.

THOUGH there is nothing in this performance to gratify the taſte of the generality of Readers, we will venture to recommend it to the attentive peruſal of all thoſe who turn their thoughts to religious ſubjects. It is conſecrated to the cauſe of truth and virtue, founded on the genuine principles of charity, benevolence, and liberty, and written with great candor and judgment. Who the Author is, we cannot learn; he appears, however, to be, what alone, he tells us, he wiſhes to be called—a CHRISTIAN.

In

In the preface we meet with ſome pertinent and judicious reflections, in regard to the expediency of *forms* of prayer in *public worſhip*. This is a point which the Author has not enlarged upon, but the little he has advanced, appears to us to be very candid and ſenſible.

"The neceſſity of ſome LITURGIC FORMS for *public ſervice*, ſays he, might be ſufficiently argued from every one's experience, that will honeſtly and impartially appeal to his own mind, and enquire, if he does not frequently, notwithſtanding the ſincereſt and moſt ſerious intentions, and the ſtrongeſt and beſt previous reſolutions, find his thoughts and affections oftentimes bewildered, and even neceſſarily wandering and diſengaged from the *Miniſter*, (and conſequently, his devotion more cold and languid than he could wiſh it to be) for want of having ſomething to ſay himſelf, or knowing before hand what he is about to pray for. It ſeems to be too great a ſtretch of the human faculties, to *hear*, to *judge*, and to *pray to God*, all in one ſingle moment;- which, however, muſt be done by every one, who would, with due devotion, and attention of mind, accompany a Miniſter through a prayer of twenty minutes, or half an hour, yea, perhaps, an hour long, to him before unknown and unheard; an act, the Author of this work confeſſes his own utter incapacity for, and he has heard the ſame complaint acknowleged by many of the beſt, moſt pious and ſenſible *Diſſenting Chriſtians* he has converſed with. And though ſome Miniſters, whom he has had the happineſs of hearing in this ſervice, have conducted it in the moſt regular and judicious, perhaps, unexceptionable manner, yet this objection ſtill remains in its full force, and will do ſo, while we are in this earthly ſtate, united to bodily organs, and liable to its various infirmities. In ſuch a caſe, therefore, he cannot help applying, what the Apoſtle indeed urged, upon a ſomewhat different occaſion, (1 Cor. xiv. 17) *Thou verily giveſt thanks well, but the other is not edified.*—And now if this objection is ſo important, where the *Miniſters* abilities are acknowleged to be ſo eminent; what weight will it have in a multitude of inſtances, where the *gift of prayer* is not ſo manifeſt?—But to enlarge upon theſe and other arguments, to the length they might bear, would be too tedious in a preface, and ſwell it far beyond its deſigned limits. They are therefore only hinted at, and left to the ſerious reflection of the attentive and candid Reader. Whoever has a mind to ſee this matter farther argued, would do well to read, *A Letter to a Diſſenting Miniſter*,

Minister, representing the expediency of stated Forms of Prayer, *for public worship*; by a *Dissenting Minister*, published in 1753, as introductory to a *specimen of a liturgy* in octavo, and since reprinted by itself. Or the argument is still more closely and unanswerably pursued, in *A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland*, printed at *London*, for *J. Coote*, 1759, in 8vo. Though the Writer discovers too much warmth and keenness of satire, yet he abounds with good sense and plain reasoning on facts.

"However, as there are still different opinions, among very good and sincerely pious Christians, concerning the *manner* of conducting *public worship*, (for of *private*, or *closet-devotion*, the Author does not here speak; and indeed, he thinks that all the disputes about *public worship*, might easily be adjusted, by duly attending to the difference betwixt *social* and *private* prayer,) he has only to add, his sincere wish and prayer to God, that he would graciously pardon us all our past errors, shew us the light of his truth, give us hearts to follow it, and dispose us all to be reconciled to each other, as much as possible, upon the true Christian foundation of brotherly love and forbearance: and let us all endeavour to keep to the Apostolic rules for our direction in such cases, *viz.* take care how we *judge* or *despise* one another;—*let every one be fully persuaded in his own mind*, &c."

This may serve as a specimen of our Author's sensible, serious, and candid manner of writing.—As to the question concerning the *expediency*, or *inexpediency*, of a LITURGY, for all Christian Churches and Societies, we have ever looked upon it as a very important one; and we are persuaded, that its importance will be acknowleged by every one who thinks that improvement and edification in public worship, are matters of consequence. Whatever inconveniencies may be supposed to attend the use of *stated forms* in public worship, we cannot but think them far less considerable, than those that necessarily arise from the use of *free* and *extemporary* prayer. This, we are persuaded, might be clearly shewn, to the conviction of every unprejudiced person, from the nature of the human mind, from the circumstances in which the generality of those who frequent worshipping assemblies are placed, and by plain reasonings, from a few plain and obvious facts.——But to proceed with our Author:

"The PLAN of the following work, says he, is taken from the *established Liturgy*, by collecting all the several parts

of prayers, that are ſeparated and diſperſed through the whole, which, though good in the main, are often irregular, and require to be gathered into one regular ſeries of *Form of Prayer*, as is here endeavoured to be done, and ſome material wants ſupplied, as well as unſcriptural terms omitted. In which alſo, the different parts of *confeſſion of ſin*, *adoration*, *thankſgiving*, and *implorations for mercy and pardon*, with the general and particular *interceſſions* are compiled orderly, and inſerted in their proper places; and all to be uſed as *one entire office*, but in diſtinct parts, and not in three, intermixed and confuſed together, that were originally made to be uſed at different times, and upon different occaſions. This want of a regular order and method in the *Liturgy*, ſhews a ſtrange inattention in firſt compoſing it, and an implicit indolence in the continued uſing of it, without due examination and thoughtful conſideration; which ought to induce our WORTHY GOVERNORS to attempt its amendment. For though the *Common Prayer* be good in the general, yet it muſt be confeſſed, that it wants regulation, and ſome conſiderable alterations and amendments. Are all the faults redreſſed, that were found in the old Liturgy, and complained of, in what is ſaid concerning the ſervice of the Church, after the *preface to the Common Prayer?* Is there no breaking one piece from another now, as well as before the Reformation? No needleſs repetitions or tautologies? Or are the Scriptures, *e. g.* now read in a continued regular courſe, as is there ſaid they ought to be? It is, indeed, much to be lamented, how unſucceſsfully many of the moſt pious and judicious, dignified, and other eminent divines have from time to time, recommended and deſired a reformation of the Liturgy, and the generality of the laity, who think ſeriouſly of it, wiſh to have it ſet about, and all offences in it removed.——

" The Table of LESSONS *for each day in the year*, was firſt drawn up, a long time ago, for the Author's private uſe, whereby in his family and cloſet, he might regularly read through the *Scriptures*, and meditate thereon to edification; and pleaſed he was to find, that according thereto the whole *New Teſtament*, is orderly read over three times in a year, and the inſtructive parts of the *Old Teſtament*, by ſuch a diviſion, are gone through once a year, taking in alſo the two Apocryphal Books of *Eccleſiaſticus* and *Wiſdom*, which, though not univerſally allowed to be *Canonical*, will certainly, by every one that diligently reads and attends to them, be found to contain as rich a treaſure of uſeful maxims and obſervations,

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for the conduct of life, as are in the *Proverbs of Solomon*, or *Eccleſiaſtes*, to which books they may well be ſuppoſed *ſupplemental*; and as ſuch may be read with great pleaſure and profit in our devotional ſervices. ———

"The *Pſalms of David* (as they are commonly called) are an amazing ſtore of the moſt ſublime and animated parts of devotion, viz. *adoration*, *praiſe* and *thankſgiving*, affording the moſt lively views of the majeſty and goodneſs of God, and of the Pſalmiſt's pious joy and delight in his providence: ſome of them are inimitably deſcriptive of the temper and character of a good and upright man; others of them are penitential and pathetic, apt to inſpire the ſoul with awakening convictions of the danger of ſin, and the indiſpenſible duties of repentance, and ſubmiſſion to the divine will, &c. But, as ſome of them alſo contain matters of a more private nature, or were made for the *Jews'* public uſe in ordinary, they ſhould be altered, ſo as to be entirely fit for *Chriſtian* worſhip; for ſurely, we ought not, in a devotional addreſs to God, as *Chriſtians*, to rehearſe *verbatim* Pſalms that were compoſed only for the *Jews'* uſe, at particular times, and upon different occaſions. Theſe therefore, the Author has attempted to methodize and abridge, from the two tranſlations in the *Bible* and *Common Prayer*, chuſing ſuch expreſſions as appeared to him the cleareſt and moſt forcible; and he has purpoſely omitted ſuch paſſages, as reſpected only *David's* own particular caſe, or that of the *Jews*, which ſometimes, if not altogether, were abſolutely unfit for a *Chriſtian* congregation to repeat, and uſe as parts of their own devotional exerciſes. What ideas or impreſſions the Readers of them have, from their promiſcuous uſe in the daily *Church Service*, he does not pretend to tell; for his own part, he has often been aſhamed and afraid to utter many things therein before God, becauſe they were quite unſuitable to his own caſe or temper. How few can apply to themſelves, Pſal. 10, 12, 38, 52, 56, 58, 59, 60, 64, 69, 73, 74, 94?—The execrations and curſes in the *Pſalms*, *e. g.* Pſal. 5, 7, 18, 35, 83, 109, 129, are contrary to God's expreſs commands in many texts of Scripture, the very reverſe of our mild and benevolent *Saviour's* precepts and example, and as uſed in devotion, bad men vent them wickedly, and ignorant men apply them to wrong purpoſes, yea ſome out of malice and revenge. If the primitive Chriſtians uſed them in this way promiſcuouſly, or miſuſed them, we know that many erred even in the Apoſtles days, and we are not to continue in error for antiquity's ſake,

but ought to return to God's ſacred teſtimony and truth in the Scriptures. And therefore, it is hoped, that this imperfect attempt, in the HYMNS *for each day of the month*, drawn up for daily uſe in *morning and evening ſervice*, (inſtead of the *Pſalms* alone and indiſcriminately) will be edifying to many, and excepted againſt by none, as ſome pains have been taken to methodize the whole, and to add, (in lieu of the Pſalms, or parts omitted) many other ſublime and ſuitable paſſages of adoration, or eminent deſcriptions of the majeſty and perfections of God, that occur in the other different books of the *Old Teſtament*; and which cannot ſeriouſly be read without producing ſome good effects on every well diſpoſed mind. And to each HYMN is alſo added a *Doxology* from the *New Teſtament*, in order to adapt the whole more to the uſe of a *Chriſtian* Church, inſtead of the *Gloria Patri* ſo often repeated in the *Common Prayer*, yet no where to be met with in that form in the Scriptures themſelves. What alteration therefore is made here, in *Scripture words* alone, muſt be allowed to be leſs exceptionable to ſome; and the Author flatters himſelf he ſhall hereby offend none, that pay regard to the law and to the teſtimony of their DIVINE MASTER.----

"The ADMONITION, after the *ſecond leſſon*, before the morning and evening *prayers*, he thinks a valuable addition to a public office of devotion, as it is deſigned to contain a brief ſummary of a Chriſtian's duty to God, his neighbour and himſelf, which cannot be too often inculcated; and in this way, where the *people*, by reſponding to the *Miniſter*, make it their *own act*, it is not unlikely to produce a very good effect; and it ſeems to be that *teaching and admoniſhing one another*, which the Apoſtle directed, *Coloſſ.* 3. 16.

"The LITANY of the Church was deſigned at firſt to be uſed on certain days, and not to be ſlipt in between two different offices made to be read at different times, and upon different occaſions. By this intermixture, many needleſs repetitions are promiſcuouſly made in confuſion, and ſome material things ſo miſplaced, that ſome things, which ought to be in the beginning, are poſtponed to the end of our devotions. And perhaps the introduction and concluſion, as well as ſome intermediate parts of it, might not improperly be altered, ſo as to have more of a *ſcriptural turn*, and not to offend any *Chriſtian* of whatever private perſuaſion he may be; which has alſo been attempted in the preſent work; and the whole, thus reformed, is accordingly inſerted betwixt

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the *morning* and *evening ſervice*, to be uſed at diſcretion, by ſuch Miniſters and congregations as approve it, on ſuch days or times as they think beſt, inſtead of the other *general prayers* that are in the *common ſervice*."

Theſe extracts are ſufficient to give our Readers a competent view of the plan of this work, which is compoſed in ſuch a manner, as to ſuit every denomination of Chriſtians, who own the Scriptures for their only rule of faith and practice; and in which the Author has carefully avoided every expreſſion that might give offence, by occaſioning diſputes among different ſects and parties.

There is little reaſon to imagine that it will be brought into *public uſe*, by any ſociety of Chriſtians; and the Author aſſures us that he neither intends, nor even wiſhes it to be impoſed upon any church or ſociety, as the only ſyſtem of *public* prayer for conſtant uſe: it may, however, be uſed with conſiderable advantage and improvement in private families, and in the cloſet.

Before we conclude our account of this work, we cannot help carrying our thoughts to our *eſtabliſhed Liturgy*, and regretting that thoſe alterations are not made in it, which have been long wiſhed and earneſtly prayed for, by many intelligent and ſerious perſons, whoſe regard to true religion, to the honour of our church, and to the welfare of our country, has never been called in queſtion. It cannot be denied, that there are ſome of our public offices of devotion extremely exceptionable in their nature, frequently performed by thoſe who diſapprove them, or diſbelieve the principles they are founded upon; in a word, that they are a ſnare and a burthen to many of thoſe who miniſter in them. Is it to be wondered at then, if objections are raiſed againſt the integrity of the Miniſters of religion? or that we find their influence to do good, and the ſucceſs of their public miniſtrations, greatly prevented?

Whatever the Governors of our Church may think, it is certainly time for them to ſhew that they have a real concern for the honour of Chriſtianity, and for all her valuable intereſts. What muſt the conſiderate part of the Laity think, when they reflect that it is more than twelve years ſince the FREE AND CANDID DISQUISITIONS were publiſhed, ſhewing, in the moſt unexceptionable manner, in the true ſpirit of Chriſtianity, the expediency of making many alterations in our forms of public divine worſhip, and that no alterations have

as yet been made?—It is the general perſuaſion, indeed, and which ſeems to be abundantly juſtified by the apparent indifference of our ſpiritual Governors about ſuch matters, that no *good* of this kind is to be expected from them. We have the pleaſure, however, to acquaint our Readers, that a conſiderable number of perſons amongſt the Laity, whoſe characters and ſtations will give weight to any application of this kind, have determined, as ſoon as the ſituation of public affairs will permit, to addreſs his Majeſty on this important ſubject: and what may not be expected from a Prince, who has already given ſo many ſtriking proofs of his ſincere regard for religion, and for every valuable intereſt of Britain?

Obſervations upon a Treatiſe on the Virtues of Hemlock, in the Cure of Cancers; written by Dr. Storck, an eminent Phyſician in the imperial City of Vienna. Wherein the Doctor's Caſes, in favour of that Vegetable, are candidly examined, and proved inſufficient to be depended upon in divers Inſtances. With ſome practical Remarks upon Cancers in general; and Cautions intereſting to all afflicted with this kind of Malady. By John Andree, M. D. Member of the Royal College of Phyſicians, and Senior Phyſician of the London Hoſpital. 8vo. 1 s. Meres.

THE diſcovery of a certain remedy for one of the moſt excruciating and incurable diſeaſes, and of ſuch as are apt to degenerate into it, were doubtleſs a moſt valuable attainment, and ſhould juſtly prove advantageous to the Diſcoverer. Indeed the very inveſtigation of it ſeems meritorious, when it appears, that real humanity was the diſintereſted motive of the attempt. From this conſideration, Dr. Storck's pamphlet, on the medicinal nature of Hemlock, and on its efficacy in the cure of Cancers, &c. was entitled to the moſt candid and favourable attention of all its Readers; ſince it appears in that Treatiſe, after a proof of the extract of Hemlock, in twenty ſpecified caſes, (beſides a few others occaſionally mentioned) wherein a conſiderable majority of the patients were cured, a few greatly relieved, and but three died, that Dr. Storck, with perfect diſintereſtedneſs, publiſhed the remedy, and his manner of giving it, without the leaſt reſerve.

Having

Having conſidered his Treatiſe but very ſuperficially, Review, Vol. XXIII. p. 285. where we contented ourſelves merely with reciting his corollaries, as there had been ſcarcely any experience of his medicine then among us, we ſhall obſerve here, That notwithſtanding Cancers are the firſt diſeaſe mentioned in his title-page, for which the Hemlock is ſuppoſed a ſpecific, yet only ſix of the caſes are mentioned as cancerous by Dr. Storck himſelf, (one from a venereal cauſe or combination, who recovered finally by antivenereals, after being greatly relieved from the cancerous ſtate by the Hemlock,) out of which ſix, three died, one at 67, another at 64, and a third at 45 years of age. The others were generally ſchirruſes, or ſcrophulous glands indurated, or ulcerated, moſt of which were cured, two greatly relieved and likely to be cured; and two caſes of Cataracts, one cured, the other greatly relieved, ſolely by the Hemlock. Now, as half the cancerated were cured entirely, by the internal and external uſe of this plant, without extirpation by the knife or cauſtic, we think, conſidering the very general fatality of the diſeaſe, and dreadfulneſs of the operation, that Dr. Storck had a right to ſuppoſe his medicine the moſt probable internal cure for Cancers; and he cannot be too much commended for his great philanthropy in communicating it: eſpecially as he affirms, that even a very long uſe of it was attended with no ill effect; which we confeſs is what we ſhould not otherwiſe have expected.

On the other hand, the Author of the preſent pamphlet, after ſeveral trials, as it ſhould ſeem, of the very ſame medicine, is ſo far from ſubſcribing to the former Gentleman's opinion, of its being a cure for Cancers and Schirruſes, that he affirms, Preface, p. iv. "Some curable Schirruſes were, during the uſe of the extract of Hemlock, inſtead of mending, brought to the ſtate of deplorable Cancers;" beſides his "ſuppoſing it to produce ſeveral dangerous nervous ſymptoms," which he enumerates. This ſide of the queſtion alſo deſerves the ſtricteſt attention of Practitioners; and the rather from the generally allowed deleterious quality of Hemlock taken inwardly; and from the experienced inefficacy of the *Solanum Lethale*, another deleterious plant, in the cure of Cancers, for which it was recommended abroad by Dr. *Lamberger*.

Dr. Andree then informs us, that in the caſe of *Elizabeth Webb*, and two others, it was attended with a dizzineſs in the head, ſuch a dimneſs of the eyes, as occaſioned an ap-

prehenſion of the loſs of ſight, and with a vertigo; and in the third caſe, on taking a fourth doſe, with an univerſal palſy, a loſs of ſpeech, and extreme danger, which was finally ſurmounted by different medicines. He ſays a cancerous Ulcer on the noſe was not fully healed, [his ſole inſtance of even its partial ſucceſs,] in the ſecond caſe, after daily taking a hundred grains of the extract, for four months; and he is uncertain whether the ſtopping the progreſs of the humour might not be full as much owing to a *Setum* (Seton) as to the *Cicuta*, the greateſt amendment having appeared after the diſcharge brought on by the former. This was certainly a long trial of a medicine attended with ſuch menacing ſymptoms; but we are told, indeed, that the ſupervening *vertigo* and headach, in this Patient, generally went off on taking purgatives.

Dr. Andree gives us next three other caſes, with nominal initials, the want of which circumſtance he, frivolouſly enough, conſiders as ſome objection to Dr. Storck's caſes; promiſing to inform the doubtful or curious of the names at length. His firſt caſe, from an anonymous Surgeon, was an ulcerated Cancer; the ſecond, an indurated Tumour of the Breaſt, not completely ſchirrous; and the third was a large Schirrus of the Breaſt. All theſe, we are told, were aggravated by the *Cicuta*, after its long continuance, beſides its introducing the nervous ſymptoms already mentioned, in the two firſt caſes, in ſo violent a degree, that it was neceſſarily diſcontinued. This firſt part, as it may be called, of his pamphlet, (and as ſuch it ſhould, in propriety, have been diſtinguiſhed) concludes with the opinion of ſeveral Writers on the poiſonous qualities of Hemlock.

Our Author's obſervations on Dr. Storck's caſes are often leſs candid than is conſiſtent with the terms of his title-page. That on the firſt caſe plainly implies his doubting, whether the German Phyſician, with the Surgeons of his Hoſpital, had properly diſtinguiſhed an encyſted Tumour, or glandular ſwelling, from a Schirrus; and he contents himſelf to hint his incredulity of the cure, which Dr. Storck affirms here, by ſaying, "It is raiſing the power of the *Cicuta* to a very high degree." His obſervation on the ſecond caſe, which, in the former pamphlet, appears to conſiſt of Schirruſes, with cancerous ulcerations, ſuppoſes them to have been only ſuch indurations as happen to women from ſtagnated milk; and as this caſe is quoted by our Author, a perſon who

who had not read the original would never have imagined it had been a cure, though it appears a conſiderable one, as repreſented by Dr. Storck, and atteſted by his naming Baron Van Swieten, as an eye-witneſs of it.

Theſe may ſuffice as ſpecimens of our Author's obſervations; for though they are not all equally uncandid, there is ſomething evaſive and detracting in many of them; beſides the circumſtance of his aſſuming to judge and to determine from the relation of caſes, contrary to the judgment of a reputable Phyſician, who ſaw what he related; and this too, in caſes more immediately chirurgical than medical. But on this account, perhaps, Dr. Andree may have taken the opinion of ſome friendly Surgeon, experienced in ſuch Tumours, to oppoſe to that of Haffner, Labſer, and the other German Surgeons, who doubtleſs ſaw all or moſt of theſe caſes.

At the end of theſe obſervations our Author aſſures us, that the celebrated Linnæus has been diſappointed in exhibiting this medicine in *Sweden*; and ſent to *Vienna* for ſpecimens of the plant employed there, to aſcertain the genuine anticancerous Hemlock: but we have not hitherto been informed of the event. He informs us, that he himſelf is in a "courſe of experiments on a medicine which promiſes well for Schirruſes, and which may perhaps do ſervice in Cancers; and concludes his pamphlet by a general contradiction, of Storck's corrollaries, which we had given, as above referred to. This we might naturally expect from a Gentleman who had experienced ſuch very different conſequences from the ſame medicine; and the poſtſcript finally informs us, that Dr. Aſtruc, in a late treatiſe on the diſeaſes of women, publiſhed at *Paris*, acknowleges "their giving the *Cicuta*, for ſix months, in all the caſes in which Dr. Storck has given it, without any ill effects indeed, but without the good ones they had hoped from it."

As it would be of real importance to the Public to be poſſeſſed of a ſafe internal medicine for the certain cure, though it were only of a majority of perſons afflicted with Cancers: and as it may be eſſentially uſeful to aſcertain both the degree of danger and efficacy of a plant hitherto accounted deleterious, in the cure of them, we have collected the principal evidence, as yet accruing on this topic, for the public conſideration. Dr. Storck affirms its having cured three out of ſix, and its having never been attended with any bad effect. Dr. Andree judges five out of ſix to have been rendered worſe

by it, in the very diſeaſe for whoſe cure it was employed, (beſides the alarming nervous ſymptoms he ſuppoſes excited by it,) and doubts its efficacy in the ſole caſe greatly relieved during a courſe of it, from another remedy being employed with it. A periodical work informs us of one cancerous caſe, in Scotland, conſiderably relieved by it; and we have accidentally heard of another, in Ireland, much alleviated, but not yet cured by it.

To indulge a few reflections on a ſubject ſo peculiarly intereſting to the amiable ſex, we are not much ſurprized that a learned and ſtudious Phyſician ſhould think of diſcovering a cure for a moſt obſtinate diſeaſe in a very potent, or even poiſonous plant, from the common axiom of *Duro nodo durus cuneus**. The white Hellebore, which ſome are ſaid to have given inwardly, with ſucceſs, in maniacal diſorders, may, in general, be conſidered as a poiſon. This is alſo the caſe of ſolid Opium, given in an unuſual doſe, to a perſon not accuſtomed to the drug; and it is only the ſmall proportion of the ſublimate ſolution, which prevents its fatality. But the univerſal ſafety of the Hemlock, in all Dr. Storck's patients, and its innoxiouſneſs in France, is not the leaſt difficult circumſtance to reconcile with its operation in Dr. Andree's and his Friend's patients here, ſuppoſing them all to have taken the very ſame ſpecies of Hemlock, gathered in the ſame ſeaſon. It ſeems neceſſarily to ſuppoſe, either that the Germans and French are more ſtrongly conſtituted than ourſelves, (which we could never have imagined of the laſt) or that the ſame plant muſt be more deſtructive in our ſoil and climate than in theirs, and leſs efficacious than it has been experienced in *Auſtria*; when we might rather expect its leaſt efficacious conſequences to have been accompanied with its innoxious ones, (which happened in *Paris*) as its extraordinary anticancerous power might be ſuppoſed to reſide in ſome extreme quality, whoſe mortal operation was prevented, like that of other poiſons, from the ſmallneſs of the doſe. Or perhaps it was ſo far corrected by fire, and its evaporation into an extract, as to leave it only medical, not pernicious to man: as the acutely poiſonous juice of the Caſſada root is certainly affirmed to become harmleſs, without the mediation of culinary heat, in 24 hours, the poiſon being wholly volatile. Beſides, that the very ſame plant may have different properties from different ſoils, &c. we have the au-

* A ſtrong wedge to cleave a hard knott.

thority

thority of *Mathiolus*, whom Dr. Andree quotes, p. 16th, as saying in his Commentary on *Dioscorides*, "It is well known the *Cicuta* is not hurtful in Italy." We recollect also to have read in some foreign Ephemerides, that the *Napellus*, or some other deleterious plant, was harmless in Poland; and that the *Gramen Ossifragum*, which rendered the bones of cattle who eat it in *Norway* soft and flexible, had no such effect when growing in *Juitland*, and some contiguous provinces. Our white Poppy, though narcotic, is known to be feebler than that of *Turkey*: and, in fact, all this will only be analogous to the circumstance of the same species of sea fish being found wholesome on some coasts, and poisonous on others; which has often been experienced by Mariners. It might prove a matter of curiosity, at least in physics, to try how far different natural soils, or different composts, exposures, &c. might vary, heighten or diminish the ordinary properties of such powerful vegetables; though it should seem, that the essential ones must always remain in some proportion as well as the shape, colour, and sapour of them.

Some of Dr. Andree's Readers will probably suggest, from his frequently mentioning Mr. Guy, as a very successful extracter of Cancers, by topical application; that in consequence of their great concord and friendship, he may be less inclined to wish for a certain radical cure of Cancers, &c. by any internal medicine; at least, by any one that is not of his own discovery. But if such frequent mention of that Surgeon is occasioned by his having been a frequent eye-witness to such complete extraction of Cancers as have terminated in perfect cures, it is impossible for a good man to have any objection to such a reference; since it is of little consequence to the Public, *who* it is that cures Cancers, if he effectually cures them, with the least possible pain and peril. However, if we are to give any degree of credit to Dr. Storck's cases, may not the Hemlock sometimes be considered as an internal auxiliary to the happy topical application; and frequently prove eradicative, or alterative at least, of that cancerous disposition of the fluids, which has sometimes generated succeeding Cancers, after the extirpation of the first?

In respect to the writing, merely, of this pamphlet, though we observe nothing in the style or expression that is obscure or unintelligible; yet there are some inaccuracies, and a few misnomers, of which the Author sometimes accuses Dr. Storck, which it were better to have avoided. But as this Gentleman is

probably

probably a foreigner, though long reſident here, this ſhould be the leſs inſiſted on. It gives us more concern, that from the ſtrong contraſt of the evidence, on the ſide of theſe contending Phyſicians, in about the ſame number of caſes, we are not enabled to preſent the Public with any determinate judgment on this important debate. But as we have juſt ſeen a ſecond and much larger Treatiſe of Dr. Storck's* on the Cicuta, perhaps our early attention to it may offer ſomething more concluſive on the ſubject.

* Imported by Becket and De Hondt.

De Syriacarum Novi Fœderis verſionum indole atque uſu Diſſertatio; Philoxenianam cum Simplici e duobus pervetuſtis Codd. MSS. ab Amida tranſmiſſis conferente Gloceſtrio Ridley, LL. B. 4to. 4s. ſewed. Clarke, &c.

THE neceſſity and importance of an explicit and comprehenſive knowlege of the Sacred Writings, upon which alone the rational Chriſtian muſt build his faith and regulate his conduct, are too obvious to ſtand in need of any comment. But, alas! how early and how frequently have theſe fountains of living water been polluted, by the ignorance and negligence of Tranſcribers, or the whims and prejudices of Commentators! and it muſt be confeſſed, alſo by the ill-founded caution and inconſiderate zeal of ſome of thoſe who have been numbered among the moſt orthodox.

The truth of theſe complaints is univerſally acknowleged, more eſpecially with reſpect to the New Teſtament, by all who have carefully ſtudied the Scriptures; but though the various and falſe readings, which occur in different editions, may not invalidate their authority, yet they cannot fail to perplex the candid Enquirer, who has inclination and capacity to judge for himſelf, of thoſe matters which moſt eſſentially concern his preſent and future happineſs.

In order to remedy theſe difficulties, and to drink of the waters of life pure and undefiled, it is neceſſary to trace the ſtream, as far as poſſible, up toward its ſource. To this purpoſe, it is requiſite to have recourſe to the moſt antient manuſcripts, and the earlieſt verſions: in the latter particularly, as an ingenious Author † juſtly obſerves, "we find

† Michaelis, in his Introductory Lectures. See Review, Vol. XX. p. 281.

the

the verbal and literal interpretation of persons who were better acquainted with the language of the New Testament, and the customs sometimes alluded to, than we are, and they are preferable to the Fathers in this, that they give us the bare literal sense, whereas the Fathers subjoin various remarks, and mystical interpretations."

Of the several translations that have been made of the New Testament into different languages, the Syriac claims an undoubted preference, on account both of its antiquity and utility. As to the antiquity of the first Syriac version, called the simple or literal, our Author takes notice, from Postellus, that some Syrians carried it as far back as to the Evangelist Mark; who, according to them, after he had wrote his own Gospel in Latin, translated into Syriac, not only his own, but also all the rest; nevertheless, this pretence must be groundless, seeing Mark died before John wrote his Gospel.

The more prevailing opinion amongst almost all the Orientals was, that Thaddæus, either an Apostle or one of the seventy Disciples, being sent to Abgarus, King of Edessa, soon after the ascension of Christ, preached the Gospel there, and translated the sacred books into the Syriac language: and Asseman, in his *Bibl. Orient.* mentions a Syriac copy of the four Gospels subscribed as follows: — "There was at Edessa an antient written Gospel, but which was still legible. Not a single Iota was expunged, and it was more legible than some modern books. By reason of its great age, the ten first books had been lost." At the end was the following subscription:

"This sacred book was finished on Wednesday †, the eighteenth of the first month Canum, (*i. e.* December) in the year 389 of the Greeks, (*i. e.* of the Christian Æra 78,) by the hand of Achæus, a Fellow Labourer of Mar Mari, and a Disciple of the Apostle Mar Adæus, may whose prayers be with us."

Mr. Ridley offers some, not very conclusive, objections, which would seem to affect not only the authenticity, but even the existence of this manuscript; however, he inclines to think, that the simple Syriac may be safely referred to the

† Thus the Translator of Michaelis writes it; our Author says, *Feriâ 5tâ*, i. e. Thursday. Asseman is not before us.

second

ſecond century; but conſidering how early Chriſtianity was received in Syria and Meſopotamia, and particularly by the people of Antioch, it ſeems to have been abſolutely neceſſary that the Churches there, ſhould be ſooner furniſhed with a tranſlation of the new Scriptures, in their vulgar tongue; nor is it any objection, that ſome few words are not exactly the ſame with thoſe ſpoken by our Lord, ſeeing it is admitted, even by our Author, that the Syriac of Antioch was not the ſame with that ſpoken at Jeruſalem. That our Author has not availed himſelf of all the arguments, that might be brought in favour of the antiquity of the Syriac verſion, is clear from Michaelis, who appears to ſtand particularly well in the eſteem of Mr. Ridley; but it is not for us to enter into the diſcuſſion of a ſubject, which perhaps would, by the majority of our Readers, be deemed little inſtructive, and leſs entertaining: ſuch, therefore, as are inclined to ſatisfy themſelves farther on this point, are referred to the laſt-mentioned truly learned Writer. ‡

The manuſcripts which occaſion this publication are from a verſion of a much later date; they, with two others, were ſent by one Mr. Samuel Palmer to Mr. Ridley, from Amida in Meſopotamia, and may be conſidered as a truly valuable preſent. "*Optimi et maxime rari ſunt; ſiquidem perquiras licet, et inveſtiges ex omni Europâ bibliothecas iis tamen ſimiles et gemellos* haud facile invenies.

Theſe manuſcripts our Author deſcribes as follows: "In ſecundi * Codicis umbilico à me Heracleenſis dicti, [amicus meus] hæc notavit; 'abſoluta ſunt Evangelia. Et titulus § qui ſubſequitur indicat interpretationem fuiſſe factam à Græ§ co Sermone, in Chaldaicum anno ab Alexandro Magno § DCCCXVIII°' (ſcribendum erat DCCCXIX°.) Chartaceus eſt vel bombycinus, quem prius in hunc modum deſcripſerat, 'Quatuor Evangelia, una cum Apoſtolorum Actis, et Epiſtolis nonnullis exhibet.' *Omnes* ibi reperio epiſtolas, ſeptem Catholicas, et 14 Paulinas, niſi quod poſt vigeſimum

‡ Loc. ſupra Citat.

* The firſt of theſe manuſcripts, according to the Communicator, contains the Pentateuch, written in Syriac and Arabic, in the year of the Hegira 589.—The fourth is a Diſſertation, in Syriac, on the one nature in Jeſus Chriſt. The Author one *James*, who lived in the reign of Conſtantine: perhaps the famous Syrian of that name.

ſeptimum

septimum comma Capitis xi deficit ad Hebræos Epistola. ‘ Antiquissimo Chaldæorum idiomate,’ (charactere Syrorum vetustissimo, a στρογγύλω sive *rotundo* estrongulo nuncupato) ‘ exaratus.’ ‘ Notis Hebraicis Græcisque adjectis.’ Plurima nimirum ab ipso Textu Græca vocabula, variæ lectiones Syriacæ, una cum Titulis, capitibus, testimoniis, periodisque, nec non, sed rarius, notationes quædam breviusculæ in margine reponuntur: et ad imam paginæ partem Harmonia subtexitur.

“ In tertio Codice quem Barsalibæi nomine insignio, nihil ab Amico scriptum est*: Membranæ, in quibus inscribitur, tineis sunt exesæ, nimiâque humiditate laceræ et lacunosæ. Evangelium exhibet S. Matthæi, at sex fere capita, a Cap. ix. 2. ad xv. 20. perierunt. Totus Marcus exscinditur; et Lucæ octo priora capita, totidemque noni capitis commata deficiunt: cætera pars Lucæ supereſt, una cum Joannis Evangelio integro; in quo legere est historiam adulteræ, quæ in superiori nostro codice deest. Præter scripturas memoratas complectitur Actus Apostolorum, tres tantummodo epistolas Catholicas, et 14 Paulinus: at mutilus 7° com. Capitis xii Epistolæ ad Hebræos deficit. In utroque codice, tertio nimirum et secundo deest Apocalypsis; et quantum ex lacunis possim judicare, deest consulto.”

Our Author next distinguishes the several Syriac dialects. He enquires into the merits of the various translations which have been made of the New Testament into this language; he collates the simple Syriac version with the writings of the Syrian Fathers, and with the Latin Vulgate; he also explains the peculiar advantages, and probable utility of the manuscripts in his own possession. Mr. Ridley has likewise saved us the trouble of entering into these particulars, by recapitulating the substance of his labours; which recapitulation we shall lay before our learned Readers in the Author's own words.

“ Duas constat fuisse inter Eruditos Syriacæ linguæ dialectos, ARAMÆAM et ANTIOCHENAM: quarum prior, vices temporum et mutationes experta, quatuor formas induebat. Qualis sub Ezrâ exstiterit, pure et propriè Aramæa dicitur: quum, Babylone eversâ, alienarum gentium immigratione aliquantulum sit mutata, (eâ usi sunt Onkelos et Jo-

* At the bottom of the last page is written in Syriac, This Book, five hundred years before, was bought for 65 dollars.

nathan,

nathan, eorumque ferè coætanei Christus et ipsius Apostoli,) nuncupata est Chaldaica: eadem peregrinis vocabulis plurimùm fœdata, (quâ Judæi dispersi Hierosolymitanum suum Talmud Tiberiade ediderunt circitur annum æræ Christianæ CCXXX^m^,) Hierosolymitana est vocata: Tandem Judæis ad Babylonem reversis, ibique literarum studia excolentibus, et avitam linguam politiùs limantibus, et quamvis vocabulis Latinis, Græcis, et Arabicis esset refecta, ut limpidior tamen flueret quam illa Hierosolymitana, studentibus, (quâ Talmud Babylonicum est evulgatum circiter annum DVI^m^.) evaserit Babylonica. Altera Syriaci Sermonis dialectus, apud populos Cœlo-Syriæ et præcipuè Antiochiæ exculta, COMAGENA vel ANTIOCHENA appellatur.

" Duæ quoque vel plures, sed duæ præcipuè fuerunt Novi Fœderis librorum inter Syros Versiones, in Antiochenâ dialecto prior, in Aramæâ altera. Et quoniam Ecclesiâ nascente factæ sunt in Cœlo-Syriâ peregrinationes Apostolicæ, et Discipuli Antiochiæ primò nominati erant Christiani, in usum eorum qui sermonem vernaculum tantùm callebant, Scripta quæ Græcè ediderunt Apostoli, Doctores rudioribus discipulis Syriacè, Antiochenâ nimirum dialecto, eadem exposuerunt et reddiderunt. Hinc plures à pluribus Interpretibus in vulgus effusæ sunt explicationes, quæ tandem collectæ, et nonnunquam refictæ, in unum Codicem vel editionem relatæ sunt, quam *Simplicem* dixere Syrorum Versionem.

" Præcipuus hujusce Versionis usus est, non ut ipsissima Christi verba exprimeret, Chaldaicâ quippe usus est Ille dialecto, et hæc ANTIOCHENA exaratur: sed ut germanus vel verborum vel phrasium in Græco Textu sensus meliùs innotesceret; quod enim Apostoli Syriacè conceperunt, licet Græcè scripserunt, hi expositores Syriacè interpretati sunt, unde verior in quibusdam locis sensus, quasi ex speculo ad animum reflecti potest.

" Hujus Versionis partes ferè omnes ipsis Evangelistarum et Apostolorum Scriptis haud multò fuisse posteriores judicarem: easque paulatim excrevisse et adolevisse donec in *Simplicem* maturuissent, omnium Versionum N. F. antiquissimam.

" Hæc à diversis Doctoribus Textum Græcum in rudiorum gratiam interpretantibus orta; et à vulgatioribus et circumforaneis Evangeliis et Apostolicis traducta; expositionibusque amplioribus, ut dilucidior res foret, adspersa; locoque Scripturarum V. T. ab Apostolis Græcè scribentibus ex versione

ſione των ϱ prolatarum, juxta Hebræam veritatem Teſtimonia ſurrogans, quid mirum ſi à Græcis probatioribus longè dicreparet?

" Et tanta equidem erat hæc diſcrepantia, ut ſeculo ſexto jam oriente, in gratiam fortaſſe Syrorum Orientalium et Interfluvialium ſuſcepta, alia ſub auſpiciis Philoxeni, à Choroepiſcopo ſuo Polycarpo adornata prodibat; quæ vim Græcorum verborum fidelitèr exprimens, poſteà bis Alexandriæ cum ſelectiſſimis Græcis exemplaribus comparata eſt, eorumque variantibus lectionibus inſtructa. Hæc non in ANTIOCHENA, ſed, ut in adnotatione dicitur, ARAMÆA exaratur dialecto, temporum verò lapſu inquinatâ; quam licèt ab eruditis Judæis ad Babylonen reverſis aliquantum repurgatam, non tamen *Aramæam* propriè, ſed *Babylonicam* appellamus, *Chaldaicæ* quam locuti ſunt Chriſtus et Apoſtoli ipſius ſimillimam.

" Hujuſce munus erat, non ut Doctorem ageret, ſed fidum Interpretem; non ut latentes, et Orientalium idiomate obvolutos ſenſus eliceret atque exponeret, ſed ut germanam Græci Textûs faciem, jam pœnè deletam, apud Syros verè exprimeret. Hoc animo optimum Codicem Hieropolitanum nactus, opus ſuum egregiè navavit Polycarpus; quæ vel minus intellexerit, vel Syriacè reddere deſperaverit, ne nebulam Textui obduceret, ea, nonnunquam Græcè (licet Syriacis characteribus) exaravit, nonnunquam horridiùs interpretatus eſt, fontes tamen non obſtruens, ſed aperiens: Hoc animo Thomas Heracleenſis Epiſcopus eandem Verſionem cum correctiſſimis Alexandrinæ Bibliothecæ Codicibus conferebat, variiſque eorum lectionibus cumulavit. Si vis igitur Syrorum Doctorum ſententias, Evangeliſtarum et Apoſtolorum ſenſum explicantium intelligere, adi *Simplicem:* Sin quis fuerit germanus Textus Codicum Græcorum in quinto et ſuperioribus ſæculis inquiras, *Heracleenſem Philoxenianæ Verſionis Recenſionem* pervolve atque ſcrutare.

" Hæ duæ Verſiones, Syrorum inſtar fluviorum, impari feruntur impetu. Occidentales vel Cœlo-Syriæ Indigenæ, ſuâ *Simplici* vel *Antiochenâ* fruuntur, quæ, ſimilitèr atque eorum Euphrates, ex altiori fonte dimanans, per amænos diſcurrit ambitus, et originis pœnè oblita, quaſque tranſit regiones redolens, vago, ne dicam erranti, molliùs labitur fluento. Orientales verò ſuam habebant *Philoxenianam*, quæ, velut eorum Tigris, à fontibus non tam remotis erumpens, nunquam originis ſuæ dimittit ſaporem, ſed fragmenta rupis

unde

unde profluit ſecum aliquando rapiens, non tam leni quidem, ſed breviſſimo rectiſſimoque curſu præcipitatur.

" Inter illam *Simplicem* et Latinorum *Vulgatam* magna ab Eruditis obſervatur Cognatio. Ex plurimis horum Verſionibus una vel altera à *Simplici* videtur fuiſſe derivata; atque ad *Simplicem* iterum, Carolo Magno hortante, *Vulgata* correcta eſt atque reformata. Ne dicam Pontifices Romanos, augendæ potentiæ ſuæ cauſâ, ſe rebus et querelis Orientalis Eccleſiæ immiſcentes, *Simplicem* viciſſim ad Latinos Codices emendaſſe. Argumento eſt, quod *Simplex*, à quâ manifeſtò *Arabica* hauſta eſt Verſio, hodiè ab Arabe non rarò deſeritur, et cum Vulgatâ concinit. Sed conjecturâ tantum duco ad hoc ſuſpicandum: non aſſeram igitur, ſed me continebo: et de Arabicâ ut taceam decet omninò, qui in hâc provinciâ planè ſum hoſpes et peregrinus. Verum enimverò ex quibuſcunque cauſis evenerit, magnum eſſe inter *Vulgatam* et *Simplicem* concentum patet. Mirari igitur deſinamus ſi hanc Syrorum Verſionem tam avidè amplexi ſint Pontificii, ſi eam ſummis nimiiſque laudibus extulerint, eandemque ut multiplicarentur exemplaria excuderint; non tantum Syris id petentibus, ſed Antitiſte Romano ſuadente, et Imperatore, Romanæ Eccleſiæ fideliſſimo Tutore et Patrono, ſumptus ſuppeditante. Quo conſilio publici juris hanc fecerit palàm profitetur Editor Widmanſtadius, quod arbitratus eſt ' eam lumen ad multo-' rum locorum Catholica ſenſa enudanda præcipuùm allatu-' ram.'———

" Non Ego ſum Ille qui Eruditorum hominum utriuſve Eccleſiæ interpretationes aut commentaria contemnam; etenim conſulenda eſſe contendo, et momentis ſuis examinanda ſingula: ſed dabunt hanc veniam, ut opinor, ut Chriſti et ipſius Apoſtolorum verba priùs conſulam: quæ eſſe tam nuda, tamque muta, nullus ut ſubſit ſenſus, nulla ſubjecta ſententia, niſi Eccleſiaſticis ſanctionibus fuerit definita, commentum eſt vaniſſimum: hanc, inquam, dabunt veniam, ut horum verborum omnibus vel inter Latinos vel inter Syros interpretibus, auctoritatem anteponam. Hæc reſtituendi imprimis ſit cura; tum demum omnia Verſionum, Criticorum, et Patrum Interpretantium, ad eorum ſenſus eruendos adhibeantur ſubſidia.

" Et quamcunque opem et auxilium ſperat Eccleſia Latina ex hâc Syrorum Verſione *Simplici*, quodcunque adminiculum ' Catholicæ Scripturarum Intelligentiæ,' atque Patrum Interpretationibus inde ſuppeditari gloriatur, Syri ipſi ſunt teſtes,

ſtes, à probatiſſimis Græcis Codicibus, et Græcorum Patrum teſtimoniis eam multùm abhorruiſſe, et accuratiori opus fuiſſe Verſione.

" Quis enim aliud, cum antiquiſſimam haberent Verſionem Syri, eſſe cauſæ putet, cur aliam elaborarent, niſi maximam inter illam et veriores Codices deprehendiſſent diſcordiam? aliam enim accuratiorem dedit Polycarpus, quam recenſuit Heracleenſis cum probatæ fidei Codicibus, et denuo edidit Barſalibæus. ———

" Quid igitur dicam? hunc codicem eſſe omnibus numeris abſolutum, in quo poſſumus, quaſi in ſpeculo, ipſa Apoſtolorum autographa intueri? Non dicam: multos quidem in eo nævos incuria librariorum inſperſit; quorum verò plurimi, in Evangeliis, Barſalibæi codicis ope poſſunt elui. Neque Mabugenſis, aut Alexandrini erant in hunc modum authentici, ſed inter ſe diſſidentes temporum et librariorum injurias ſe paſſos fuiſſe teſtantur. At ſelectiſſimi erant quinti vel ſuperiorum ſæculorum codices; unde optimum erit hæc recenſio Arti Criticæ ſubſidium ad germanas Novi Fœderis lectiones ſtabiliendas.

" At *unde venerit* Eruditis, et Sacrarum Scripturarum ſtudioſis hanc Verſionem inſpiciendi facultas? Si Patronum in vegetioribus annis nactus eſſem, qui ſumptus excudendi levaret, ipſe noſtrorum codicum illum qui totum Novum Fœdus complectitur, typis mandaſſe meditabar: at hanc ſpem conſiliorum meorum ſenium ex improviſo ſubortum, et perdita valetudo præcidère."

Unde venerit?——Unde veniret, except from Mr. Ridley himſelf? But he, poor Gentleman, is now worn out with age and infirmities; and though he has been poſſeſſed of theſe treaſures near thirty years, yet he has not been able to find a Patron willing to aſſiſt in the expence of carrying ſo uſeful an undertaking through the preſs. A ſtrange reflection this, in a country where the Scriptures are, and long have been ſtudied with as much judgment, and perhaps with more candour than in any other part of Europe.

But hath not Mr. Ridley heard of the great and important work now carrying into execution at home? Doth he not know, that for the better elucidating the Scriptures, a collation of as many of the Hebrew manuſcripts as can be procured is not only propoſed, but actually undertaken? and that, to this end, ſuch antient manuſcripts are eagerly and

aſſiduouſly ſought for in all parts? Hath he not been informed, that this very laudable and pious deſign is countenanced and liberally ſupported by the two Univerſities, by many of the moſt learned as well of the Laity as the Clergy, by the bench of Biſhops, and, in a particular manner, by the moſt reverend Prelate to whom he addreſſes his preſent performance; nay, even by his Majeſty and the Royal Family? Or, laſtly, is it unknown to him, that the Univerſity Preſs at Oxford has been for a conſiderable time ready to receive all ſuch antient manuſcripts, as may conduce to the elucidation of the Scriptures? If then our Author's wiſh really be, *Ut Evangelicæ veritatis fontes antiquarum ope verſionum magis recluderentur*; whatever truth there may have been heretofore in his complaints, an opportunity is now offered him of fully gratifying his wiſh, and rendering an eminent ſervice to Chriſtianity.

Perhaps Mr. Ridley may be of opinion, that among his countrymen, no one can be found capable of properly conducting theſe manuſcripts through the preſs: at leaſt, ſo much may be, not unfairly, inferred from his invitation of the learned Michaelis: "Si noſtro, utcunque modico, hoſpitio dedignatus eſſet Clar. et Chariſſimus Michaelis accipi, ſperarem ab *homine* his *ſtudiis exercitato*, et ad *hoc munus obeundum maximè apto*, aliquam ſaltem horum codicum partem in manus hominum perventuram fore."—Without derogating from the merit of M. Michaelis, we will venture to affirm that the languages and literature of the Eaſt have not any where been more ſucceſsfully cultivated than in Great Britain *. Our Author's own acknowleged connections prove him not ignorant of this truth; and ſurely ſo invidious a reflection is offered with no very good grace, to the preſent learned and pious Archbiſhop of Canterbury!

Several exceptionable peculiarities might be pointed out in this performance: let the following inſtance, concerning the controverted text, 1 John, v. 7. (controverted only by the moderns) ſuffice. Of this text, which is rejected in all ma-

* Surely the Editor of Hyde's Hiſtoria Rel. vet. Pers. publiſhed at the expence of the Univerſity of Oxford, muſt be allowed capable of printing an edition of the Syriac N. T. Nor can it be doubted, but the ſame Univerſity would gladly oblige the church, and the literary world, with a work of ſo much importance to the intereſt of Chriſtianity.

nuſcripts,

nuſcripts, in all antient verſions, and all Greek Writers, our Author contents himſelf with ſaying — "*Abeſſe potius quam deeſſe cenſeo.*"—Let him give himſelf the trouble of conſulting Sir Iſaac Newton upon the text in queſtion.

ACCOUNT *of* FOREIGN BOOKS.

Parallèle de la Petite Vérole naturelle avec l'artificielle, ou inoculée; avec un Traité intermédiaire de la Petite Vérole fauſſe, volante, ou adulterine, &c. That is,

The Parallel or Compariſon of the natural Small Pox with the artificial, or inoculated; together with an intermediate Treatiſe on the ſpurious or Chicken-Pox. By Mr. de Baux, Doctor of the College of Phyſicians at Marſeilles. 12mo. Printed at Avignon, 1761.

THIS medical Writer appears to be Phyſician to an Hoſpital for Inoculation, which the Duke of Villars, greatly to his honour, has erected and furniſhed, entirely at his own expence, at Marſeilles, for the reception of ſuch poor perſons as are diſpoſed to procure Inoculation, for themſelves or their families. His book commences with a preliminary diſcourſe, from which we ſhall only extract his ſentiments on that opinion of ſome French, and other foreign Phyſicians, which affirms, a repeated internal infection of the Small Pox in thoſe perſons who have had it once or oftener before. And this we do the rather, to oppoſe the judgment of this learned French Phyſician to Dr. Cantwell's extraordinary aſſeverations, in his pamphlet againſt Inoculation, of the ſame perſon's having had the Small Pox from twice to ſeven times. Dr. de Baux ſays then, p. 8th:

As to the pretended duplicity or multiplicity of the Small Pox, affirmed to occur in bodies formerly infected by it, I anſwer at once, with the greateſt Phyſicians, who, after a long experience of, and many obſervations on, the Small Pox, have written concerning it, That the ſame perſon is ſubject to it but once. That nevertheleſs, if it does ever happen to ſome perſons really to have it twice, the occurrence muſt be ſo very rare, as to be next to none. If for inſtance, out of 1000 perſons who have had the Small Pox, one ſhould receive it a ſecond time, and the 999 ſhould die without a ſecond viſitation from it, (which this Author ſuppoſes the very greateſt

proportion that can be allowed in favour of this opinion. He concludes, that notwithſtanding ſuch a very rare inſtance, it may be reaſonably ſaid, people have this diſeaſe but once. But having ſuppoſed the meer poſſibility of ſuch a rare caſe; and having judiciouſly repreſented the great phyſical improbability of a genuine variolous infection, accompanied with a fever, leaving any part of its proper fuel in the blood untouched and unaſſimilated, he adds very rationally, p. 12th, 13th.

We hear it, notwithſtanding, often affirmed, that ſuch or ſuch a perſon has had the Small Pox twice, or even thrice. But if we examine into theſe reports with attention, we ſhall find they generally iſſue from the Nurſe, from ſome neighbouring Goſſip, or ſilly Woman, who, in an epidemical ſeaſon of the Small Pox, on the appearance of a little fever and its common ſymptoms, with ſome ſort of eruptions, ſomewhat reſembling the Small Pox, thought themſelves ſkillful enough to decide they were the real Small Pox. After ſuch a *very authentic* deciſion ſays our Author, ironically, ought we to be ſurprized at the ſame perſon's being ſeized with the true diſeaſe, at a ſubſequent epidemic ſeaſon of it? Let us conſider a little farther, how many perſons, in ſome degree related to the art of healing, and who aſſuming too much in the treatment of diſeaſes beyond their province, ſoon get without the limits of their knowlege, continually deceiving themſelves [and we may add, others] in their deciſions concerning certain eruptions, which they believe to be the real Small Pox, when they truly are only ſome of the ſpecies of the ſpurious, flying, or Chicken Pox. Indeed how many Phyſicians, not unexperienced in this diſeaſe, yet for want of ſufficient examination, or not having continued their attendance until the perfect ſuppuration of the diſtinct and mild Small Pox, have determined too lightly, from the eruption ſolely, the baſtard Pox to be the true. But when the parents of ſuch patients, depending on theſe aſſertions, have expoſed their children in a ſubſequent variolous ſeaſon, they have often catched them under unhappy circumſtances, and have been ſuppoſed to have them a ſecond time, by the ſame Phyſicians who had inconſiderately pronounced upon the former eruptions. Hence, concludes Dr. de Baux, proceeds the popular opinion of many perſons having often had the Small Pox; which he thinks would never have happened, if the caſes had been conſidered with due care and preciſion. We heartily recommend a candid reflection on theſe points to

Dr.

Dr. Cantwell, on a re-ſurvey of his writings againſt Inoculation.

Our Author's firſt chapter, on the natural Small Pox, which employs about 50 pages, may be conſidered as no bad abridgment of Sydenham's hiſtory and treatment of it, which he very highly and juſtly applauds; but it can afford nothing new to our medical Readers. We ſhall obſerve, however, from it, that he directs the warm blood of a pigeon to be dropped, ſeveral times a day, on the eyes of a variolous patient, from the firſt commencement of ſuppuration, which he affirms to be a certain preſervative of that important organ, from the ill conſequences of this diſeaſe, p. 35th. And he informs us, p. 42d, that a thick porridge of Lentils, applied once over the face, on the ſcabs, to the thickneſs of about two livres, [or ſhillings,] and ſuffered to dry and fall off of itſelf, has produced a more certain good effect, in preventing the pitts and ſcars from the Small Pox, than any other topical application. As we do not recollect theſe preſcriptions in other Writers on the Small Pox, we inſert them for the poſſible benefit of our Readers.

From his ſecond chapter, on the ſpurious or Chicken Pox, it may be uſeful to make ſuch an abſtract, as ſhall enable Practitioners in the country to diſtinguiſh it more certainly from the true, than it ſeems to have been generally done hitherto; as the report of a ſecond Small Pox, eſpecially after being ſuppoſed to have had it once in the country, happens ſometimes among ourſelves.

M. de Baux then, who ſays, he has attended with care and vigilance to this kind of Pox, (having had an extraordinary inſtance of it in his own daughter) obſerves, that it is preceded by a ſlight fever, which does not always oblige the young patient to go to bed, and laſts about 24 hours, a little more or leſs. That it is never accompanied, nor uſhered in, by convulſions, ſo common to children with the Small Pox, but with a little heat and dryneſs, and a ſmall thirſt. That the term of eruption (a very eſſential diſtinction) terminates, for the moſt part, in 24 hours. There is of courſe a leſs ſenſible gradation in it, as it firſt breaks out indifferently on the face, the trunk, or limbs; or indeed, rather appears at once on all parts of the body, without diſtinction. It is generally diſtinct, for though the eruptions are ſometimes pretty numerous, they are ſcarcely ever confluent. The efflorescences are of a brighter [*plus clair*] red than in the true

Small Pox; they are leſs ſpread or extended; and exhibit at the top a remarkable veſicle, or little bladder, which, being very readily diſcernible to the eye, renders the touching it unneceſſary. Their progreſs or growth is much more rapid, as they attain their utmoſt magnitude in three days; which magnitude often exceeds that of the true Pox, eſpecially if of the confluent ſort. Our Author had one caſe, however, in which their ſize increaſed for five days. They never abate of their firſt tranſparence in their progreſs, ſwelling only with more humour, which is always ſerous, limpid and cryſtalline. The veſicles containing it are conſiderably prominent, and, as it were, nearly ſpherical; being ſufficiently elaſtic too, in ſome degree, to ejaculate their contents, when pricked with a pin or needle, and not merely to let them ooze out; the largeſt of them conſiderably reſembling the veſications, or bliſters, occaſioned by burning or ſcalding. However numerous they may prove, the interſtices between them are never inflamed; nor are they ever attended with any ſwelling of the face or hands. The noſe, the throat, or eyes, are never obſtructed by them; conſequently the latter are never cloſed. Three days after the eruption, and but rarely later, they gradually wither away in the ſpace of three days more, and without forming a ſcab; though ſometimes, they break at the top, and form a ſmall, thin and reddiſh cruſt, twice leſs than the veſicle at its utmoſt growth. They often fall off later than the ſcabs of the genuine Small Pox, leaving a ſort of violet-coloured ſpot, which diſappears much ſooner than the other; though it is ſometimes ſucceeded by a ſmall cavity or pit, which this Writer humourouſly terms a ſnare or trap, into which, he ſays, as many tumble as conclude, from this mark, that the diſeaſe has been the real Small Pox.

Theſe diſtinctions appear ſufficient to diſtinguiſh the Chicken or Swine Pox (which perhaps may differ chiefly in ſize) from the Small Pox; for the more confluent degrees of which we imagine theſe ſpurious Pox have ſcarcely ever been miſtaken. We confeſs our apprehenſion, however, as this Author conſtantly inſiſts on their contents never growing white, nor in the leaſt thick, ſanious, nor any ways untranſparent, that the ſpecies of Pox he has principally attended to, has been the Cryſtalls, (not the cryſtalline Small Pox,) very well deſcribed by Dr. Fuller, in his *Exanthematalogia*, and full as harmleſs as the others; ſince we are very certain of having ourſelves ſeen the Chicken Pox in children, fairly ma-

turate

turate and whiten, (whence they have probably been termed *puſtulæ albicantes*, by ſome medical Writers) which Children, to our knowlege, have ſubſequently had the undoubted Small Pox. We have alſo, though rarely, ſeen the Cryſtals, which indeed do not maturate, and correſpond very well to this Gentleman's deſcription; who appears much better qualified to read our phyſical Writers in Latin, than in Engliſh. The bright ſuppuration too of the Chicken Pox might oftner impoſe on the attendants, than the limpid humour of the Cryſtals.

His chapter on Inoculation, containing hardly any thing new to us, we ſhall only obſerve on it, that by his tables, out of ſeventeen inoculated, three failed to receive infection; which is an extraordinary proportion; and that he ſuppoſes the preſervation and increaſe of our people, by Inoculation, to be one cauſe enabling us to continue this war; which, like a loyal Frenchman, he terms unjuſt and cruel; but which we, with more truth, may affirm to have been commenced unjuſtly and inſidiouſly by themſelves.

The following plan for a new edition of TACITUS has ſomething in it ſo bold and extraordinary, that we doubt not our claſſical Readers will thank us for inſerting it entire.

C. Cornelii Taciti Opera, recognovit, emendavit, Notis et Diſſertationibus illuſtravit, Supplementis explevit Gabriel Brotier, Societatis Jeſu. 4to. Paris, 1761.

ERUDITO LECTORI.

HIſtoriam eſſe lucem temporum, veritatis teſtem, vitæ magiſtram, Principum privatorumque hominum præceptricem, rerum gerendarum moderatricem et arbitram, omnes pronunciant, omnium maximè ac fermè unus docet C. CORNELIUS TACITUS. Scriptorum maximis laudibus, et, quod omni laude majus eſt, utilitate publicâ adeò commendatum, in tanto, quo vivimus, Literarum ſplendore adhuc ſordeſcere, Librariorum erroribus fœdatum, Editorum conjectationibus obſcuratum, Interpretum ambagibus intricatum, exiguâ, pro operis dignitate, eruditione illuſtratum, literatus Orbis pridem indoluit. Exoratus, ut id laboris ſuſciperem, et pro virili parte tantum Scriptorem priſtino ſplendori reſtituerem, eò libentiùs curam omnem ac diligentiam adhibui,

quòd hoc ſtudiorum genere literis ſimul et utilitati publicæ conſulerem.

" Verum ne quâ in re Lectorem expectatione ſuâ defraudare videar, quid præſtiterim paucis explicandum: non ad laboris oſtentationem, ſed ut cum eruditis viris, qui plurimum opis conferre poſſunt, editionis meditamenta communicem.

" In eâ adornandâ id maximè allaborandum cenſui, ut non modò ſuperioribus præſtantiorem, quod facillimum; ſed etiam, quantum poſſem, abſolutiſſimam et utiliſſimam facerem. Quæ ut adſequerer, Erneſtianam editionem, quâ nulla accuratior, hactenus prodiit, cum libris, tum manu ſcriptis, tum arte Typographicâ editis, diligentiſſimè contuli, ſublatiſque erratis plurimis, meliorem reddidi.

" His perfunctus, certuſque ex Hiſtoriâ, niſi adfulgeat Chronologiæ et Geographiæ lux, nihil voluptatis, parum utilitatis percipi, omnes temporum locorumque varietates breviter, at diligenter, adſignatas volui; idque etiam in Geographicis accuravi, ut, quantum fieri poſſet, vetera nomina cum recentioribus conferrentur: quod quàm utile, quàm jucundum ſit, eruditis omnibus compertum.

" Haud minorem operam in æſtimandis veteribus pecuniis collocandam duxi: has enim Bellorum atque Imperiorum nervos meritò dixeris, quas qui non noverit, in Hiſtoriâ planè cæcutit. Illam verò æſtimationem, conjecturis obſoletiſve computationibus poſthabitis, ex libro quem hac de re, plurimis Romanorum, Græcorum et Hebræorum nummis appenſis et examinatis, anno ſuperiore ſcripſi *, repetam; librum ipſum, ubi otium erit, editurus.

" Una adhuc, eaque maxima, ſupererat difficultas, Scriptorum Imperii Romani, ac præcipuè Taciti propria; ſcilicet in Cæſarum, Regum exterorum, nonnullorumque Romanorum appellationibus fermè indiſcreta ſimilitudo. Ut hac in re tum Hiſtoriæ, tum Tacito ſubvenirem, Regum exterorum Canones propoſui: Cæſareæ domûs ſtemma delineavi, et ad majorem utilitatem, ex veteribus Scriptoribus, Godofredum *de Peſchwitz* æmulatus, illuſtravi: alia quoque virorum, origine et factis inſignium, ſtemmata addidi.

* " Libro, rerum varietate, quàm mole, graviori, titulum feci: *Traité des Monnoies Romaines, Grecques et Hébraïques, comparées avec les Monnoies de France, pour l'intelligence de l'Ecriture Sainte, et de tous les Auteurs Grecs et Romains.*

" Hæc

" Hæc cùm præstitissem, tum demum fuit manifestum, quod sensêre viri, hominum et literarum peritissimi, Tacitum obscuritatis minimè arguendum: eximiam verò inesse in oculatissimo Scriptore brevitatem, in sagacissimo perspicuitatem, in prudentissimo et ingeniosissimo sententiarum ac verborum altitudinem, cum incredibili in introspiciendis et erudiendis ingeniis dexteritate conjunctam.

" At quantò plus est in optimo Scriptore artis, quantò major rerum compressio, tantò magis enitendum existimavi, ut ex nummis, inscriptionibus, monumentis Veterum, Recentiorumque libris evulgatis ac manu scriptis, ea lux adfunderetur, quâ difficilia explicarentur; omissa supplerentur; comprobarentur vera; falsa, (quis enim Scriptorum erroris purus?) retegerentur. Hæc non modò Notis, sed, ubi rerum natura et gravitas postulat, Dissertationibus explanantur. Gnarus verò nihil cum Tacito pugnare magis, quàm inanem loquacitatem, in omnibus brevitatem sum consectatus.

" Post tot impensos labores, et mihi, et Tacito feciſſe satis videbar, cùm mens irrequieta, suasque in pœnas ingeniosa, me ad novas acrioresque curas adegit. Tacitum enim truncum ac mutilum edere, Historiamque Romanam decurtatam, aut malè compactam, diutiùs relinquere puduit. Animum ergo ad Supplementa adverti. Verùm egregio operi, turpes-ne ac fœdas Suetonii, pannosas Dionis ac Zonaræ lacinias adsuerem? Facilis quidem, sed ignobilis, vixque utilis labor. Majora ausus, ex omni Vetustate selegi, quæ stilo moreque Corneliano exprimerem, ut Scriptorem, quem meritò *maximum antiquitatis Pictorem* appellavêre, si minùs æquarem, quod ob singularem ejus ingenii felicitatem vix fieri posse existimo, certè non dehonestarem, et Historiam Romanam pleniorem verioremque facerem.

" Tota hæc est lucubrationum nostrarum ratio, quam eruditis viris perspectam voluimus, ut, si qua meliora videant, si quos habeant Taciti codices nondum cognitos aut exploratos, si indubitatæ antiquitatis monumenta, quæ ea Imperii Romani tempora illustrare valeant, apud se adserventur, nos pro sua humanitate doceant. Jam hac in urbe plurimos studiorum nostrorum adjutores, in operis Præfatione iisque locis, quibus subsidio venerint, meritâ cum laude appellandos, reperimus. Quod verò ad humanarum literarum decus ac ornamentum silere minimè licet, vel ipsa inter bellorum discidia V. Cl. Carolus MORTON, Regiæ Societati à secretis et Musæo Britannico præfectus, doctique OXONIENSES, se in partem

tem laboris, collatis ſuis Mſſ. exemplaribus, ultrò venturos adpromiſêre.

" Annuant ceteri eruditi viri, ut, omnium votis ac ſtudiis conſpirantibus, digna Tacito, digna hac ætate, quæ Scriptorem, acerrimis ſapientiſſimiſque ingeniis ſemper probatum, à leviuſculis quorumdam criminationibus * feliciter vindicavit, editio prodeat. Illam in quinque volumina dividemus.

" Priore, præter tripartitam de vitâ et ſcriptis Taciti, de ejus Editorlbus et Interpretibus, de hac ſupremâ editione Præfationem, continebuntur uberrima veterum Auctorum teſtimonia, ſtemma Cæſarum delineatum et illuſtratum, ſex priores Annalium libri, ſeu Tiberianum Imperium, Supplemento libri quinti auctum.

" Altero, ſex poſteriores Annalium libri, ſeu Claudii et Neronis principatus. Addidimus libros fermè quinque ut Caii omnia, prima Claudii, extrema Neronis tempora ſupplerentur.

" Tertio, quinque Hiſtoriarum libri, ſive res Galbæ, Othonis, Vitellii; et Veſpaſiani primordia.

" Quarto, liber de Germanorum moribus, vita Agricolæ, de Oratoribus dialogus. Accedent collectæ ex Taciti operibus Sententiæ, et ad certa capita revocatæ, ut Scriptoris Πολιτικωτάτε mens tota pateat. Appendix quoque Chronologica ſubnectetur, in quâ antiquiora tempora, quorum obiter Tacitus meminit, annis ſuis conſignabuntur; quæ, vel ab ipſo in libris, qui ſuperant, vel à nobis in Supplementis, narrata ſunt, leviter perſtringentur: largiùs verò et uberiùs, quæ à Veſpaſiani primordiis ad Hadriani Imperium evenêre, proſequemur, ut vice Supplementi ad amiſſos Hiſtoriarum libros haberi valeant. Quantum poſſit eſſe in eâ Appendice utilitatis, quàm egregiè de literis et Literatorum ſtudiis fuiſſent meriti Strabonis, Plinii, Plutarchi, aliorumque optimorum Scriptorum editores, ſi ſimiles concinnaſſent, nemo eſt qui non fuerit ſæpe expertus.

" Quinto denique volumine, Indices quatuor. Primus, Geographicus. Secundus, nominum tum Deorum, tum hominum. Tertius, verborum omnium Cornelianorum, in quo

* " Leviuſculas inter illas criminationes, quæ Tacitus de Judaïcis Chriſtianiſque rebus malè ſcripſiſſe arguitur, minimè adnumeraverim: egregio Scriptori, adulationem exoſo, haud indulgentior.

tamen

tamen cavebimus, ne ad minutula ridiculè delapsi, *que*, *et*, *ac*, aliaque id genus puerilia enumeremus: at commune ampliſſimorum illorum indicum vitium averſati, res in Taciti Operibus, in Supplementis, Notis etiam ac Diſſertationibus, ad Hiſtoriam, ad latinitatem memoratu dignas ſeparatim adnotabimus. Certi enim eos indices neceſſaria eſſe memoriæ levamenta, plurimumque Romanarum Literarum ſtudioſis prodeſſe, in iis ſtrenuam operam navabimus. Quartus, Scriptorum, quos citaverimus, illuſtraverimus, et emendaverimus. Cùm enim non modò libros, ſed librorum capita, vel paginas appellemus, noſſe quibus uſi fuerimus editionibus, quibuſve Mſſ. erit perutile.

"Nunc verò, ne Lector, quænam in hac editione Notis futura ſit ſedes, dubius ſuſpenſuſque hæreat, monendum nos eas ita diſcriminaſſe, ut breviores, et ad faciliorem Taciti intelligentiam neceſſariæ, per paginas fuſæ, *textui*, ut vulgò loquuntur, ſubſternerentur: longiores, emendationibus, et variis opinionibus intricatæ, veteribus monumentis, ac Diſſertationibus, gravidæ, in ſingulorum voluminum calcem conjicerentur. Quâ ratione nihil appoſitius aut commodius videtur.

"Eruditum Lectorem de his præmonitum haud ultrà morabor. Formam voluminum, chartæ ac typorum nitorem ex ſpecimine æſtimet. Non minorem fore Geographicarum, Nummariarum, aliarumque cælatarum Tabularum elegantiam ſpondent Typographi."

MONTHLY CATALOGUE,

For OCTOBER, 1761.

POLITICAL.

Art. 1. *Conſiderations on the Expediency of a Spaniſh War; containing Reflections on the late Demands of Spain, and the Negociations of Monſ. de Buſſy.* 8vo. 1 s. Griffiths.

WHether this Author's account of the late demands of the Court of Madrid be authentic or not, is a matter of doubt with us; but his arguments to ſhew, that we ought not to be intimidated by any menaces from that quarter, are obvious to every Tyro in Politics.

"*First*, That a ſolid, honourable and advantageous peace, in the preſent circumſtances of Great Britain, exhauſted as her people, and multiplying as her debts are, is preferable to the moſt ſplendid ſucceſſes of war.

"*Secondly*, That ſuch a peace would give Great Britain an opportunity, with honour and credit for the future, to decline all continental connections, attended with ſuch a profuſion of blood and treaſure, as thoſe ſhe is now engaged in.

"*Thirdly*, That this ſyſtem can receive no manner of ſhock by the reſignation of the Right Honourable Gentleman, who a few days ago gave up the ſeals of his office.

"*Fourthly*, That the ſame Right Honourable Gentleman and his Friends, whoſe patriotiſm and diſintereſted attachment to their country cannot be queſtioned, will, and muſt, in conſiſtence with that character, co-operate in the ſame good work, whether he or they are in place, or out of place, as they cannot be ſuſpected of diſtreſſing his Majeſty's meaſures, even ſuppoſing thoſe meaſures not to be their own."

In the courſe of his reaſoning upon theſe capital points, the Author ſpeaks with great reſpect of thoſe Gentlemen, who quitted the helm at the time when our late ſucceſsful Palinurus took poſſeſſion of it; and for whom, we conjecture, he may have been an Advocate on former occaſions; but, be he or not an *experienced*, certain it is, he is not an *incompetent* one.

Art. 8. *An* Anſwer *to a Letter to the Right Hon. the Earl of B****; in which the falſe Reaſoning and abſurd Concluſions, in that Pamphlet, are fully detected and refuted.* 8vo. 1 s. Wilkie.

This Writer anſwers, and anſwers, and anſwers, and anſwers,—juſt as any other Writer would anſwer him, provided a third pamphlet on this ſubject were likely to ſell.

Art. 9. *The Right Hon. Annuitant vindicated. With a Word or two in favour of the* other *great Man, in Caſe of his Reſignation.* 8vo. 1 s. Morgan.

A very ingenious piece of *Irony*; ſeverely reflecting on the Right Honourable Annuitant.

POETICAL.

Art. 10. *A congratulatory Ode to the Queen, on her Voyage to England.* By the Reverend Mr. Newcomb. 4to. 6 d. Seymour.

Very loyal, if not very poetical. In a word, it is by no means the worſt performance, that has appeared on this joyful, but (as it ſhould ſeem) not very inſpiring ſubject.

Art.

Art. 11. *The* MOTTO: *Or, an Inſcription for his Majeſty's Wedding Ring. A Poem.* 4to. 1 s. Pottinger.

The officious loyalty of our would-be Poets, who have ſo plentifully bedaubed their Majeſties with their wretched compliments, on the late happy occaſion, reminds us of the naſty Philoſopher of Laputa, whoſe courteous embrace ſo grievouſly offended the noſtrils of Captain Lemuel Gulliver.—To thoſe who have a true taſte for the beauties of Poetry, ſuch vile offerings, drawn from the very jakes of Parnaſſus, muſt be extremely diſguſtful. One would really pity thoſe, whoſe exalted ſtations expoſe them to the abominable, though well-meant addreſſes of theſe poetical Scavengers.

Art. 12. *The Triumvirate: A poetical Portrait. Taken from the Life, and finiſhed after the Manner of Swift.* By Veritas, an unknown Hand. 4to. 1 s. Kearſley.

We are ſorry to find that the literary heats which ſo much intereſted the attention of the public laſt winter, are likely to be revived in this, and that the improvement of real and uſeful knowledge muſt again give way to private animoſities; which, as they have been hitherto managed, are not leſs prejudicial to the intereſt and characters of the parties concerned, than troubleſome and unprofitable to the public. We ſhould have peruſed the humourous piece now before us with much greater pleaſure, could we have conſidered it in any other light than as a ſignal for the parties to take the field, and renew thoſe hoſtilities which every ſenſible and moderate man would wiſh entirely to ceaſe. Juſtice to the author, however obliges us, though we may diſapprove the deſign, to ſpeak favourably of the execution. A peculiar eaſe of expreſſion runs through the whole, frequently ſupported with an uncommon ſtrength of thought, from whence we might be induced to gueſs at the author, did not the dear-bought experience of others teach us the danger of ſuch an attempt; and therefore, keeping our conjectures to ourſelves; we ſhall only ſay, that by the tenor of the whole performance it does not appear clearly whether the author is of any ſide, or both ſides, or no ſide at all. The title indeed, and the lines which he has choſen for his motto, with the manner in which the gentleman is treated to whom they originally belonged, make it far from improbable that our concealed adventurer is rather a favourer of the *new intereſt*; and whoever takes the pains to read one page of the Triumvirate, will find, that the author did not make uſe of another man's lines * for want of better of his own.

Not

* The Verſes by way of Motto run thus.

For want of Motto take the names
Of thoſe whom Infamy proclaims,
Who have the world's contempt employ'd
By titles C——ll, C——n, L——d,
The ſubjects of the piece I draw,
Who fear no ſin exempt from law,
In Scandal buſy, cenſure bold,
By ſenſe of honour uncontroul'd;
To all men foes who merit praiſe,
Themſelves and company to raiſe.

With

not to dwell any longer however on the author or his design, we may safely venture to pronounce, that all, who are acquainted, and personally unconcerned, with the present dispute, may read this performance with great satisfaction, and will find themselves amply recompensed for some few weak parts he may meet with, by many pleasing sallies of true humour; as a proof of which, take the following lines relative to the various opinions given of the Rosciad, by the same persons, and almost in the same breath.

The Rosciad full of bitter spleen
Where every thing and nothing's seen,
Shew'd that his wit was clean and terse,
But that his mind was sowr'd or worse,
Or that perhaps his Soul had grace,
But that his wit was common place.
Shew'd that his head was sound and clear,
But that he writ without an ear;
Or that the things were smoothly said,
But that he writ without a head.
That he was given much to rail,
That he was in and out of Jail.
That both unknowing and unknown,
'Twas most undoubtedly his own;
And one with half an eye might see,
It never was or could be He.

MISCELLANEOUS.

Art. 13. *A Funeral Discourse, occasioned by the much lamented Death of Mr. Yorick, Prebendary of Y--k, and Author of the much admired Life and Opinions of Tristram Shandy. Preached before a very mixed Society of Jemmies, Jessamies, Methodists and Christians, at a Nocturnal Meeting in Petticoat-Lane; and now published at the unanimous Request of the Hearers.* By Christopher Flagellan, A. M. *and enriched with the Notes of various Commentators.* 8vo. 1 s. Nichols.

An excellent piece of humour. Surely we have not *Shandy versus Tristram!* as a Lawyer would say.

With chaos heads and hearts of steel,
They not one virtue know or feel,
But ever studious to defame
An author or an actor's name.
O'erleap the sacred bounds of truth,
Nor spare they sex, or age, or youth.
But now in turns they shall be shewn,
In colours glaring as the sun.
And each so just, at sight you'll know
The Parson, Lawyer, new made Beau,
Acknowleging the very man,
Such Matter have I for my plan.

*** *The remainder of the* Catalogue, *with the* Sermons *in our next.*

THE MONTHLY REVIEW,

For NOVEMBER, 1761.

An experimental History of the Materia Medica, or of the natural and artificial Substances made use of in Medicine. Containing a compendious View of their natural History; an Account of their Pharmaceutic Properties, and an Estimate of their medicinal Powers, so far as they can be ascertained by Experience, or by rational Induction from their sensible Qualities. By William Lewis, M. B. F. R. S. 4to. 1l. 1s. Willock.

PHYSIC, as well as Dress, has at different times experienced a diversity of fashions. The estimation and use of many of the medicinal materials, as our ingenious Author justly observes, have been variable; "Substances at one time in high repute being often, at another, disregarded; and those which in one age had fallen into neglect, being often in another revived:" Nor is it improbable that there are "some materials of little significance among those which are retained in practice, and many of more utility among those which are overlooked."

It is only from judicious experiments and candid observation, that the proportional degree of merit, or demerit, due to each of the numerous articles, which have been, and still are comprehended in, what is called, the *Materia Medica*, can be determined. To ascertain the *real* powers of these particulars, and to establish this important part of Medicine, on a just foundation, is the professed purpose of this publication: an undertaking of the utmost utility to the art of Healing, and executed with accuracy and precision worthy of its importance.

After a few judicious obſervations on the *Materia Medica*, in general; and a ſenſible apology for rejecting the methods of arrangement commonly followed by other Writers on the ſame ſubject, with his reaſons for preferring the alphabetical one, Mr. Lewis proceeds to unfold his plan; which, with ſome abbreviations, we ſhall not ſcruple to lay before our Readers, in his own words.

"Each article may be conſidered in three points of view; as an object of natural, medicinal, and pharmaceutic hiſtory.—The criteria of natural hiſtory are peculiarly adapted to vegetables and animals in their entire and perfect ſtate; the form, ſtructure and diſpoſition of the ſeveral parts, collectively conſidered, affording here generally ſufficient means of diſtinguiſhing each particular ſpecies from all others. In this branch of knowlege, of late years ſo diligently cultivated, and ſo remarkably improved as a general Science, little new matter can be expected in a work of the preſent kind. If, of thoſe accounts, given in detail, by thoſe who have written profeſſedly on theſe ſubjects, the more intereſting and uſeful particulars, relative to the medicinal articles, are perſpicuouſly and conciſely expreſſed; if the more obvious and invariable diſcriminative appearances are juſtly ſelected from others, or aſſigned from my own obſervation, ſo as to render the deſcriptions ſtrictly definitive or characteriſtic, without regard to the ſyſtems of Naturaliſts, I have in this point accompliſhed my intentions.

"Of the diſtinct parts, and productions of vegetables and animals, there are many which cannot be ſufficiently diſcriminated by any external marks, and which require the aſſiſtance of characters drawn from Pharmacy, or pharmaceutic Chemiſtry, that is, from their intrinſic properties. The criteria of natural hiſtory, ſtrictly ſo called, are ſtill more inſufficient, and thoſe of chemiſtry conſequently more neceſſary, in regard to the products of the mineral kingdom; where, oftentimes, one and the ſame matter aſſumes different forms, and different kinds of matter the ſame form. In aſſigning the criteria drawn from this ſource, I have endeavoured to determine by experiment thoſe properties, which, at the ſame time that they are obvious and eaſily examined, may be fully characteriſtic of the ſubject in all its forms."

Excluſive of the arbitrary qualities of cold, hot, dry and moiſt, and the ridiculous ſimilitudes and conceits which ſome enthuſiaſts of the laſt century relied on, as a teſt of medici-

nal

ful activity, our Author very juſtly alledges, that the advancement of medicinal hiſtory has been obſtructed, "partly from the officiouſneſs of Compilers, in collecting and preſerving the fictitious virtues; partly, from a fondneſs in original Writers of aggrandizing their favourite medicines; partly, from a fallacy in aſcribing to a particular ingredient in a compoſition, the effects which more powerful ones had produced; a fallacy, which the exuberance of mixture made ſometimes unavoidable; partly, from the difficulty of diſtinguiſhing, in many caſes, the real effects of medicines from nature unaſſiſted; partly, from a practice, too common among Writers on the Materia, of barely enumerating the diſeaſes, or even the parts of the body in whoſe general diſeaſes, a medicine had, or was ſuppoſed to have, done good; as if diſeaſes of the ſame parts, or of the ſame name, were always of the ſame nature, and to be treated by the ſame remedies."

Mr. Lewis next conſiders in what manner medicinal hiſtory may have ſuffered from the miſapplication of botany and chemiſtry. Several Botaniſts, and even ſome of the greateſt name, have been inclined to infer from the agreement or affinity of plants, in their botanic characters, that they agreed or were allied alſo in their medicinal virtues. "But ſo far is a ſimilarity of virtue from obtaining through the ſeveral genera which conſtitute one claſs of vegetables, that frequently it does not obtain through the ſeveral ſpecies of one genus: there are ſolanums, lettuces, herb-mercuries, cucumbers, muſhrooms, &c. eſculent and deleterious; and even the ſame individual often varies, from culture, or other circumſtances, as much as two plants which have no botanic affinity."

In like manner, with reſpect to chemiſtry, it is obſerved, that the French Academicians endeavoured to inveſtigate the virtues of plants, from the ſubſtances into which they are reſoluble by fire. But "from their experiments, it appears, that the ſubſtances thus obtained have no reſemblance in quality to the original vegetable, and can afford no foundation for judging of its virtues; that plants the moſt remote in virtue, purgative and aſtringent, poiſonous and eſculent, are changed by the force of fire into ſimilar principles.

"There are, nevertheleſs, adds our Author, in moſt vegetables, certain ſenſible qualities, which afford, under due reſtriction, an excellent teſt of their virtues; and in which, indeed, oftentimes, their virtues wholly conſiſt. Aromatics, acrids, fetids, aſtringents, bitters, ſweets, acids, unctious

and mucilaginous ſubſtances, which comprehend the greater number of the articles of the vegetable kingdom, operate generally by ſuch qualities as are the immediate objects of ſmell and taſte; and from the degree of force with which they affect thoſe ſenſes, their degree of medicinal efficacy may be generally inferred. The ſmells and taſtes of the ſeveral materials, on which ſome have already laid conſiderable ſtreſs, but which, for the moſt part, have been either wholly neglected, or regarded only as they affect the medicine in point of elegance, I have examined with no little care: and though it is not to be ſuppoſed, that the particular degree of each can be preciſely determined; or its particular ſpecies, at leaſt with regard to ſmell, fully expreſſed in words, any otherwiſe than by compariſon with ſubſtances more known; or that any exact limits can be always fixed, as between fetid and aromatic, grateful and ungrateful: I nevertheleſs flatter myſelf, that the obſervations of this kind will furniſh, in many inſtances, ſufficient data to the Phyſician for judging what may be expected from materials he has not experienced. In this part, as in the deſcriptive hiſtory, great aſſiſtance has been drawn from pharmaceutic chemiſtry; for in many vegetables, the active matter is ſo far divided and diluted by the herbaceous inert ſubſtance; and in others, different kinds of active matter are ſo blended together, that they cannot be diſcovered or diſtinguiſhed, till they are extracted, or ſeparated from one another, by the operations of chemiſtry.

"Some other experiments are, in particular caſes, very uſeful auxiliaries in this enquiry. Thus, a ſolution of vitriol of iron, made in water, is by many vegetables turned to a black colour; by others, a ſolution of ſulphur, made in alkaline liquors, is rendered milky or turbid, and of a ſtrong fetid ſmell. It is not known, that any vegetable ſubſtance produces the firſt of theſe effects, but thoſe which have an aſtringent power; or that any produces the ſecond, but thoſe partaking of an acid, which unites with, and neutralizes the alkaline matter in the liquor, and diſengages the ſulphur, which was thereby kept diſſolved. By theſe criteria, lower degrees of aſtringency and acidity are often diſcovered.———

"The effects of medicines on the fluid and ſolid parts of dead animals; as their producing or reſolving coagulations, relaxing or contracting the fibres, promoting or retarding putrefaction, or varying the degree and ſpecies as well as the facility of the reſolution; afford likewiſe, in ſome caſes, conſiderable

ſiderable light into their medicinal operation. Of theſe caſes, however, the number appears to be much ſmaller than ſeems to have been imagined, by the generality of thoſe who have proſecuted theſe enquiries; who have not, perhaps, ſufficiently conſidered, how different is the operation of medicines on animal ſubſtances, in a vital and in an inanimate ſtate; and how much the fluids of an animal are influenced by the action of medicines on the ſolid parts: it is probable that the operation of moſt medicines is immediately or principally upon the ſolids, and that the fluids are in moſt caſes only conſequentially affected. The fluids moſt likely to anſwer any uſeful purpoſe, in theſe ſorts of trials, are thoſe which are ſecreted into the alimentary canal: experiments on blood ſeem to be of no medical utility, even where the ſubſtance made trial of is of that kind which is leaſt ſubduable by the powers of digeſtion, and conſequently moſt likely to paſs unchanged into the blood. Green vitriol, mixed with the blood drawn from a vein, inſtead of rendering it more florid, the common medical effect of this chalybeat preparation, changes it grey: mercurials, examined in the ſame manner, diſcover nothing of that remarkable colliquation, which they produce in the blood of living animals.

"There are ſubſtances in which all the foregoing means of inveſtigation fail; and which operate by ſome latent power, of which they give little or no intimation to the ſenſes. Of this kind are moſt of the purgative, emetic, and narcotic plants; thoſe, which from their deleterious effects, when taken in certain quantities, are called poiſonous; and moſt of the metallic bodies, and their preparations. Experiments on brutes are here of uſe, but of limited uſe: for if prudence requires us to refrain from ſubſtances which are noxious to brutes, it does not always authorize us to venture on ſuch as may to them be innocent. Experience ſhews, that the crocus of antimony, of which a grain or two operate on the human body, as a virulent cathartic or emetic, may be given to horſes in the quantity of an ounce, without producing any remarkable effect: that a moderate doſe of jalap throws a dog into convulſions, who could well bear a much greater quantity of opium, than could be given with any ſafety to a man. The virtues of theſe kinds of ſubſtances can be known only from their effects in the human body itſelf: and as, of all medicines, they have the moſt obvious and apparent effects, they are, happily, of all medicines, thoſe which admit of the leaſt deception; and in which, of

conſequence, we can moſt avail ourſelves of the obſervations of former Writers. Indeed, many of them being now received into general practice, their powers have been determined by general experience.

" With ſuch aſſiſtances as I could draw from theſe ſources, or from my own experience, I have endeavoured to point out chiefly, the primary effects of the ſeveral ſubjects, or the immediate ſenſible operation which conſtitutes their true medical character. I judged it uſeleſs to enter into an enumeration of diſeaſes in which a medicine is or is not proper, when the ſalutary or pernicious effects, which it produces in thoſe diſeaſes, are no other than obvious conſequences of its general power: it nevertheleſs appeared frequently neceſſary to ſpecify ſome particular caſes, as being either illuſtrative of the general power, or ſubſervient to its diſcovery, or where it could not be preciſely aſcertained.

" The pharmaceutic hiſtory of Simples," which is next conſidered, " regards, chiefly, the variations of their qualities in different ſtates and forms, naturally or artificially induced; the ſeparability or non-ſeparability of their active principles, by different menſtrua or different operations; and their miſcibility or non-miſcibility, one with another. In theſe properties remarkable diverſities and contrarieties are obſerved among the different medicinal Simples, even among thoſe in which no material diſagreement has been generally ſuſpected. Thus, the virtue of ſome vegetables accompanies the fluid they yield on being preſſed, while that of others remains behind, locked up and concentrated in the ſubject, and that of others is deſtroyed in the operation. Some plants, in being dried, loſe all their virtue; ſome have their virtue improved, and ſome have it changed to another kind; ſome, by infuſion, give out their virtue, both to water and ſpirit of wine; ſome to water only, ſome to ſpirit only, and ſome neither to one nor the other. Nor can theſe diverſities be reduced to any general rules, or any otherwiſe determined than by a ſeparate examination of each particular article."

Our Author takes notice, that only Neumann * and Carthenſer, rejecting the uſeleſs analyſes of vegetables made by

* Our Author ſome time ago favoured the Public with an elegant and inſtructive Abridgement of Dr. Neumann's Chemical Works, ſome account of which may be ſeen in the Review, Vol. XXI. p. 476.

vehemence

vehemence of fire, have ſucceſsfully endeavoured to ſeparate their component parts, unaltered by means of menſtrua: that the former, indeed, intended only a general chemical enquiry into the products of Nature; but, that the latter, "confining himſelf more cloſely to medicinal conſiderations, followed nearly Neumann's plan, ſo far as it included theſe, and made ſundry valuable additions.

"In the preſent work the enquiry is extended to a far greater number of Simples, and conducted upon ſomewhat different principles. The quantity of matter, which water or ſpirit extract from a plant, or which either menſtruum extracts after the action of the other, is, medicinally, of little importance to be known; unleſs it be known alſo, what are the preciſe qualities of the ſeveral preparations, whether the virtue of the plant reſides in the part extracted by one or the other menſtruum; or whether, in this ſeparation of the parts of the ſubject, any active matter is diſcovered which was not perceptible before. And on the other hand, though the qualities of the infuſions, extracts, &c. be very carefully and minutely examined; yet, if they are deſcribed independently of one another, and if no account is taken of the remaining ſubſtance of the plant, or of the vapour that exhales in the inſpiſſation of the ſpirituous tincture, it will be impoſſible, in many caſes, to judge between the diſſolving powers of water and ſpirit, or whether either is a complete menſtruum for the active parts, or whether the ſpirituous extract retains the full virtue of the ſubject, or whether a part of the virtue exhales or diſtils with the ſpirit. Without embarraſſing the Reader with a minute hiſtory of Experiments, I have only given their reſult, or the general pharmaceutic habitude of the ſubject deduced from them. It is in trying to make theſe general deductions, from the Experiments hitherto publiſhed, that their inſufficiency, in regard to the greater number of the articles, is moſt conſpicuous. I have, nevertheleſs, been obliged, in ſome caſes, by the multiplicity of the labour, and the difficulty of procuring ſpecimens of ſome few articles, to be ſatisfied with ſuch information as thoſe experiments afford."

To this delineation of the general ſcheme of his undertaking, our Author adds ſome appoſite and inſtructive remarks, 1ſt, On the collection and curation of Simples.——2dly, On the pharmaceutic analyſis of vegetables, by inciſion and preſſure.—3dly, On the pharmaceutic analyſis of vegetable and animal ſubſtances, by menſtrua.—4thly, On

the chemical analyſis of vegetable and animal bitumens by fire.—5thly, On the calcination of metalic bodies *. But theſe we muſt be contented with barely mentioning, and ſhould proceed to give ſome extracts from this work, as the only means of conveying an adequate idea of a performance abounding with ſo great a variety, as well as multiplicity, of ſubjects: but this muſt be deferred to our next.

* Our Author wholly rejects the term *ſemimetal*, as liable to ambiguity. All the pure metallic bodies are called by the general appellation of *Metals*; ſuch of them as want malleability are, he thinks, as properly diſtinguiſhed by the epithet brittle or unmalleable, as by a name which may be imagined to imply, that one half of their ſubſtance is of an unmetallic nature, and which, in effect, has been often underſtood in this ſenſe, and accordingly applied to ores, vitriols, and metallic recrements.

An Elegy on a Pile of Ruins. By J. Cunningham. 4to. 6d. Payne and Cropley.

THIS is an obvious imitation of Mr. Gray, but written with more ſpirit and real Poetry than we have generally been entertained with in Imitations. Perhaps, his admiration of the original has led Mr. Cunningham, in ſome places, to an affectation of deſcriptive and alliterative epithets, which, (however eaſily they appear to flow from the ruſtic Moraliſt of the Church-yard) in this poem, wear the uneaſy garb of Labour and Imitation. In Elegy it is impoſſible, provided the diction is not mean, that it ever ſhould be too ſimple: and therefore, we will hazard this obſervation, even againſt ſome faſhionable Writers of the times, That compound epithets have a harſhneſs very rarely ſuitable to the Engliſh language, and are to be uſed very ſparingly.—The epithets *vernal-coated*, *time-corroded*, *ſaint-encyphered*, *brown-brow'd*, *time-unlettered*, and *ſilver-working*, may have coſt the Author much more pains than they are worth; and though we cannot ſuppoſe that any ſpecies of Poetry is written without labour, yet whenever it appears, it diſguſts.

The Moraliſt before us has given a very lively picture of his Ruins, in the opening of the poem.

> In the full proſpect yonder hill commands,
> O'er foreſts, fields, and vernal-coated plains;

The

The veſtige of an ancient Abbey ſtands,
Cloſe by a ruin'd Caſtle's rude remains.

Half buried, there, lye many a broken buſt,
And Obeliſk, and Urn, o'erthrown by TIME;
And many a Cherub, here, deſcends in duſt
From the rent roof, and portico ſublime.

The rivulets, oft-frighted at the ſound
Of fragments, tumbling from the towers on high,
Plunge to their ſource, in ſecret caves profound,
Leaving their banks and pebbly bottoms dry.

But perhaps the two laſt lines, in the ſecond ſtanza, have a kind of anti-climax, "And many a Cherub, &c." It does not ſeem at all ſtrange, that the little ornamental parts of a roof, or portico, ſhould deſcend into duſt, when the urn and the obeliſk are overthrown by Time.——We will ſelect the following ſtanzas, which may give the Reader a curioſity to peruſe the whole performance.

Where the mild ſun, through ſaint encypher'd glaſs,
Illum'd with mellow light that brown-brow'd iſle,
Many rapt hours might Meditation paſs,
Slow moving, 'twixt the pillars of the pile!

And Piety, with myſtic-meaning beads,
Bowing to Saints, on ev'ry ſide inurn'd,
Trod oft the ſolitary path, that leads
Where, now, the ſacred altar lyes o'erturn'd!

Through the grey grove, between thoſe with'ring trees,
'Mong a rude group of monuments, appears
A marble-imag'd Matron on her knees,
Half waſted, like a Niobe in tears:

Low levell'd in the duſt her Darling's laid!
Death pity'd not the pride of youthful bloom;
Nor could maternal piety diſſuade,
Or ſoften the fell tyrant of the tomb.

The relicks of a mitred Saint may reſt,
Where, mould'ring in the niche, his ſtatue ſtands;
Now nameleſs, as the crowd that kiſs'd his veſt,
And crav'd the benediction of his hands.

There is, in general, an elegant ſimplicity of thought and expreſſion in this piece; but perhaps,

Where the mild ſun, through *ſaint-encypher'd* glaſs,
Illum'd with mellow light that *brown-brow'd* iſle;

is not the only ſtanza which the Poet has damaged by repairing: by endeavouring to croud too many ideas upon the

Reader, he does not give him time to obſerve that beautiful one of the iſle, illum'd with the mellow light of the mild ſun through the painted glaſs.

As we have read this Elegy with pleaſure, we will venture for once, though we know not how the Author may take it at our hands, to hint what we think an improvement.

What if after ſtanza XXIX. where he alludes to Philip of Macedon's daily remembrancer of his mortality, the Author ſhould immediately purſue his own reflections, and come directly to,

> Reſts not, beneath the turf, the Peaſant's head,
> Soft as the Lord's, beneath the labour'd tomb?
> Or ſleeps one colder, in his cloſe clay bed,
> Than t'other, in the wide vault's dreary womb?
>
> Search where Ambition rag'd, with rigour ſteel'd;
> Where Slaughter, like the rapid lightning ran;
> And ſay, while Mem'ry weeps the blood-ſtain'd field,
> Where lyes the Chief, and where the common man?

Here we would propoſe the Elegy to end, not from any objection to the Poetry of the other ſtanzas, but as they ſeem to be only the ſame thought dilated.

An Epiſtle to **** *******, A. M. Student of Chriſt Church. By Mr. Wodhull. 4to. 1 s. Payne.

IN this very ſpirited and manly compoſition, the Author inveighs againſt the methods uſually purſued to gain an eminence in modern Poetry and Criticiſm. We cannot help obſerving, that the Writer ſeems to have caught his fire from two late Poems, which have been the ſubject of much abuſe, and much commendation; for, in many parts of the piece before us, we may find the ſame opinions, though perhaps not quite ſo nervouſly expreſſed, in common with the Author of the ROSCIAD and APOLOGY. This Epiſtle is addreſſed to a Gentleman, who, as the introduction informs us, is at preſent a Tutor;

> Or nobly point, to guide the riſing Youth
> The ſteep aſcent which gains the hill of Truth,

With

With Learning pure Morality impart,
Strengthen the head, and humanize the heart.

and who, we imagine, muſt be peculiarly pleaſed to receive ſo public a teſtimony of friendſhip towards him, and gratitude to his Father, as is happily diſplayed in the following extract.

If e'er my boſom caught the ſacred flame,
Let me remember from what ſource it came:
Your counſel bade me tread this arduous way,
And deign'd to form the rough miſhapen lay.

Here will I trace where firſt theſe ſtrains began,
Ere fleeting childhood ripen'd into man.
Can I forget, while Memory holds her reign,
And ſummons forth her bright ideal train,
Beneath what auſpices my earlier age
Imbib'd the dictates of the good and ſage?
No, gentle Ouse! for oft I lov'd to ſtray,
Where thy ſmooth current winds its ſedgy way:
Full to my view, beſide thy conſcious ſtream,
Coy Science thence diſclos'd her kindling beam;
In wild career ſpontaneous numbers flow'd,
As with a heat, unfelt before, I glow'd.
If ought of glory, verſe like mine can give,
Thy name, recorded by the Muſe, ſhall live:
To me far dearer than the boaſted groves
Of proud Lyceum, where Illiſus roves:
Though not a wreath adorn thy modeſt urn,
In thy neglected meads no Poet burn,
No Lover carve thy name on ev'ry tree,
With his Caliſta fondly joining thee.

We are glad to find, that in the courſe of this Poem the indignation of the Scholar has never got the better of the Gentleman. (We could wiſh to obſerve the ſame in the courſe of a preſent literary quarrel.) The poetry and good ſenſe of this Epiſtle will ſufficiently recommend it to every unprejudiced Reader; who will readily think, that this Gentleman bids fair to become no inconſiderable member of Parnaſſus: — as, indeed, we ventured to predict, on a former occaſion *.——

* See our account of Mr. Wodhull's *Ode to the Muſes*, Review, Vol. XXIII. p. 525.

Mathematical

Mathematical Tracts of the late Benjamin Robins, Esq; Fellow of the Royal Society, and Engineer-General to the Honourable the East-India Company. Publiſhed by James Wilſon, M. D. 2 Vols. 8vo. 10 s. 6 d. bound. Nourſe.

PRefixed to theſe Eſſays is a preface by the Editor, containing a brief account of the ingenious Writer, and of his literary performances; which, as it contains ſome anecdotes, perhaps not generally known, we ſhall yet more briefly preſent to our Readers.

Mr. Robins then, was, as we underſtand, born at Bath, in 1707, of Quaker parents: a perſuaſion not the moſt favourable for the attainment of human learning. But as ſtrong propenſities overcome all obſtacles, the youth made a quick progreſs in his ſtudies; which were chiefly mathematical. When he was ſufficiently qualified, he applied himſelf to the teaching Mathematics, in London; in which employment he had good ſucceſs. His method is declared to have been different from the general practice. He began with Euclid, in that Author's original form, and not as his Elements are diſpoſed by modern Tranſlators and Editors: in which Dr. Wilſon warmly juſtifies him. His knowlege in Algebra is alſo celebrated for its cleanneſs; Profeſſor Saunderſon being, at the ſame time, cenſured, perhaps not unjuſtly, for the ambiguity and difficulty ariſing from conſidering the affirmative and negative ſigns, otherwiſe than merely as the expreſſions of the relation of quantities to each other: He is moreover repreſented as the corrector of Saunderſon in his fluxionary knowlege; and as Authors are univerſally very extraordinary men in the eyes of their reſpective Editors, Mr Robins's method of treating every branch of knowlege is repreſented as the only proper way, all other being ſtyled empirical.

The confinement of teaching the Mathematics not ſuiting Mr. Robins's active diſpoſition, he applied himſelf to the cultivation of experimental knowlege, principally in gunnery and fortification; and it was from this motive, that he perſonally inſpected many of the moſt celebrated fortreſſes in Flanders.

In 1735, he publiſhed a Diſcourſe in anſwer to the famous Biſhop Berkeley's *Analyſt*; a work profeſſedly levelled againſt Mathematicians. In this reply, Mr. Robins confined himſelf wholly to the explaining and juſtifying Sir Iſaac Newton's

ton's methods of Fluxions, and of prime and ultimate Ratios: by which means, he obviated all the Biſhop's allegations, without making the leaſt mention of them.

In 1738, he defended Sir Iſaac Newton againſt an objection contained in a note, at the end of a Tract, in Latin, called *Matho ſive Coſmotheoria puerilis*, written by Mr. Baxter.

In 1739, he printed Remarks on Mr. Euler's Treatiſe of Motion, and on the complete Syſtem of Optics, written by Dr. Smith; as alſo on Dr. Jurin's Diſcourſe on diſtinct and indiſtinct Viſion, annexed.

All the Tracts publiſhed by Mr. Robins on mathematical ſubjects, appeared as his, by the acknowlegement of his name; but he likewiſe wrote ſome other pamphlets, which may be recollected by ſome of our Readers, *viz.*

In 1739, *Obſervations on the preſent Convention with Spain.*—*A Narrative of what paſſed in the Common Hall of the Citizens of London, aſſembled for the Election of a Lord-Mayor.*—*An Addreſs to the Electors and other free Subjects of Great Britain; occaſioned by the late Seceſſion*, &c.——which laſt procured the Author the poſt of Secretary to the Committee appointed to examine into the conduct of the Earl of Orford. But the proceedings of that Committee being put a ſtop to, Mr. Robins, again at leiſure, publiſhed his *New Principles of Gunnery.*

In conſequence of ſome papers of his, publiſhed in the Tranſactions of the Royal Society, relating to the Theory of Gunnery, and the reſiſtance of the Air, he was preſented with a medal by the Society. Dr. Wilſon has given the ſpeech of Mr. Folkes, the Preſident, on this occaſion.

The reputation he now acquired procured him an invitation from the Prince of Orange, to aſſiſt in the defence of Berghen-op-Zoom, then inveſted by the French. He accordingly ſet out, but the place was entered juſt as he arrived in the Dutch army.

But that literary performance of Mr. Robins, which obtained the greateſt ſhare of public notice, though the real Writer did not appear, was the compilement of Lord Anſon's Voyage to the South-Seas, publiſhed in the name of Mr. Walter, Chaplain to the Centurion. Mr. Walter, it

is

is true, had compiled, as we are now informed, a detail of this important voyage; but, upon inſpection, it being found to be little more than extracts from the journals, Mr. Robins was employed to compleat an entire new work; which is the Voyage in its preſent form; and which is deſervedly and univerſally conſidered as a maſter-piece.

Mr. Robins's abilities for compoſition being ſo well known, he was employed to compoſe an apology for the unfortunate action at Preſton-Pans; which Apology is prefixed to the Report of the Proceedings on the Examination of General Cope, printed in 1749.

Mr. Robins had afterward two very conſiderable offers made him; the one to go to Paris, in the capacity of one of the Commiſſaries for ſettling the limits of Acadia; the other, to be Engineer-General to the Eaſt-India Company, whoſe forts were then in a very ruinous ſituation. He accepted the latter offer, as moſt ſuitable to his genius, and ſet out for India, at Chriſtmas 1749: But his conſtitution not agreeing with the climate, he died at Fort St. David, on July 29th, 1751: and though he did not live to perfect his improvements on that fort, and at Madraſs, they have ſince been finiſhed upon the plan projected by him.

Theſe volumes conſiſt of the Mathematical Tracts already ſpecified; together with an ample Appendix, wherein many cenſures and imputations, by a Gentleman who ſtiled himſelf *Philalethes Cantabrigienſis* †, by Dr. Jurin, Dr. Smith, Dr. Simſon, Mr. Buffon and others, on the Scientific Principles maintained by Mr. Robins, are obviated by the friendly induſtry of the learned Editor.

† Dr. Pemberton.

The Hiſtory of our Cuſtoms, Aids, Subſidies, National Debts, and Taxes. From William the Conqueror to the preſent Year, 1761. Part III.* 8vo. 1 s. 6 d. Kearſly.

IN this part of the uſeful treatiſe before us, the Author begins with giving an account of the taxes, ſubſiſting at the end of Queen Anne's reign, which he divides into Cu-

* See Review for September laſt, p. 233.

ſtoms, Exciſes and *inland Duties.* Having enumerated what may be properly called *Cuſtoms*, he concludes this article with the following reflections: — "Theſe were our Cuſtoms ſubſiſting at the end of Queen Anne's reign; and from this ſhort ſtate of them we may ſee, what a labyrinth our Merchants muſt be in: but, if we conſider the many exceptions, and exceptions from exceptions, and regulations of regulations, for collecting thoſe Cuſtoms, and for paying the draw-back upon goods re-exported, we muſt conclude it impoſſible for any Merchant in this country to be maſter of his buſineſs, if he be what we call a general Merchant: conſequently, he muſt truſt to thoſe honeſt gentlemen, called Cuſtom-houſe Officers, both for the duties he is to pay upon importation, and the draw-backs he is intitled to upon exportation. Can we wonder at the decay of our commerce, under ſuch circumſtances? Should we not rather wonder that we have any left?"

At the cloſe of the enumeration of the *Exciſe Duties*, we meet with the following ſpirited animadverſions. "The Reader, we believe, will be, by this time, as heartily tired of reading, as we are of writing ſuch a diſagreeable ſcroll as that we have now given. Let him conſider, then, what the people muſt be who are to pay theſe taxes; and, on account of theſe taxes, made liable to an infinite number of pains, penalties and hardſhips; beſides being, in many caſes, deprived of that which is the glory of Engliſhmen, *to be tried by God and their Country*; and ſure to ſuffer the utmoſt rigour of juſtice, for an innocent act made criminal by law, if they have ever, upon any occaſion, behaved like *free-born Britons*, or diſobliged a revenue Commiſſioner, or a neighbouring Juſtice of Peace: whereas, if they have behaved like what Placemen call, *quiet and good ſubjects*, they may expect what mitigation they pleaſe, which theſe Commiſſioners, or Juſtices, are impowered to grant."

The Writer proceeds to ſhew, that it would have been better for every man, to have ſubmitted to a juſt and equal *Pound Rate*, upon his revenue, or annual income, whether from land, trade, or buſineſs, than to ſubject the trade and people of this country to ſo many dangers and difficulties, by obliging our rulers to raiſe money by taxes upon conſumption.

He concludes this part, with an account of the grants of each Seſſion, during the reign of King George I. which, in the whole, amount to 34,794,818 *l.* 18 *s.* 2½ *d.*

A general

A general System of the Laws concerning Bankrupts. Containing every Case that may happen either to a Bankrupt, Creditor, or Assignee: With full Instructions, from the taking out a Commission to the making a final Dividend. Together with approved Precedents of Affidavits of Debt, Bond, Petition, Commission, Memorandums, Depositions, Claims, Assignments, Bargain and Sale, Petitions, Orders of Dividend, Certificate, and whatever else is necessary to be reduced to Writing under a Commission. Also, the Names and Places of Abode of all the Commissioners of Bankrupts. By a Commissioner of Bankrupts. 8vo. 2 Vols. 8 s. bound. Coote.

WHether the Compiler of these volumes is a real, or a self-delegated Commissioner, we are not enabled to determine. We will only observe, that, in our judgment, the compilation might have been spared; and that the reasons assigned for its appearance are altogether groundless. In the preface, which is little more than an echo of the title, and which sets forth the motive of publication, and the order of the work, we are told, that "The multiplicity and great confusion that *appeared* in the bankrupt laws, and especially the want of proper instructions, and authentic precedents, for the practising Solicitor under those laws, gave rise to this attempt of reducing them into some order. The method taken for that purpose is, a division of the whole subject into two parts, *viz.* the theory and practice. The theory is divided into chapters. In the first, the Reader will find *who may be a Bankrupt*; and so regularly on, in the succeeding one, the other matters, as they generally occur, from suing out a commission, to the making a final dividend.

"In the second part, the Practiser will be informed what he is to do, when applied to for a commission, from the affidavit of debt to the Bankrupt's last examination, and the final dividend. He will also find an approved precedent of the affidavit of debt, and of every other proceeding under the commission; with full and clear instructions, in every case that *can* POSSIBLY *happen*, either to the Bankrupt, Creditor, Assignee, or any other person concerned.

"As," the Prefacer adds, "it is almost fifteen years since any treatise has been compiled on this subject, the Reader, besides having whatever is worthy his notice from those treatises, will likewise be supplied with all the modern cases, from

from *Viner*, Lord *Raymond*, *Strange*, *Barnadiſton*, *Moſely*, *Andrews*, *Bunbury*, *Bacon's Abridgement*, *Gilbert's Caſes and Reports*, and many others, (as will appear by the abbreviation of them prefixed to the compilation) inſerted *verbatim* from the books themſelves, together with many manuſcript caſes never before printed."

This pompous preface, by promiſing too much, deſtroys our expectation. If we credit the profeſſions here ſet forth, theſe volumes not only comprize every caſe that has happened, but that can poſſibly happen. This is ſomething like the Writer who, on a particular occaſion, advertiſed an *Anſwer* to all that was, or ever would be wrote on a certain ſubject. We cannot take the Compiler's word however; for we apprehend, that new caſes may evolve, in the courſe of practice, wherein we may be at a loſs, though we ſhould learn theſe volumes by heart; as we probably may not find a caſe to guide us, which may run *quatuor pedibus*.

A farther comment on a work of this nature would afford little entertainment or inſtruction to the generality of our Readers: we ſhall therefore conclude with obſerving, that the Compiler's induſtry, notwithſtanding the inaccuracy of his preface, may be of uſe to thoſe who are not provided with any former treatiſes on the ſubject of Bankruptcy.

Letters and Tracts on the Choice of Company, and other Subjects. 8vo. 5s. bound. Whiſton, Dodſley, &c.

THE Letters and Tracts contained in this work are upon the following uſeful ſubjects—*The Choice of Company*;—*Intemperance in Eating and Drinking*;—*Pleaſure*;—*and public Worſhip*. We are indebted for them to the judicious Dr. Bolton, Dean of Carliſle.

It is ſcarcely to be ſuppoſed that any thing new can be advanced on ſubjects which have been ſo often handled by the ableſt moral Writers: the manner in which our Author treats them, however, is extremely well calculated for young perſons, for whoſe benefit the work is chiefly intended. There is a plainneſs and a perſpicuity in the Doctor's ſtyle, and a force and dignity in his ſentiments: the excellent advice which he offers to young perſons is always founded on the principles of right reaſon; and in the *moſt material points*, he

takes care to ſhew, what ſupport they have from the authority of thoſe excellent Writers, whoſe wiſdom, their own and all ſucceeding times have concurred to applaud.

His *Letters on the Choice of Company* have the firſt place in his performance. He introduces them with ſome general reflections; and then proceeds to ſhew, that there is great danger of young perſons being hurt by vicious acquaintance from their *aptneſs to imitate.*

"For many years of our life, ſays he, we are forming ourſelves upon what we obſerve in thoſe about us. We do not only learn their phraſe, but their manners. You perceive among whom we were educated, not more plainly by our idiom, than by our behaviour. The cottage offers you a brood, with all the ruſticity and ſavageneſs of its grown inhabitants. The civility and courteſy, which, in a well-ordered family, are conſtantly ſeen by its youngeſt members, fail not to influence their deportment; and will, whatever their natural *brutality* may be, diſpoſe them to check its appearance, and expreſs an averſeneſs from what is rude and diſguſting. Let the Deſcendent of the meaneſt be placed, from his infancy, where he perceives every one mindful of decorum, the marks of his *extraction* are ſoon obliterated; at leaſt, his carriage does not diſcover it: and were the heir of his *Grace* to be continually in the kitchen or ſtables, you would ſoon only know the young Lord by his cloaths and title; in other reſpects, you would judge him the ſon of the groom or the ſcullion.

"Nor is the diſpoſition to imitate, confined to our childhood: when this is paſt, and the man is to ſhew himſelf, he takes his colours, if I may ſo ſpeak, from thoſe he is near,—he copies their appearance;—he ſeldom is, what the uſe of his reaſon, or what his own inclinations would make him.

"Are the opinions of the generality, in moſt points, any other, than what they hear advanced by this or that perſon high in their eſteem, and whoſe judgment they will not allow themſelves to queſtion? You well know, that one could not lately go into company, but the firſt thing ſaid, was—You have undoubtedly read ———. What an excellent performance it is! The fine imagination of its noble Author diſcovers itſelf in every line. As ſoon as this noble Author ſeriouſly diſowned it, all the admiration of it was inſtantly at an end. Its merit, with thoſe who had moſt commended it,

appeared

appeared to be wholly the name of its ſuppoſed Writer. Thus we find it throughout. It is not *what* is written, or ſaid, or acted, that we examine, and approve or condemn, as it is, in itſelf, good or bad: our concern is, *who* writes, *who* ſays, or does it; and we, accordingly, regard or diſregard it.

"Look round the kingdom. There is, perhaps, ſcarce a village in it, where the ſerioufneſs or diſſoluteneſs of the 'Squire, if not quite a driveller, is not more or leſs ſeen in the manners of the reſt of its inhabitants. And he, who is thus a pattern, takes his pattern,—faſhions himſelf by ſome other of a better eſtate, or higher rank, with whoſe character he is pleaſed, or to whom he ſeeks to recommend himſelf.

"How much greater the power of faſhion is, than that of any laws, by whatſoever penalties enforced, the experience of all ages and nations concurs in teaching us. We readily imitate, where we cannot be conſtrained to obey; and become, by example, what our rule ſeeks in vain to make us.

"So far we may be all truly ſtyled Players, as we all perſonate,—borrow our characters,—repreſent ſome other,—act a part,—exhibit thoſe who have been moſt under our notice, or whom we ſeek to pleaſe, or with whom we are pleaſed."

Having ſhewn how *apt* we are to *imitate*, the Doctor proceeds to conſider the natural deſire we have of recommending ourſelves to thoſe, whoſe company we are fond of, or would not decline. Converſation, he obſerves, like marriage, muſt have conſent of parties. There is no being intimate with thoſe, who will not be ſo with us; and, in order to contract or ſupport an intimacy, we muſt give the pleaſure which we would receive.

Even where favour is not particularly ſought, the very civility, in which he, who would be regarded as a well-bred man, is never wanting, muſt render him unwilling to avow the moſt juſt diſapprobation of what his companions agree in acting, or commending. He is by no means to give diſguſt: and therefore, when he hears the worſt principles vindicated, and the beſt ridiculed; or, when he ſees what ought to be matter of the *greateſt ſhame*, done without *any*; he is to acquieſce, he is to ſhew no token that what paſſes is at all offenſive to him.

The Doctor goes on to conſider the power of cuſtom, in reconciling us to what at firſt we moſt dreaded. Let our education, he ſays, have been conducted in the wiſeſt and moſt unexceptionable manner, and the moſt probable means employed to fix in us an abhorrence of vice, we cannot be frequently among thoſe who allow themſelves in it, and have as few ſcruples about the concealment of any crime they are diſpoſed to, as about its commiſſion, without beholding it with abundantly leſs uneaſineſs than its firſt view occaſioned us.

When it is ſo beheld—when what is very wrong no more ſhocks us,—is no longer highly offenſive to us, the natural and neceſſary progreſs is to a ſtill farther abatement of our averſion from it: and what is of force enough to conquer a ſtrong diſlike, may be reaſonably concluded well able to effect ſome degree of approbation. How far this ſhall proceed, will indeed depend, in a good meaſure, upon our temper, upon our conſtitutional tendencies, upon our circumſtances: but ſurely we are become bad enough, when it is not the conſideration of what is amiſs in any practice, that with-holds us from it,—when we only avoid it, becauſe it is not agreeable to our humour; or, becauſe the law puniſhes it; or, becauſe it interferes with ſome other criminal gratification, which better pleaſes us.

As a diſſuaſive from aſſociating with the vicious, our Author ſhews the manner in which they generally proceed in corrupting thoſe with whom they converſe. The *logic* of the Immoral, he obſerves, contributes but little to increaſe their numbers, in compariſon of what they effect by *raillery* and *ridicule*. This is their *ſtrength*; they are ſenſible of its being ſo, and we may be ſure that it will be exerted againſt us. There is nothing that cannot be jeſted with; and there is nothing that we, univerſally, bear worſe, than to be made the jeſt of any.

"What reaſoning on moral ſubjects, continues he, may not have its force evaded, by a man of wit and humour; and receive a turn, that ſhall induce the leſs conſiderate to ſlight it as weak and inconcluſive? The moſt becoming practice,—that which is moſt our duty, and the importance of which to our preſent welfare is moſt evident, a lively fancy eaſily places in a ridiculous view, and thereby brings it into an utter neglect.

"That

" That reverence of the Deity, which the beſt both antient and modern Writers, have ſo ſtrongly recommended,—which the worthieſt men, in every age, have ſo carefully expreſſed,—which any obſervation of Nature, any attention to our own frame, fails not to inculcate, is yet, by being repreſented under the garb of ſuperſtition or fanaticiſm, ſeen among us to ſuch diſadvantage, that many, our military gentlemen eſpecially, appear to take a pride in ſhewing themſelves diveſted of it.

" Conjugal fidelity, though of ſuch moment to the peace of families,—to their intereſt,—to the proſperity of the common-wealth, that by the laws of the wiſeſt and beſt regulated ſtates, the ſevereſt puniſhment has been inflicted on the violation of it, is, nevertheleſs, by the levity with which ſome have treated it, ſo much, at preſent, ſlighted, that the *Adulterer* is well received: women, who would think it the groſſeſt affront to have their virtue queſtioned, who affect the character of the ſtricteſt obſervers of decorum, ſhun *him* not,—ſhew *him* the utmoſt complaiſance. Whatever diſhonour, in this caſe, falls on any, it accrues wholly to the injured perſon.

" Can you aſſign a better reaſon, why the intemperate, among the meaner people, have ſo prodigiouſly increaſed their numbers, than the banter they uſe towards ſuch as they meet with diſpoſed to ſobriety, the mockery with which they treat it, the ſongs and catches with which they are ſo plentifully provided in deriſion of it?

" The weakneſs of an argument may be clearly ſhewn;—the arts of the ſophiſter may be detected, and the fallacy of his reaſoning demonſtrated;—to the moſt ſubtile objections there may be given ſatisfactory anſwers: but there is no confuting raillery;—the acuteſt Logician would be ſilenced by a *Merry Andrew*.

" It is to no manner of purpoſe that we have *reaſon* on our ſide, when the *laugh* is againſt us: and how eaſy is it, by playing with our words,—by a quibble,—by the loweſt jeſt, to excite that *laugh*?

" When the company is diſpoſed to attack your principles with drollery, no plea for them is attended to: the more ſerious you ſhew yourſelf in their defence, the more ſcope you give to the mirth of your opponents.

"How well ſoever we have informed ourſelves of the motives to a right conduct, theſe motives are not attended to, as often as we act: our ordinary practice is founded on the impreſſion that a former conſideration of them has made; which impreſſion is very liable to be weakened,—wants frequently to be renewed in the ſame way that it was at firſt produced.

"When we continually hear our virtue bantered as mere prejudice, and our notions of honour and decorum treated as the ſole effects of our pride being dexterouſly flattered;—when our piety is frequently ſubjecting us to be derided, as childiſhly timorous, or abſurdly ſuperſtitious; we ſoon know not how to perſuade ourſelves that we are not more ſcrupulous than we need to be; we begin to queſtion, whether, in ſettling the *extent* of our *obligations*, we have ſufficiently conſulted the *imperfections* of our *nature*,—whether our *judgment* is without its bias from our fears.

"Let our ſerioufneſs be exhibited to us in that odd figure, which wit and humour can eaſily give it; we ſhall be inſenſibly led to judge of it according to its appearance as thus overcharged, and under the diſadvantage in which it is ſhewn us; we ſhall firſt ſeem unconcerned at the greater liberties that others take, and, by degrees, proceed to take the very ſame ourſelves.

"The perſon whom we moſt highly and juſtly honoured, if the buffoonry of our companions were conſtantly levelled at him, would ſoon have his worth overlooked by us; and, though we might not be brought to think of him as contemptibly as they appeared to do, our reverence of him would, certainly, at length abate, and both his advice and example have much leſs influence upon us."

After pointing out the methods employed by vicious perſons to corrupt their companions, the Doctor ſhews, briefly, the care we ſhould take in the choice of our company, and then proceeds to treat of *Intemperance in Eating*. He obſerves, that the reproach which we have long ſince incurred, with reſpect to the quantity of our food, receives now a ſad addition from the extravagant expence which we are at in the kinds of it. The price, formerly, of an elegant dinner, is now that of a deſert.—What would provide half a dozen plain diſhes, we now ſpend in rendering more palatable a ſingle one.—The wages of a foreign Cook, whoſe naſtineſs

ſhould

ſhould as much diſguſt, as his poiſonous ſkill terrify us, are thoſe of five or ſix ſervants of our own country, whom we might uſefully employ.

The principal buſineſs of Cookery, as an art, he ſays, is to deceive us in ſuch a manner, as will make it pleaſing to us to deſtroy ourſelves. Its buſineſs is to counteract nature, —to invite us to eat when we are not hungry,—to create an appetite which it is ſafeſt for us to be without,—to give us that reliſh for our food, which we ſhould only ſeek from exerciſe or abſtinence,—to render us unmindful how abundantly our natural wants have been already ſupplied,—to make even a freſh meal agreeable to us, when our veſſels are yet loaded with the preceding.

In the farther proſecution of this ſubject, our Author ſhews that *Intemperance in Eating* is the groſſeſt abuſe of the gifts of Providence,—the vileſt debaſement of ourſelves;—that our bodies owe to it the moſt painful diſeaſes, and, generally, a ſpeedy decay;—that it frequently interrupts the uſe of our nobler faculties, and is ſure, at length, greatly to enfeeble them;—and that the ſtraits, to which it often reduces us, occaſion our falling into crimes, which would, otherwiſe, have been our utter abhorrence.

Intemperence in Drinking is the ſubject of the next piece we meet with in this collection, and the Author thinks it will be looked upon as the leaſt ſeaſonable.

"But, ſays he, ſince it is chiefly the diſcountenance ſhewn this vice, ſome years paſt, by thoſe in the higheſt poſts among us, which has been its reſtraint;—ſince we may juſtly think the forbearance to be, in many, rather from a compliance with faſhion, than from a regard to duty;—rather from their ſeeing that the *Great* do not practiſe it, than from their knowing the inducements which *All* have to deteſt it; —ſince there is not, perhaps, even now any part of the kingdom, in which ſome are not to be found, who are much leſs ſober than their good ſenſe ought to make them, and who do not too frequently ſubject themſelves to as vile a tranſformation as the *Circean* cup could produce;—ſince, farther, though it may be cuſtomary with very few of any rank to effect, what Sir J. More called the praiſe of a Brewer's horſe, that of bearing a great quantity of liquor; yet, as various ſorts of wines are not leſs eſſential to an elegant table than a variety of food, and the *ſure effect* of them both is, to make

us unmindful when we have reached the bounds of temperance:——Since, I ſay, this is the preſent ſtate of the ſobriety of our Gentry, I cannot think it an uſeleſs employment, to ſearch after thoſe arguments which may be likelieſt to convince the younger part of them, how much it was for their anceſtors praiſe, that they wanted not the inflammatory draught to raiſe either their courage or their ſpirits, either to promote their mirth or alleviate their fatigue; and how amiable all will appear, of whom this is truly the character."

The arguments againſt Drunkenneſs which the Doctor illuſtrates, are theſe——The contemptible figure which it gives us,—the hindrance it is to any confidence being repoſed in us, ſo far as our ſecrecy is concerned,—the dangerous advantage which it affords the crafty and the knaviſh over us,—the bad effect which it hath on our health,—the prejudice which our minds receive from it,—and its *diſpoſing* us to *many crimes*, and *preparing* us for the *greateſt*. He then ſuggeſts the following cautions to thoſe who deſire to avoid Drunkenneſs: Carefully ſhun the company that is addicted to it.—Do not ſit long among thoſe who are in the progreſs toward exceſs. —If you have often loſt the command of yourſelf, when a certain quantity of liquor has been exceeded, you ſhould be ſure to keep yourſelf always much within that quantity.—Make not ſtrong liquor neceſſary to your refreſhment.—Never apply to it for eaſe, under cares and troubles of any kind. —Know always how to employ yourſelf uſefully, or innocently to amuſe yourſelf, that your time may never be a burthen upon you.

The paper on *Intemperance in Drinking* is followed by an eſſay on *Pleaſure*, which, the Author tells us, has been drawn up three times the number of years for which we are adviſed to confine our writings to our cloſets; and is now publiſhed, not indeed with the hope that it will induce any to divert their *attention* from the *Siren's* ſong, which has already engaged it; but from an apprehenſion, that it may contribute to give ſome few a juſt ſenſe of the danger to which they have not yet expoſed themſelves.

This eſſay contains much important inſtruction, and we would recommend it to the attentive peruſal of our Readers. It will ſhew them Pleaſure in that true light in which many are unwilling to ſee it; it will teach them, not that Pleaſure ſhould be always declined, but that they ſhould never be enſlaved to it; it will point out the dangers to which Pleaſure

expoſes

expoſes them, and at the ſame time ſhew, how far it may be enjoyed with innocence and ſafety.

The firſt thing the Doctor conſiders as rendering any Pleaſure blameable, is,—when it raiſes our paſſions. "As our greateſt danger, ſays he, is from them, their regulation claims our conſtant attention and care. *Human Laws* conſider them in their effects, but *Divine Law* in their aim and intention. To render me obnoxious to men, it is neceſſary that my impure luſt be gratified, or an attempt be made to gratify it; that my anger operate by violence, my covetouſneſs by knavery: but my duty is violated, when my heart is impure, when my rage extends not beyond my looks and my wiſhes, when I invade my neighbour's property but in deſire. The man is guilty the moment his affections become ſo, the inſtant that any diſhoneſt thought finds him approving and indulging it.

"The enquiry, therefore, what is a fit amuſement, ſhould always be preceded by the conſideration of what is our diſpoſition. For, it is not greater madneſs to ſuppoſe, that equal quantities of food or liquor may be taken by all with equal temperance, than to aſſert, that the ſame pleaſure may be uſed by all with the ſame innocence. As, in the former caſe, what barely ſatisfies the ſtomach of one, would be a load unſupportable to that of another; and the draught that intoxicates me, may ſcarcely refreſh my companion: ſo, in the latter, an amuſement perfectly warrantable to this ſort of conſtitution, will, to a different, become the moſt criminal. What liberties are allowable to the calm, that muſt not be thought of by the choleric! How ſecurely may the cold and phlegmatic roam, where he who has greater warmth and ſenſibility ſhould not approach! What ſafety attends the contemner of gain, where the moſt fatal ſnares await the avaritious! Some *leſs governable paſſion* is to be found in them whoſe reſolution is ſteadieſt, and virtue firmeſt: upon *that* a conſtant guard muſt be kept; any relaxation, any indulgence here, is often an advantage given it, which is never to be retrieved. While all is quiet and compoſed within us, the diſcharge of our duty puts us to little trouble, the performance thereof is not the heavy taſk that ſo many are willing to repreſent it: but, to reſtore order and peace is a work very different from preſerving them, and is often with the utmoſt difficulty effected. It is with the natural body as with the politic; rebellion in the members is much eaſier prevented than quelled; confuſion once entered, none can forſee to what

what lengths it may proceed, or of how wide a ruin it may be productive."

This may ſerve as a ſpecimen of the eſſay. It would give us pleaſure to preſent our Readers with more extracts from it, but we muſt not enlarge. The letter on *public Worſhip*, which follows the eſſay on *Pleaſure*, was written, our Author tells us, under very great concern from an account of the indecent neglect of it, by a Gentleman, whom his friends conſidered as likely to be a bleſſing to his country.—— "*Longa ætas*, continues he, *liber amicus*, *conſilium proprium*, may yet make him: ſuch, I am perſuaded, he will be, when it is not any man's practice, but his own reaſon that guides him;—when he becomes convinced, that there are none whoſe examples it will be more abſurd and dangerous to follow, than thoſe of his acquaintance, either who rank themſelves among the Learned, or who are called Great. In order to counteract the force of theſe, it was judged expedient to ſhew what different patterns former ages afford, in the perſons moſt celebrated for their knowlege or their rank,—what ſentiments of piety they left us,—the part they took in ſupporting a reverence of the Deity by joining in public acts of it."

In treating this ſubject, the Doctor ſhews, that the neglect of *public worſhip* is extremely *indecent*, very *imprudent*, *contrary* to the *maxims* of the *wiſeſt Héathens*, expreſſive of direct *Atheiſm*, extenſively and greatly *miſchievous*. He thinks he may be allowed to call it *indecent*, as it is by no means conſiſtent with *good manners*, as it is an open breach of the *laws* of our country, and as it is an avowed contempt of the *religion* of our country.

He juſtly obſerves, that, according to the rules of *good manners*, we ſhould comply with the cuſtomary practice, in whatever is juſtifiable. Singularity is mere perverſeneſs, or fooliſh affectation, where it is not founded on what is fitting and right. Every man of ſenſe is willing to *act* with his neighbour, wherever it is not of importance to ſhew that he *thinks* for himſelf. Faſhion ſhould always direct us, where it is not contrary to reaſon.—In all caſes in which duty doth not require us to oppoſe *common uſage*, it ſhould be as much a rule to us for our conduct, as for our language. And if we may not believe, that to attend public worſhip is the performance of a duty, we ſurely cannot judge any duty to be violated by our attending it: we cannot judge it to be blameable

blameable to act herein with the generality, and therefore ought, in civility, to do it.

We ſhould, in good manners, carefully avoid whatever would give offence to thoſe among whom we are converſant. It is this *care* which diſtinguiſhes the civilized from the ſavage,—the well educated from the undiſciplined and uninformed part of our ſpecies. The more this care appears, ſo much the more humanity, the better breeding, the more politeneſs we always aſcribe to the perſon in whom we ſee it.

He who neglects to join with the reſt of his diſtrict in a homage of the Deity, may well be ſuppoſed to regard them as people, who do but ill know how to employ their leiſure, and whoſe *devotion* doth little credit to their *capacity*.— "A cenſure, continues our Author, which how it muſt be taken, by the diſcerning part of thoſe who fall under it, you cannot be at a loſs to determine.

"And, is it unworthy your conſideration, that, by ſuch an avowed contempt of all public worſhip, you give the greateſt offence to thoſe, whom no one, who has a proper ſenſe of decorum, would willingly offend? You, hereby, chiefly offend the ſerious, the well diſpoſed, thoſe who are moſt averſe from diſguſting any, thoſe who have at heart the cauſe of virtue; who, as they are ſolicitous for the *general good*, cannot but be much grieved when they ſee *that irreligion* countenanced, the ſpreading of which will neceſſarily obſtruct it.——

"Your abſence from all public worſhip, I cannot, likewiſe, but ſtile *indecent*, as it is an avowed contempt of the religion of your country. This, whatever your private opinion may be of it, claims from you an outward reſpect, ſince nothing is held more ſacred by, nothing is dearer to, all who are in earneſt in the profeſſion of it; which may well induce you to forbear ſo rude an attack upon it, as is made by that part of your conduct, to which I am now objecting.

"If an endeavour to introduce a ſyſtem of faith and morals, more perfective of human nature, and more productive of happineſs to mankind, than that which is at preſent eſtabliſhed among us, was your motive to ſuch an inſult on what is thus eſtabliſhed, I could not deſire that conſcience ſhould give place to civility:—it would not be right to expect you ſhould ſhew any complaiſance towards opinions, which your

very deſire of the welfare of thoſe who received them prompted you to extirpate.

" But when you ſeek to pull down, without the leaſt thought of rebuilding,—when you are active in removing the reſtraints that our depravity is under, without a view of ſubſtituting any in their ſtead,—when you alike diſcountenance communion with the national church and with every other, what ſofter epithet can I give this way of acting, than that of indecent? and how properly may I recommend to your conſideration, that

" Want of decency is want of ſenſe?"

The Doctor obſerves very juſtly, that it is the ſame thing to mankind, whether there be, or be not a God, if the ſuppoſed God concerns not himſelf at all with their affairs;—leaves them at liberty to act as they pleaſe,—is indifferent to any homage, which they may be aſſiduous, or negligent, in paying him. The plain meaning of our never worſhipping God cannot but *appear* to be,—that we judge we have nothing to hope or fear, whether we do or do not worſhip him; and ſuch a notion is, by the beſt both antient and modern Writers, branded as an atheiſtical one. When it is the eſtabliſhed opinion, that every one who believes there is a God will give ſome public teſtimony of that belief,—be ſeen aſſociating with ſome of the community to which he belongs, in the worſhip of God; a judgment will be made of us according to that opinion, and we ſhall be ſure to paſs for men of *no religion*, if our having any doth not appear from thoſe acts which are the proper evidences of it.

Speaking of this ſubject in his preface, our Author obſerves, that the large military force, which the reſtleſs ambition of a powerful neighbour obliges us to have always in readineſs for our defence, muſt, neceſſarily, in the manner in which it is now diſpoſed of, be utterly ruinous of our morals. The idleneſs in which the ſoldiery live,—the *weak women* to whom they get ſuch eaſy acceſs,—the *very bad women* often under the ſame roof with them,—the intoxicating liquor ſold at a low price, in every houſe in which they are lodged,—the artifices by which their hoſt can ſo conveniently tempt them to a debauch with it,—the ſecrecy with which their guilt can be attended, render it next to impoſſible that groſs immorality ſhould not prevail among them.

The

The Doctor ſays he has been, for ſo many years, an eye-witneſs of the extreme hurt done by the preſent method of billeting ſoldiers, that he cannot but earneſtly wiſh himſelf able to repreſent this evil in ſuch a manner, as may give thoſe a juſt ſenſe of it, who have the power to remedy it.

The excellent letter on public Worſhip is followed by one to a young Nobleman, ſoon after his leaving ſchool: it contains much judicious and important advice. The *Appendix* conſiſts of ſome extracts from the Continuation of Lord Clarendon's hiſtory, which, in our Author's opinion, repreſents the hurt accruing from bad company, more diſtinctly and ſtrongly, than any piece of that kind he ever met with.—— Theſe extracts are of three kinds: the firſt ſhewing what King Charles II. was, in his own nature; the ſecond deſcribing his companions; the third repreſenting what an unhappy influence ſuch companions had upon him,—how bad, how horribly bad a man they made him!

A ſecond Eſſay on the medicinal Virtues of Hemlock. In which its Efficacy in the Cure of many deſperate Diſorders is fully confirmed, by a great Variety of remarkable Caſes, *where this Remedy has been adminiſtered by ſeveral eminent Phyſicians and Surgeons, in different parts of Germany and Flanders, as well as by the Author*, Dr. A. Storck, *&c. &c. Together with Corollaries and Cautions. Tranſlated from the original Latin, by a* Phyſician. 8vo. 1 s. 6d. Becket and de Hondt.

IN conſequence of our engagement in a former article on the extraordinary ſubject of Hemlock, we have peruſed and conſidered this ſecond pamphlet of Dr. Storck's, containing about 170 full pages, with no ſmall attention. It ſhould really ſeem, from the dedication of it to the Empreſs-Queen, one of whoſe principal Phyſicians he has been appointed ſince the publication of the former tract, that this wonderful remedy, (as we muſt now term it) and its Diſcoverer, are in high eſteem at *Vienna*. This circumſtance muſt reflect conſiderable credit on the many inſtances of its ſurprizing efficacy, in the numerous caſes related in this performance. And as the Author informs us, in his brief preface, "he ſhall employ all his leiſure time in diſcovering efficacious remedies for the moſt obſtinate diſeaſes," we ſhall not be greatly ſurprized to hear, that his future reſearches, for that pur-

poſe, are chiefly employed among the poiſonous ſimples, from his wonderful ſucceſs with this one.

His firſt chapter briefly aſcertains the plant to be the large, common, ſtalk-ſpotted, ſtinking Hemlock. The whole plant, except its root, is expreſſed, in order to boiling its juice into an extract. This ſhould be done before its flowers are full blown; nor ſhould the Apothecary be careful to depurate the juice. The extract made from a ſtrong decoction is much leſs efficacious.

The ſecond chapter, extended to a hundred pages, contains 37 caſes, particularly detailed, with a very few more mentioned by the way. Of theſe, three were cancerous. The firſt, a cancerous ulcer on the hip, ſpreading to the loins, &c. was cured in 40 days, by taking from 18 grains to 30 of the extract daily. The ſecond patient, with an ulcerated cancer of the breaſt, attended with a cough and burning heat, died in about three months, having ſeveral ribs carious, and the left lobe of the lungs manifeſtly waſted upon diſſection. She had taken from 16 to 60 grains of the extract at different intervals, beſides bark, &c. By theſe means, however, the Doctor thinks, ſhe was kept alive two months and a half. The third was an emaciated woman of 70, with a moſt foul cancerous ulcer near the parotid. She is ſaid to have been perfectly cured, after taking the extract for ſix weeks, but the doſe is not mentioned.

Ten caſes are ſchirrous, of which ſome ſuppurated, and others were diſcuſſed. The firſt patient was cured of ſeveral *ſchirri*, which had laſted from her childhood to the age of 22, in leſs than three months. She took from 16 grains a day to 40. The ſecond, with a *ſchirrus* of the breaſt, was cured in about 220 days. She took from 18 to 90 grains of the extract; but being ſeized, about the 14th, with univerſal ſhudderings, a quick pulſe, thirſt, &c. the doſe of the extract was leſſened till the 27th, and the bark given in large doſes. The third was an inveterate and almoſt ſtony *ſchirrus* of the breaſt, of four years ſtanding, which was cured in leſs than five months by the Hemlock, externally and internally, with the concurrence of very few other medicines. The fourth was a *ſchirrus* under the tongue, accompanied with ulcers and fungous excreſcences. It was cured within three months, though the *Cicuta* was ſuſpended for ſome days, in conſequence of the patient's indulging a voracious appetite, which came on him the 34th day, and occaſioned his taking

taking a vomit. He took from 10 to 40 grains of the extract, and was fomented and ſyringed with a decoction of the plant. The fifth caſe was an inveterate *ſchirrus* of each breaſt, accompanied with livid ſtreaks, an induration of the glands of the groin and the armpit, and ſharp wandering pains. It was perfectly cured in about two months and a half, the *menſes* having then appeared for the firſt time, at the age of 18. She took daily from 18 to 36 grains of the extract. In the ſixth caſe, a virgin of 25 had a ſchirroſity of the breaſt for ten years; of which ſhe was cured within three months. She took from 12 to 20 grains. The ſeventh caſe is ſuppoſed to have been a *ſchirrus* of the Ovary, in a woman of 44, cured in about three months by the extract, the doſe of which is not mentioned. The eighth caſe was an indolent *ſchirrus* of both breaſts, of four years ſtanding: The patient had been pregnant four months, when her breaſts firſt became exceeding painful, and ſhe ſent for Dr. Storck, who had not before given the extract to women with child. He began, nevertheleſs, with a ſmall [uncertain] doſe, and encreaſed it to 30 grains every day, for a month. She became healthier than uſual, in other reſpects, while ſhe took it, being freed from a frequent vomiting and continual head-ach, to which ſhe had been ſubject before; and was cured in about two months, not the leaſt ſenſible inconvenience having reſulted to her from the medicine. The ninth caſe was that of a ſchirrous *ſcrotum*, from a venereal cauſe, which, though it had baffled ſalivation, the woods, &c. was cured in five months by the extract, with a gentle mercurial purge every fortnight. He took from one to two drachms of the extract daily. The tenth ſchirrous caſe (marked XIX. in the pamphlet) was a very monſtrous one indeed, and ended in a moſt ſurprizing cure. The patient, aged 34, had the glands of his neck "ſwelled to ſo great a ſize," ſays Mr. *Becket*'s Tranſlator, "that the ſwelling on each ſide of the neck was *equal* to a man's head." Mr. *Nourſe*'s Tranſlator ſays, "the glands of his neck were ſchirrous, and ſo large, that the bigneſs of them, on each ſide, *exceeded* that of a man's head." This laſt verſion certainly correſponds more exactly to Dr. *Storck*'s original, which runs thus: "Homo 34 annorum, glaudulas colli ſchirroſas, et adeo magnas ab aliquot annis habuit, ut harum glandularum moles utraque ex parte colli caput humanum ſuperarit." In ſhort, he is deſcribed as having a deformed appearance of three heads.—There were great tumours in both the arm-pits; a ſchirrous maſs, on the breaſt, extended itſelf from the neck to the bor-

der

der of the ribs. Theſe *ſchirri* (or ſome of them) were corroded with ichorous ulcers; foul and fungous cancers attended the eroſion of others; beſides innumerable ſchirruſes and fiſtulas. A violent cough, night-ſweats, a loſs of ſtrength, fleſh, and appetite, with a difficult reſpiration, and an oedematous ſwelling of the hands, feet, face, and the whole habit, with the manifeſt ſigns of a true conſumption, all infeſted this wretchedly ſchirrous and tumified ſubject, the very deſcription of whom is really ſhocking and terrible. It had been ſtrange indeed, if Dr. Storck, and all other Phyſicians, had not conſidered this as an incurable caſe, after its baffling all other medicines. We are told however, that by fomenting only with Hemlock, the ulcers were conſiderably cleanſed, and the tumours ſoftened. At the end of twelve days the extract was given, within a month after which there was a great abatement of all the bad ſymptoms and appearances; and briefly, in about three months he was perfectly cured, becoming hearty, fat, and ſtrong, the neck being reduced to its natural ſize, nor ever having felt the leaſt inconvenience from the extract. The firſt doſes of it are not ſpecified: but at the end of about ſix weeks he took one drachm, or 60 grains, every day, and at the beginning of the third month a drachm and half. Such being the iſſue of this ſtupendous caſe, Dr. Storck may well conclude it, as he does, by ſaying, "Thus was effected by the Hemlock what no man before could preſume to hope for."

Beſide theſe ſchirrous tumours, to which it really ſeems, that the virtues of this plant are more particularly appropriated, Dr. Storck's 17th and 18th caſes preſent us with the cures of two very large hard tumours of the left *Hypochondrium*. "The firſt of theſe," we are informed by the Phyſician, who prefixes his title to Becket's tranſlation, "enſued on the Surgeon's immediately ceaſing, after his patient's recovery, to adminiſter the Peruvian Bark;" upon which it is ſaid, "the tenſion, tumour, difficulty of reſpiration, &c. aroſe." This ſuggeſtion ſurprizing us a little, from a profeſſed Phyſician, (as ſuch conſequences have been oftener thought to ariſe from an unſeaſonable injudicious exhibition of the Bark, without premiſing a vomit, and ſometimes a proper purge before it,) obliged us to recur to Dr. Storck's original, and the tranſlation of it publiſhed by Mr. Nourſe. Here the Doctor, after telling us the patient had, two years before, been afflicted with a very ſtrong intermitting Quotidian, immediately adds,—"Chirurgus hanc *illico* ſuppreſſit cortice

cortice Peruvi. no. Gravis *inde* fiebat reſpiratio, hypochondrium ſiniſtrum tenſum erat, &c. &c." which Mr. *Nourſe's* Tranſlator renders: — "A Surgeon *at that time* ſuppreit it with the Peruvian Bark. The reſpiration then became difficult; the left hypochondrium was tenſe, &c." This tranſlation is certainly more juſt to the original here, as it does not ſuppoſe the tumour to have been occaſioned, like the former, by the omiſſion of the Bark; which Dr. Storck was very far from affirming, or even implying; but rather the very reverſe. For, if the latter Tranſlator had rendered *illico*, by the words, *at once*, or *immediately*, its real ſignification, it would have anſwered preciſely to Dr. Storck's intention, who evidently points at the premature exhibition of the Bark here, as one cauſe at leaſt of this hard tumour, which neither himſelf, nor either of his Tranſlators term a *ſcirrus*, and which is probably the ſame kind of tumour that often occurs about the region of the ſpleen, in countries and climates where agues are endemic, or popular. We have inſiſted the more on this error of the firſt tranſlation, as it ſeems a very material one, which might have its ill conſequences, with unthinking practitioners; and as it proves, that ſome unqualified, or inadvertent and hurrying Tranſlators had better, with regard to the Public, be paid for not tranſlating, than for tranſlating directly wrong; and on a point too, in which we ſhould have thought it difficult for a Phyſician to err.— But to return, after a great variety of other medicines taken to no purpoſe, this tumour entirely diſappeared in three weeks; the patient having taken from 20 to 60 grains of the extract daily. In the 18th caſe, beſides ſuch a hard, large, and immoveable tumour, the patient had a jaundice, and was all over bloated: yet, after a vain exhibition of other medicines, for three weeks, he was entirely cured in about ten; the tumour wholly diſappearing, and the patient, who took a gentle purge every fortnight, returning to the camp. He took from 20 to 90 grains of the extract.

There are three caſes of foul and inveterate ulcers, one patient being a man of 62, the ulcer of ten years ſtanding, all cured by this plant; the firſt only by a Hemlock fomentation, and the plaiſter of Hemlock, without taking any internal medicine, but one purge. We are told the man of 62 was recovered by Hemlock, in about two months; but no doſe of the extract is mentioned. The third patient was cured in 60 days. He took from eight to 30 grains of the extract.

We find three caſes of that obſtinate diſorder, the *Fluor albus*; the firſt, an emaciated and cachectic patient. She was cured in about two months, having taken from the 18th day to the 30th, 24 grains daily of the extract, when the patient becoming very feveriſh and thirſty it was diſcontinued, (Dr. Storck ſaying, *Not becauſe he condemned it*,) and ſhe was bled. But in about 18 days more the extract was repeated, it is not ſaid in what doſe, and ſhe was perfectly cured; the neck of the womb, and the *labia*, having been, in the courſe of the cure, waſhed ſeveral times a day, with a weak infuſion of Hemlock in milk. The ſecond patient had the ſame diſeaſe about 15 years. She is deſcribed to have been in a moſt wretched ſituation; but is ſaid, however, to have recovered perfect health in 11 weeks, by the fomentation and extract, the doſe of it not being mentioned. The third caſe of the *Fluor albus*, in a woman of 52, was perfectly cured, in ſix months, by the fomentation and extract, and a few other medicines, indicated by a ſuppreſſion of urine, during which the uſe of the extract was ſuſpended. The doſe of it does not ſeem to have exceeded 20 grains a day. It is remarkable that in many other caſes the Doctor ſuppoſes the Hemlock to have operated conſiderably by urine, and to have diſcharged it not ſeldom in a more feculent ſtate, and with ſome very different appearances, from its uſual ones either in healthy or morbid bodies.

A *ſpina ventoſa* of the heel and of the elbow were cured in about a hundred days by Hemlock, outwardly and inwardly; the doſe not ſpecified. A very filthy diſorder of the ſkin, of ten years ſtanding, reſembling an *Elephantiaſis*, was cured in about two months, the patient having taken from 20 to 90 grains of the extract. But on the 26th day it was omitted for ſeveral days, from a ſupervening ſhivering, fever, redneſs of the eyes, and ſome degree of an univerſal *phlogoſis* or inflammation, which required other cooling medicines: and after removing theſe ſymptoms, he took 20 grains daily, for 14 days, drinking milk plentifully at the ſame time. By this the cure was compleated. One child, of three years old, was perfectly cured of the worſt rickets, [*peſſima rachitide*,] at the end of two months. He took from two grains to ſix daily: he never felt any inconvenience from taking it, but grew both fat and tall during the courſe. Another ricketty child had taken it three months, and was almoſt cured when Dr. Storck publiſhed this ſecond pamphlet.

Three gouty caſes are given, the 9th, 29th, and 30th. The firſt patient, whoſe arm and foot were deprived of motion, and had the ſymptoms of an approaching conſumption, was cured in 80 days. He took from 10 grains to 60 of the extract daily, which laſt doſe was gradually leſſened at the cloſe of the cure. The ſecond patient had all the nodes of his ſtiff and ſcarcely moveable limbs diſſolved in five weeks, and their motion reſtored. His cure is ſaid to have been compleated by the aſſiſtance of ſome mineral waters near Vienna. The doſes of the extract are not ſpecified, but called moderate; and plenty of whey (his frequent practice) is enjoined to be drank with it. The third patient, of 60, long and decrepitly gouty, was reſtored to motion, and enabled to viſit within four weeks. Soon after all her nodes and ſwellings were *diſpelled*, ſays Mr. Becket's tranſlation; *diſperſed*, ſays Mr. Nourſe's, more properly. She took the extract (the doſe not mentioned) with an infuſion of Elder flowers.

A girl of 18 was cured of a vomiting and cachexy at the end of two months, by the extract of Hemlock, the doſe not mentioned. A large and obſtinate lymphatic ſwelling of the knee, was cured by the internal and external uſe of this plant, in three weeks; the doſe uncertain. It operated greatly by urine. A cataract, of near a year's ſtanding, was cured in three months and a half, by the extract, with a decoction of Burdock root, and a purge taken every tenth day. He took a drachm and a half daily for ſix weeks, and two drachms for the laſt month. A *gutta ſerena* occurred after an acute diſeaſe, to a virgin of 25. The ſolution of ſublimate had been given liberally and ineffectually near two months. She began with 20 grains a day; and imagined, at the end of three weeks, ſhe could diſtinguiſh light and colours. "But ſuch intervals ſoon ended," ſays Mr. Becket's Tranſlator, "and the head *returned* giddy."—"The head became vertiginous," ſays Mr. Nourſe's, more idiomatically. The beginning of the third month, ſhe took daily two drachms of the extract, which doſe was continued to the fifth month, when ſhe could ſee and diſtinguiſh every thing. She is ſaid to have felt no inconvenience, but had a ſenſible increaſe of appetite and ſtrength, from theſe large and long continued doſes. A pleuriſy (by tranſlation of a periodical pain in the ancles) not yielding to bleeding, bliſters, &c. was cured by an uncertain inward doſe of this medicine, within 13 days; though a ſmall doſe of it, with an infuſion of Elder flowers in whey, was directed for three weeks longer, which reſtored

the patient to complete health and vigour. A univerſal yellowiſh ſwelling, but eſpecially about the joints, which for five years had baffled the utmoſt endeavours of the beſt Phyſicians, and alſo Dr. Storck's, was cured within a month by the Hemlock. In 12 days the ſwelling diſappeared in the fleſhy parts of the body; but was a little more obſtinate about the joints. She had no occaſion for purges, the medicine giving her two ſtools a day; beſides exciting a copious diſcharge of a greeniſh-coloured urine with a thick glutinous ſediment. The doſe is not mentioned; but thoſe mentioned in ſome of the preceding caſes, will not be apt to deter many from pretty conſiderable ones, in obſtinate caſes.

Finally, ſeveral dreadful venereal exulcerations, with a deep *caries* of the *Tibia* in both legs, which were exaſperated by all other antivenereal remedies, were cured within three months by the Hemlock; to which nothing was added, but a copious decoction of Burdock root, with a third part of milk. A *tinea capitis*, or ſcald head, of five years ſtanding, was perfectly cured in ſix weeks, by the extract of Hemlock, and the decoction of the ſharp-pointed Dock, which alſo carried off ſeveral cachectic and pulmonary ſymptoms. A convulſive cough and other dangerous ſymptoms, from a repelled *ſcabies*, was entirely cured, in near three months, by the extract, aided with the decoctions of the roots of Marſhmallows, Burdock, and the woody Nightſhade, or Bitterſweet. The greateſt doſe was 30 grains daily.

"Theſe are the principal caſes," ſays our Tranſlator from Dr. Storck, "which I have ſelected from my own practice." And we may add, that the events and moſt material circumſtances of each of theſe, we have compreſſed as briefly as poſſible into the preceding pages.

The remaining pages of this chapter are employed in mentioning an indefinite, but vaſt number of cures in the lump. Among others, two female patients of Dr. Storck's, who took Hemlock for ſome other diſorders, were effectually cured of barrenneſs by it: on which occaſion he pleaſantly adds, "What more can the amiable ſex deſire from Hemlock?" Doubtleſs a happy impregnation, in certain ſituations, may be a very deſirable occurrence: nor ſhall we be ſurprized after this, to hear of ſome ladies longing for Hemlock, as earneſtly as Rebecca coveted the Mandrakes. And as we find, *p.* 146, that it agrees very well even with the *Embryo*, it would

would not be quite miraculous, if the children thus propagated ſhould prove ſo many Κωνειοφαγοι, or Hemlock-eaters, preferring its leaves to parſley and cellery, and its ſweetiſh roots to parſnips and ſkirrets. The few detailed caſes, at the cloſe of this chapter, in ſome of which the patients died; and ſome others, wherein the *Cicuta* is acknowleged to have diſagreed, we may occaſionally refer to, when we come to his ſection of Cautions.

His third chapter, extended to near 50 pages, contains above 50 caſes, communicated by upwards of 20 Phyſicians and Surgeons of rank and name *, highly characteriſed by our Author. Above 40 of theſe caſes ended in complete cures of many different diſeaſes: none were unrelieved; and innumerable cures are mentioned by theſe correſpondents, in a ſummary way, without names or circumſtances. One patient, of above 70, who could not be cured in above five months, though he is affirmed to have been much better before he died, at the end of that term, is ſuppoſed to have been kept alive by the Hemlock; with which our Author aſſures us, he had cured ſeveral conſumptions, but chiefly ſuch indeed as aroſe from ſcrophulous taints. A woman took ſix drachms of the extract, every 24 hours, for a cataract, drinking with it an infuſion of Eye-bright, Fennel ſeeds and Liquorice. She was perfectly cured, having taken from the 2d of *April* to *November* 3d 1760, 68 ounces. Other cataracts it only prevented from going worſe, and ſome were not affected by it.

The corollaries deduced from ſuch a number of caſes, are, 1ſt, That Hemlock does not diſſolve the blood into a putrid colliquation. 2d, That it does not bring on conſumptions.—This, on crediting ſeveral of his hiſtories, we cannot diſpute; ſince he has made it ſo reſtorative and analeptic in ſo many, that perhaps ſome may be induced to try its candy'd roots, or even ſtalks, in the room of Eringo roots. 3d, That it does not hurt the ſight. 4th, That it does not take away the power of procreation.—Amongſt other proofs of this invigorating virtue, he tells us, a paralytic man, of 66, had taken one drachm and a half of the extract daily, for

* It has been properly obſerved here, that Baron Van-Swieten's name has never been cited in this ſecond part; though it has been ſaid, he formerly wrote to ſome eminent Practitioners here, in favour of the Hemlock.

nine weeks; and that after a dormancy of Nature, in this reſpect, for 12 preceding years, ſhe awoke and returned to him with all the vigour of a man of thirty.—We wiſh this may not occaſion too many acres in our *environs* to be applied ſolely to the increaſe of Hemlock, and thus raiſe the price of leſs nouriſhing and invigorating, though more palatable greens and roots.

The ſection of *Cautions* reminds us of recurring to the cloſe of the ſecond chapter, in which we find, beſides the patients acknowleged there to have died, that ſome Cancers were only relieved by it, for a time; that, in others, it evidently did no ſervice; that ſome could not bear it, complaining that their pain became more violent, their weakneſs greater, and the ichorous diſcharge more fetid, acrid, and copious, after taking it ſome time. p. 105. This agrees conſiderably with ſome of Dr. *Andree's* complaints of it*, in a late article; and Dr. Storck's confeſſion of it is honeſt and commendable. But to have been completely candid, he ſhould have ſpecified the number of theſe failures, theſe diſagreements and diſappointments, as ſpecifically and pompouſly, as he has exhibited the triumphs of his Hemlock: but the former are only ſtolen in unreckoned, like the *inops inhumataque turba*; or ſuppoſed to have been tranſacted behind the ſcenes, like the antient theatrical murders. Indeed, among theſe *Cautions*, there ſeems ſometimes more implied than is expreſſed, or was intended to have been acknowleged. The Doctor ſays, p. 156, "If he can preſerve but one out of a hundred patients abandoned by other Phyſicians, he is ſatisfied;" but he adds, "the number reſtored is much ſuperior."—As he has not thought fit, however, to aſcertain this majority, let us ſuppoſe, inſtead of curing every hundredth, he has cured every twentieth perſon, reputed incurable. This we allow to be a very deſirable and even meritorious attainment; though it is ſcarcely adequate to his many extraordinary eulogiums of this medicine, and the ſurprizing cures ſaid to be effected by it. We find other remedies often directed as neceſſary to be joined with it; and ſometimes during an intermiſſion of it, when all the reaſons for intermitting it are not ſpecified, as they certainly ought to be. We find intermediate purges often directed; ſometimes bleeding, and ſometimes anti-phlogiſtic cooling remedies with it, eſpecially in the gout and rheumatiſm; in the firſt of which, in people

* See Review, for laſt month.

towards

towards the decline of life, they appear injudicious. Upon the whole, though we are very clear, as to our own fallibility, and ſhould be really tender of ſaying any thing diſadvantageouſly of ſo worthy a Phyſician as Dr. Storck appears to be, we ſhall not diſſemble our apprehenſion, at preſent, that he has not as impartially told us all the worſt, as well as all the beſt, he knows of Hemlock; we are poſitive, he has not done it as formally. But we muſt make a few allowances for the indulgence of a parent.

This article having inſenſibly ſwelled beyond our firſt intention, from the popular importance of the ſubject, we muſt ſuppreſs, at leaſt for the preſent, ſome farther reflections upon it, that ſeem neither impertinent nor incurious to ourſelves. We have particulariſed, however, moſt of the diſeaſes, in which it has been ſucceſsfully exhibited abroad: and as the plant, which flowers with us in June and July, grows in the vicinage of moſt towns which are able to ſubſiſt a Phyſician or Apothecary, though delighting chiefly in moiſtiſh ſoils; and as it characterizes itſelf abundantly from its very peculiar ſmell, and its ſpotted ſtalks, we ſhall be truly glad to hear that our experience of it, within a year or two, amounts to its ſtupendous virtue, and almoſt entire ſafety ‡, in Auſtria, &c. which certainly it has not hitherto. We wiſh the earlieſt attempts with it, may be conducted by Gentlemen of medical erudition and experience, and in ſuch inveterate caſes, upon the maxim of *Præſtat remedium anceps quam nullum*, as have eluded the force of other medicines; when, upon its reiterated ſucceſs and ſafety, it may become familiar enough to be confided to the experience of Practitioners in Pharmacy, (to whom we recommend a peruſal of the pamphlet at large) and thence often ſuperſede the exhibition of leſs effectual drugs.

This recommendation neceſſarily leading us to conclude with a few remarks on the tranſlation, we obſerve, That, beſides a miſtake or two already mentioned, in that which has been the direct object of this article, and was publiſhed the firſt, there are a few affectations in it, and ſeveral leſs idiomatical expreſſions; as if the Tranſlator had a more imperfect acquaintance with,

‡ We are told, p. 127, that a ſoldier, of his own accord, took half an ounce of the extract, in one day, without any other inconvenience than that of going to ſtool above 50 times, in the ſpace of three days; after which the ſwelling of his ſchirrous glands was very greatly leſſened.

or had laboured under a long diſuſe of our language. As the hiſſing ſound of *ſchirruſſes*, in the plural *, diſguſted his own ears, and thoſe of his friends, he ſuppoſes he has coined a word more agreeable to the genius of the Engliſh elocution, by calling it always *ſchir*, and plurally *ſchirrs*. Now, we imagine a real Connoiſſeur, who was diſpoſed to enrich or reform our language, would ſcarcely think of doing it by an addition of monoſyllables, with which it has already been deemed to abound too much. The plural term, *Sinuſes*, appears to us to ſibilate or hiſs, not leſs than *ſchirruſes*; and we are at a loſs to conceive what ſubſtitute this Tranſlator, on his own principle, will be able to diſcover for it, as *ſins* are already employed on very different ſubjects. Indeed theſe ſame *ſchirrs*, ſnarling like the dog in Abel Drugger's ſign, appear to us the iſſue of what Quintilian very properly terms, the *frivola in parvis jactantia*. A more material exception occurs, p. 116, where it is ſaid,—"I have ſeen the ſkin change to red from livid, and from livid to the natural colour:" which laſt *livid* ſhould have been *red*, as both experience and the original Latin evince.—*Vidi cutis colorem lividum abire in rubrum, rubrum in naturalem.* We looked in vain for a redreſs of this blunder among the *Errata*; but find the paſſage juſtly tranſlated in Mr. Nourſe's. In p. 98, we are informed, "a loathſome ſcab was entirely cured *almoſt* within two months;" which *almoſt* is badly ſituated ſo very ſoon after *entirely*; the ſenſe being, that the cure was entirely effected in leſs than quite two months. The *ſchirrous cancerous* ſwelling, p. 113, hiſſes more than *ſchirro-cancerous*, the proper term, would have done. Mr. Leber is termed, p. 132, a *perſpicuous* Surgeon. This is a very wrong tranſlation of *perſpicax*, which is the epithet of a judicious and truly diſcerning perſon, who looks through, or thoroughly into his ſubject; and it cannot be applied to a merely paſſive thing, which, like glaſs, may be looked thorough. Nevertheleſs, it may be ſuppoſed that even this tranſlation will pretty generally convey Dr. Storck's meaning, as his expreſſion is always eaſy and perſpicuous, though not always elegant; the ſubject itſelf indeed ſeldom requiring any conſiderable embelliſhment.

* This whimſical diſguſt will account for his terming Funguſes, *Fungs*; but it does not diſcover why he calls the Loins, the *Lumbs*; eſpecially as his own preface diſclaims the uſe of Greek and Latin terms. The truth is, that all his new words are ſo far from improving our language, that, if admitted, they muſt rather degrade and burleſque it.

A new

A New Eſtimate of Manners and Principles: Or, A Compariſon between Antient and Modern Times, in the three great articles of Knowlege, Happineſs and Virtue. Part III. *Of Happineſs: in which ſome Principles of Mr. Rouſſeau are examined.* 8vo. 2s. 6d. Dodſley, Millar, &c.

OUR Author introduces this part of his *Eſtimate* with a whimſical *Apology to the Reader*, wherein he endeavours, with an affectation of humour, to anſwer ſome objections that have been made to the preceding parts of his performance. ‡

It has been objected to him, he tells us, that he has not gone deep enough into the ſubject; that he has not tried, as the French term it, *approfondir la matiére.* "Now, replies he, though I would not be thought entirely incapable of penetrating a little farther into many points, than I have done; yet, I muſt beg leave to obſerve, that at preſent I did not affect it, and profeſſed only to treat things ſuperficially; aſſuming the character of one of thoſe *light troops*, whoſe buſineſs is rather to reconnoitre and ſkirmiſh, than to bear any conſiderable ſhare in more regular operations. If indeed their ſkirmiſhing ſhould bring on any more ſerious affair, they ſhould be ſupported by the firmer and more diſciplined battalion. Whether it was in my power to have brought any ſuch forces into the field, had their aid been required, cannot certainly be known, as I have not been put to the trial. I muſt own, however, as it frequently happens to people at ſea, that what upon ſlight obſervation, or at a diſtance, appears only to be a cloud or thick miſt, upon a nearer approach is found to be real land: I was in hopes it might alſo, in ſome inſtances, have happened to what I had written, that ſome things, ſeemingly of a very light and ſuperficial caſt, might, on being more ſtedfaſtly looked at, be found to contain more real matter than, at firſt ſight, they ſeemed even to pretend to.——

"But how ſhall I ſupport myſelf againſt the next charge; in which I muſt expect to have every *Muſe* for an accuſer, and perhaps *Apollo*, or one of his ſons, for my judge?—For I have commited, it ſeems, the higheſt crimes and miſdemeanors againſt their peculiar favourites, the *Claſſics*, and have even been guilty of treaſon againſt the *Prince of Poets!* to whoſe imperial authority, it has been long agreed, every one

‡ For an account of which, ſee Review, Vol. XXII. p. 390.

who

who pretends to the character of a *Scholar*, muſt ſwear all true fidelity, and pay an unlimited obedience!—I can almoſt fancy, that I hear Mr. *Moroſe*, the Critic, reading my indictment: 'Whereas you ———, &c. not having the fear 'of certain heathen Gods and Goddeſſes before your eyes, 'have prophanely and impiouſly dared, with malice, aforethought, and at the ſuggeſtion of the D——, to inſinuate 'that there are any imperfections, or miſtakes, in the antient *Orators*, *Poets*, or *Philoſophers*; and by force of arms, 'them, the aforeſaid *Poets*, *Orators*, and *Philoſophers*, in an 'unheard of manner, have endeavoured wickedly to diſpoſſeſs of that fame, which they have now been in quiet poſſeſſion of for ages, &c. &c.'—It is really too terrible, even in apprehenſion, to ſtand this!—But, deſperate as it may ſeem, I'll even endeavour to defend myſelf, as well as I can, by the example of thoſe, whoſe memory I am accuſed of injuring.

Græcam urbem non poſſum ferre Quirites,——

ſaid one of their old Poets, with a laudable indignation.—Why may not I, though no Poet, be allowed to expreſs ſome degree of diſſatisfaction at a *City*, that is both *Greek* and *Latin?* Who can patiently bear to ſee people ſtudiouſly going back two thouſand years, in ſearch of that perfection, which lies ſo plainly ſtill before them?—To ſee men of ſenſe and learning ſpending their whole time and attention about *Æolic Digammas*, the *uſe of Accents*, or the *meaning of a paſſage in Horace*; whilſt, at the ſame time, they are ſuffering the fineſt natural language in the world, their own, to lie entirely uncultivated, unleſs by the occaſional and laudable efforts of ſome private individual? Had the ſame been the practice of the Greeks and Romans; had they ſtudied nothing but Egyptian hieroglyphics, we might have been obliged, at this day, to have travelled to the pyramids to read the Claſſics, whilſt all the letters in the world would have been nothing more than the ill imitated forms of men, animals, implements, &c. If we think *they* did right in doing otherwiſe, and admire the poliſhed languages, which they have tranſmitted to us,—why do not we imitate their example? What poſſible reaſon can be ſhewn, why *Engliſh*, if it be not ſo already, might not be made, by the ſame care and pains, as good a language as either the *Greek* or *Latin?*——

" Had one the addreſs of Swift, or Addiſon, what a petition might one draw up, in favour of our poor *Mother-tongue*, ſetting

ſetting forth, the many hardſhips ſhe has long endured; the various inſults, and barbarous injuries ſhe, from time to time, has ſuffered, and ſtill is obliged to undergo, from the undutifulneſs of her own children! whilſt every Coxcomb, who ſticks a pen in his wig, behind a compter, if he has but barely learned his *Accidence*, muſt have his *Items*, his *Omniums*, his *N. B.*'s, and his *Via Londini*'s; abbreviates his pounds, ſhillings, and pence, at the top of his accompts, into *l. s. d.* —calculates his gains at ſo much *per cent.*—and ſigns his receipts,

"*Per me, Peter Stocks. Anno Dom.* &c.

It might, however, our Author goes on to obſerve, be a matter of ſome nicety to determine, where one could properly prefer ſuch a petition?—When one is thinking of a redreſs of grievances, the firſt thing, ſays he, that offers itſelf to one's thoughts, is the P———. Where ſhould any thing that is Engliſh, apply for relief ſo ſoon, as to that great Council of the nation, which has for ages been juſtly looked upon as the grand bulwark of all that is dear to Engliſhmen? But, alas! in the preſent caſe, we are told, the very vote that ſhould be paſſed in our favour, would, in all likelihood, be a new grievance; as we ſhould poſſibly ſee the honeſt *Engliſh* reſolution, dated, *Die Mercurii, Feb.* 10^mo^, and concluded with a *Nemine Contradicente.*

As it is a matter ſeemingly relative to Learning, the Univerſities naturally preſent themſelves next to our view. But, as poor *old Engliſh* is not reckoned there one of the *learned languages*; that is, it is not ornamented with a parcel of *points, daſhes, circumflexes*, &c. is not difficult enough to require a Profeſſor to explain, nor eighteen years ſtudy to be tolerably underſtood; our Author is afraid any petition in its favour would meet but with a cold reception in a place, where it is not thought good enough to ſay grace to their meat in.

Were we to apply to our public Schools for relief, we ſhould have as little proſpect of ſucceſs. They were exceedingly well calculated, we are told, two hundred years ago, to do all the good that could be expected from them; but were they to follow the example of their favourite Romans, our Author apprehends, they would make ſome ſmall alterations in their method.

As

As it cannot be ſaid, that there are no books in Engliſh fit for boys to read, ſo neither can it be reaſonably doubted, he thinks, but that it is, to the full, as neceſſary for young minds to be early impreſſed with the precepts of the Chriſtian religion, and the principles of its different Profeſſors, as it can poſſibly be for them to be made acquainted with the abſurd ſyſtems of Paganiſm, or the maxims and opinions of old heathen Philoſophers. And would not this end be better anſwered by the more general reading of the works of ſome of our beſt Divines, under the direction of a ſkilful maſter, who could point out their beauties to them, than it can poſſibly be by any catechiſm or form of prayer, which they are uſually obliged, much againſt their will, to get by heart? Might it not alſo, with ſome ſhew of reaſon, he urged, that it would be full as uſeful for Engliſhmen to be acquainted with the conſtitution and hiſtory of their own nation, as with thoſe of either Rome or Greece? And might not this acquaintance be more eaſily procured from Mr. *Hurd*'s *Dialogues* than from any in *Plato*?—Nay more, if it be judged abſolutely neceſſary for boys to learn a ſet of ſongs, replete with jollity and tender ſentiments, that convey to the mind the moſt favourable ideas of love and wine, our Author is of opinion, that they may meet with ſome Engliſh maſters, as complete even in this branch of ſcience as either Horace or Ovid, excepting in one particular, of too great delicacy (thanks to our purer manners,) to be mentioned to Britiſh ears. They may likewiſe learn, he thinks, the art of managing an intrigue, and *humming old Square-Toes*, from ſome modern plays as effectually as from any antient *Davus* or *Pythias*.

By what our Author advances on this ſubject, he does not mean to condemn the ſtudy of the *Claſſics*, but only to limit it a little. He contends, that ſome attention ſhould be paid to our own language, in our education; that thoſe who cannot learn *Latin* and *Greek*, (which is the caſe of more than nine in ten, at leaſt to read them with any tolerable pleaſure, or critical ſkill,) may have a chance of acquiring a little common ſenſe, and not entirely throw away ten or twelve years of their life, in the poor attainment of a few Latin ſcraps, which only good luck will enable them to quote properly, after they have got them.

As things are managed at preſent, he ſays, many who go to the Univerſity, with the character of prodigious *School-Scholars*, are ſo totally above knowing any thing of their

own

own tongue, that whatever figure they may make in their Latin epiſtles for a Scholarſhip, it is ten to one that their Sifter, with the miſerable education of a Boarding-ſchool, will be able to write a much better letter to their parents at home, than they, with all their learning, can do. And as moſt Univerſity exerciſes are to be performed in the learned languages, from whoſe ſacred ſources all inſtances and examples too muſt be drawn; it follows, that many leave the Univerſity, and go into the world, fitter citizens for Rome, or Athens, than for the metropolis of their own kingdom; know ten times as much about Cæſar or Alexander, as they do about King William or Queen Elizabeth; and are much better able to hold a converſation with a German Commentator, than make a ſpeech before an audience of their own countrymen.

"This, however, (continues our Author) is by no means the worſt conſequence, attending ſuch a plan of inſtruction. If there be any truth in the common complaint, that the intereſts of Morality have lately been declining in the world; to what cauſe can we ſo properly aſcribe ſuch a decay, as to the little care that is taken, in our education, to teach us our duty? In early days, mankind had little elſe to ſtudy but a few maxims of life, or rules of conduct; which, from their fewneſs and ſimplicity, it was eaſy both to learn and to practiſe. When Arts and Sciences began to ſpread through a larger circle, as they did in Greece, ſtill people could learn the whole *Encyclopædia* in their own language. And even at Rome, when they ſet about ſtudying *Greek*, as it was then a living language, ſpoken in a neighbouring country, they could have little more trouble in learning it, than we have in learning *French*. It was reſerved for modern times to have two or three *dead languages* to learn. So that during the greateſt part of that time, in which the Antients were teaching their children to be *Citizens*, we are teaching ours to be little better than *Parrots*. For, though it muſt be owned, there are many good maxims, and much uſeful knowlege, amidſt a great deal of a different kind, to be met with both in *Greek* and *Latin*; yet, whilſt the grand aim of boys is only to get them to *conſtrue and parſe*, as it is called, it cannot be ſuppoſed, that they will pay much attention either to their truth or uſefulneſs. What very different effects muſt *Tully's Offices* have had in a ſchool at Rome, from what they can poſſibly have in England or in France? Without affronting this illuſtrious Roman, or his admirers, ſo far, as to ſay there is as much

much real knowlege contained in our Engliſh *Spectators*; one may ſafely venture to aſſert, that if two ſeparate claſſes of boys were educated, with equal care, one in *Tully's* works, the other in thoſe of *Addiſon*, the latter would have acquired a great deal more proper knowlege for a Britiſh ſubject. And as the uſual way of comparing one ſet of men with another, is to conſider, who made the beſt members of thoſe Commonwealths to which they belonged, it may from hence be ſeen, at what diſadvantage we muſt enter into ſuch a compariſon with the Romans; who, by being taught at ſchool, the principles of morality, and of the government, under which they were to live, in the beſt Authors and Hiſtorians of their own country, were qualified *ad capeſſendam rempublicam*, and to fill the higheſt offices in the ſtate, by the time we have learned to read *their Poets*.

We have dwelt the longer on this part of our Author's performance, as the ſubject appears to us to be of great importance, and what is advanced upon it ſeems very pertinent and judicious. The attention paid to Latin and Greek, in our public ſchools and Univerſities, to the manifeſt neglect of what is of infinitely greater moment in the buſineſs of education, is attended with very pernicious conſequences to the community. It would be an invidious, though an eaſy taſk, to trace many of thoſe evils which have been long and loudly complained of among us, to their ſource,—the prevailing ſyſtem of education. This is a taſk, however, which at preſent we ſhall not enter upon, but content ourſelves with mentioning one inſtance only: appealing to every conſiderate and impartial perſon whether it is not a pertinent one.

The inſtance we have in view relates to the Clergy: and we appeal to the candid part of that reſpectable body, whether the preſent plan of education is properly adapted to qualify young gentlemen for the faithful and honourable diſcharge of the *ſacred office*; whether thoſe who have had their education at the Univerſity of *Oxford*, in particular, can be ſuppoſed, at the time they generally take upon them the miniſterial character, to have made a ſufficient progreſs in thoſe branches of knowlege, which are abſolutely neceſſary for every Clergyman?—The bad effects ariſing from the ignorance of the younger part of the Clergy are too obvious to be enlarged upon; the too ſlight regard generally paid to the whole Order muſt, in part, be aſcribed to it; and the intereſts of religion and virtue cannot but be greatly hurt by it.——It were eaſy

to

to enlarge on this ſubject, but we leave it to the reflections of our Readers, and proceed to that part of our Author's Eſtimate which is now before us.

It is divided into eight chapters, in the firſt of which he treats briefly of the connexion between knowlege, happineſs, and virtue. In the preceding part of his *Eſtimate*, he endeavoured to prove, that knowlege is in a ſtate of much greater perfection now, than it formerly was; his preſent deſign is to ſhew, that, in conſequence of ſuch improvement, the ſtate of man's happineſs alſo muſt have been conſiderably advanced.

"And ſurely, ſays he, one ſhould think, if the former part was at all ſatisfactorily made out, there cannot much difficulty remain in proving the latter. Nay, if the firſt propoſition was only ſo far evinced, as to make it ſeem probable, that at leaſt theſe branches of knowlege, [he principally intends politics, ethics, religion, and commerce,] which apparently have a more immediate influence upon the welfare of civil life, and man's comfortable ſubſiſtence in it, were improved; if it ſhould appear, I ſay, that we are wiſer only in theſe inſtances, even allowing the Antients to excel us in Eloquence and Poetry, who would heſitate in concluding, that we were happier than they? This, indeed, ſeems to follow of courſe, as a corollary, plainly deducible from a propoſition already demonſtrated.

"For, let it once be eſtabliſhed as a truth, that the ſcience of *Politics*, for example, is improved; who could want to be informed, that men would have a clearer inſight into the rights, privileges, and intereſts of their ſpecies; and that by this means Lawgivers would be better enabled to frame their different ſyſtems, in ſuch a manner as ſhould moſt effectually anſwer the end of all government, the general happineſs of thoſe who live under it? The juſt limits between power and obedience, would be more accurately traced out, and more preciſely determined: the odious and dangerous quality of the one would be leſſened, by a proper diſtribution of it into various channels; and the irkſomeneſs of the other would be abated, and rendered leſs diſagreeable, by a ſuitable mixture of liberty with it.

"As little need ſurely can there be to prove, by any length of argument, that in proportion as the grounds and principles of *Morality* were better explained, men would comprehend

hend more fully the duties, which they owed both to themſelves and others; for the diſcharge of which duties, *Religion*, in its turn, as it was better underſtood, would furniſh, if not ſtronger, at leaſt more rational and more proper obligations; whilſt, by baniſhing abſurd notions and idle apprehenſions, it would render its profeſſors both better members of the comunity, and more friendly neighbours to each other."

In the ſecond chapter, our Author proceeds to conſider the opinion of the ingenious *Rouſſeau*, who attempts to ſhew, that the farther our improvements carry us from what he calls the true ſtate of nature, they do, in proportion, the greater violence to our natural conſtitution, and carry us the farther from a ſtate of eaſe and happineſs. This whimſical notion our Author combats at full length, in ſeveral chapters, wherein he compares the happineſs of ſocial and ſavage life; conſiders the improvements in civil life; treats briefly of the Patriarchal, Grecian, and Roman governments; of what is called the ſtate of nature, and of an equality in happineſs: which ſubjects he treats in an agreeable and entertaining, though curſory manner.

The fourth and fifth parts of this *Eſtimate* or *Compariſon* (in which the Author propoſes to conſider the ſtate of *Morality*, at different periods of the world, and to bring the whole down to our own times and circumſtances,) will be publiſhed, he informs us, ſome time this winter.

An hiſtorical Memorial of the Negociation of France and England, from the 26th of March 1761, *to the 20th of September of the ſame Year; with the Vouchers. Tranſlated from the French Original, publiſhed at Paris, by Authority.* 4to. 2 s. 6 d. Wilſon, &c.

THE Memorial before us affords a ſtriking proof, that however the French government may be arbitrary in its principles, nevertheleſs, the ſenſe of the people has greater influence over the adminiſtration, than many of our Anti-gallican Politicians are willing to allow. This Hiſtory of the Negociation is a direct appeal to the Public of France, and a moſt condeſcending apology for the conduct of that Miniſtry. It will be thought ſtrange, perhaps, that they, whom we proudly ſtigmatize as ſlaves, ſhould obtain from influence,

their government, the particulars of ſo important a tranſaction, while we, who, as a free people, have a better right to the moſt early and authentic intelligence, remain wholly uninformed, and are left to learn what ſo nearly concerns us, from the relation of our enemies. If it be true, as it is ſaid, that the documents relating to this negociation, were ready tranſlated, at the time of the reſignation of a late Miniſter, it cannot be imputed to him that they have not hitherto made their appearance. We confeſs ourſelves equally ſtrangers to the Authors and to the motives of this delay; but they, whoever they be, will not eſcape free from cenſure, who have ſhewn themſelves ſo little ſolicitous to ſatisfy the Public, and to remove thoſe impreſſions, which the gloſſes and miſrepreſentations of French illuſion and prevarication may have made on ſome of the courts of Europe.

But however theſe gloſſes may impoſe on the ſubjects of France, and on particular courts, under the influence of French politics; yet the fallacious varniſh cannot blind the diſpaſſionate and diſintereſted, nor prevent them from ſeeing the conduct of the Britiſh Miniſter in the nobleſt point of view.

It is always with reluctance, as Reviewers, that we enter into any diſcuſſion of miniſterial conduct, which, we are ſorry to ſay, is generally ſupported by one party and oppoſed by another, more from paſſion and intereſt, than from an honeſt principle of conviction. In the preſent inſtance, however, we find it impoſſible to detach the Miniſter from the ſubject of the negociation; and though we are by no means infected with the frenzy of popular zeal, yet we muſt acknowlege, that, on this occaſion, he ſeems to have oppoſed a proper ſpirit and reſolution, againſt the chicanery and procraſtination of the enemy. But it becomes us to reſerve our reflections, till from the extracts we ſhall produce, the Reader may be able to judge of their propriety.

The Memorial opens with a very falſe and deluſive account of the commencement of the war. "The limits of Acadia and Canada, ſay they, which, by the treaty of Aix la Chapelle, were left to the diſcuſſion of Commiſſaries to be named by the two Potentates, had ſerved England as a pretence for commencing hoſtilities, &c." The pretence here alledged, however, is by no means our plea for having commenced hoſtilities. But they would have condemned themſelves, had they acknowleged, what in truth is the fact, that while the Commiſſaries

were diſcuſſing theſe limits, they built forts on the very ground in queſtion, butchered our ſettlers, and committed hoſtilities to the very utmoſt extent of injuſtice and cruelty. Theſe were the foundations which juſtified our commencing, or rather returning hoſtilities. But as it would lead us into a wide field of argument to ſtate this point in a full light, we muſt refer the Reader to the memorials publiſhed ſome years ago, reſpecting the conteſts about the American limits, where he will find ample ſatisfaction on this head.

This Memorial proceeds, in the ſame artful ſtrain of miſrepreſentation, to trace the progreſs of the war to the year 1759, when the Courts of London and Berlin tranſmitted a declaration to the Miniſters of France, Vienna and Ruſſia, the purport of which is well known. It is well known likewiſe, that the extraordinary delay, on the part of the French, in returning an anſwer, ſhewed them to have had no ſincere diſpoſition towards an accommodation.

At length, however, in the preſent year 1761, after having experienced various ill ſucceſſes, they appear to have been ſincerely inclined to have entered into a negociation, not without hopes of over-reaching us as formerly. In conſequence of this intention, the French King cauſed a memorial to be addreſſed to our Court, accompanied by a letter from the Duke de Choiſeul, his Miniſter and Secretary of State, to Mr. Pitt. The memorial is as follows:

"THE Moſt Chriſtian King wiſhes that the ſeparate peace of France with England could be united with the general peace of Europe, which his Majeſty moſt ſincerely deſires to eſtabliſh; but as the nature of the objects which have occaſioned the war between France and England, is totally foreign from the diſputes in Germany, his Moſt Chriſtian Majeſty has thought it neceſſary to agree with his Britannic Majeſty on the principal articles which may form the baſis of their ſeparate negociations, in order to accelerate, as much as poſſible, the general concluſion of the peace.

"The beſt method to accompliſh the end propoſed, is to remove thoſe intricacies which might prove obſtacles to its ſucceſs. In the buſineſs of peace, the diſputes of nations, concerning their reciprocal conqueſts, the different opinions with reſpect to the utility of particular conqueſts, and the compenſations for reſtitutions, generally form matter of embarraſſment at a negociation of peace. As it is natural for each

each nation, with regard to these different points, to endeavour the acquisition of all possible advantages, interest and distrust occasion oppositions and produce delays. To obviate these inconveniencies, and to testify the sincerity of his proceedings, in the course of the negociation of peace with England, the Most Christian King proposes to agree with his Britannic Majesty, that, with respect to the particular war of France and England, the two crowns shall remain in possession of what they have conquered from each other; and that the situation in which they shall stand on the 1st of September, in the year 1761, in the East-Indies, on the 1st of July in the same year, in the West-Indies and in Africa, and on the 1st of May following in Europe, shall be the position which shall serve as a basis to the treaty which may be negociated between the two powers. Which shews that the Most Christian King, in order to set an example of humanity, and to contribute to the re-establishment of the general tranquillity, will make a sacrifice of those restitutions which he has a right to claim, at the same time that he will maintain those acquisitions which he has gained from England during the course of the war.

"Nevertheless, as his Britannic Majesty may think that the periods proposed, of the 1st of September, July, and May, are either too near or too distant for the interests of the British crown, or that his Britannic Majesty may judge it proper to make compensation for the whole, or for part of the reciprocal conquests of the two crowns, the Most Christian King will readily enter into negociation with his Britannic Majesty in relation to these two objects, when he shall know his sentiments concerning them, the principal view of his Most Christian Majesty being to testify, not only to England, but to the whole world, his sincere disposition to remove all impediments which might defer the salutary object of peace.

"The Most Christian King expects, that the disposition of his Britannic Majesty will be correspondent, and that he will, with equal sincerity, answer all the articles contained in this memorial, in which the two powers are so essentially interested."

It must be confessed that these pieces carry an air of openness and sincerity; but this appearance, as will be seen, was falsified by the subsequent conduct of the French Ministry. The British memorial, in return, was couched in such explicit and precise terms, as shewed that our court had a real design of obviating all ambiguity and prevarication.

"HIS Britannic Majeſty, equally deſirous with the Moſt Chriſtian King, that the ſeparate peace of England and France could be united with the general peace, for which the King of Great-Britain is ſo ſincerely intereſted, that, in regard to this point, he even means that the conteſts which might ariſe between the two crowns, concerning their particular differences, ſhould not occaſion the leaſt delay to the ſpeedy concluſion of ſo ſalutary a work as the general peace of Germany; and his Britannic Majeſty is the more confirmed in this ſentiment, dictated by humanity towards ſo many nations, that he feels, in all its extent, the propoſition which the Moſt Chriſtian King eſtabliſhes as a fundamental principle; that the nature of the objects which have occaſioned the war between England and France, is totally foreign from the diſputes in Germany.

"In conſequence of this inconteſtible principle, the King of Great Britain entirely adopts the ſentiment of his Moſt Chriſtian Majeſty, that it is neceſſary to agree between the two crowns on ſome principal articles, which may form the baſis of their particular negociations, in order the more to accelerate the concluſion of a general peace.

"The King of Great Britain equally agrees, in general, to the propoſition which the Moſt Chriſtian King has made with an openneſs, in which his Britannic Majeſty will concur throughout the courſe of the negociation; that is to ſay, that, in relation to the particular war between England and France, 1. The two crowns ſhall remain in poſſeſſion of what they have conquered, one from the other. 2. That the ſituation in which they ſhall ſtand at certain periods, ſhall be the poſition to ſerve as a baſis for the treaty which may be negociated between the two powers.

"With regard to the firſt branch of the aforeſaid propoſition, his Britannic Majeſty takes pleaſure in doing juſtice to the magnanimity of his Moſt Chriſtian Majeſty, who, from motives of humanity, determines to ſacrifice to the love of peace, the reſtitution which he thinks he has a right to claim, maintaining at the ſame time what he has conquered from England, during the courſe of the war.

"With reſpect to the ſecond head of the aforeſaid propoſition, concerning the reciprocal conqueſts made by the two crowns one upon another; that is to ſay, that the ſituation in which they ſhall ſtand at the reſpective periods aſſigned

for

for the different quarters of the globe, ſhall ſerve as a baſis for the ſaid treaty. The King of Great Britain again acknowleges, with ſatisfaction, the candour which is manifeſted on the part of his Moſt Chriſtian Majeſty in this article, by obviating, as he has done, the extreme difficulties, and by anticipating the indiſpenſible objections, which could not but ariſe on ſuch a ſubject; it being in fact ſelf-evident, that expeditions at ſea requiring preparations of long ſtanding, and depending on navigations which are uncertain, as well as on the concurrence of ſeaſons, in places which are often too diſtant for orders relative to their execution to be adapted to the common viciſſitudes of negociations, which for the moſt part are ſubject to diſappointments and delays, and are always fluctuating and precarious: from whence it neceſſarily reſults, that the nature of ſuch operations is by no means ſuſceptible, without prejudice to the party who employs them, of any other epochas, than thoſe which have reference to the day of ſigning the treaty of peace.

" Nevertheleſs, as this conſideration, as well as that which reſpects the compenſations (if ſuch ſhall be found proper to be made between the two crowns) on account of their reciprocal conqueſts, comprehend the moſt intereſting and capital articles of the treaty; and as it is upon theſe two deciſive objects, that the Moſt Chriſtian King voluntarily offers to enter into a negociation; the King of Great Britain, deſiring to concur effectually with the favourable diſpoſitions of the Moſt Chriſtian King, in order to remove all impediments, which might defer the ſalutary object of peace, his Britannic Majeſty declares that he is ready, on his part, to enter upon the propoſed negociation with ſpeed and ſincerity. And more authentically to demonſtrate to what extent the ſincerity of his conduct proceeds, his Britannic Majeſty declares farther, that he ſhould be glad to ſee ſome perſon at London ſufficiently authorized, by a power from the Moſt Chriſtian King, to enter upon this ſubject with the Britiſh Miniſters, in regard to the ſeveral articles contained in the letter of the D. de Choiſeul of the 26th of March 1761, to the Secretary of State of his Britannic Majeſty, which points are ſo eſſentially intereſting to the two powers.

" By the order, and in the name of the King of Great Britain, my Maſter,

Signed, W. PITT.

It is obſervable, that in this memorial, our Court, with equal ſpirit and prudence, contend for referring the epochas of the *Uti Poſſidetis* to the day of ſigning the treaty of peace. Conſidering that the ſuperiority was evidently on our ſide, this diſtant reference was certainly the ſureſt expedient to bind the French to diſpatch and ſincerity in the courſe of the negociation, by making it their intereſt to conclude the treaty as ſpeedily as poſſible.

The French court were aware of the inconveniencies which this extenſion of the epochas would put them under. Accordingly, in a ſubſequent memorial, they pretend, "That the baſis of the propoſition of the *Uti poſſidetis*, was connected with the epochas propoſed; and that his moſt Chriſtian Majeſty has the more reaſon to recall the whole propoſition, if the King of England does not acquieſce to the epochas annexed to it; ſince no one can doubt, but that thoſe periods were propoſed at a time when they were not advantageous to France."

Here we find that the French already begin to quibble, and in fact to recede from their own propoſition. The periods, indeed, may have been propoſed at a time when they were not advantageous to France; but, it does not therefore follow, that the propoſition was the reſult of moderation and ſincerity, on their parts; ſince it is obvious, that a more diſtant period might ſtill have been leſs advantageous to them. But in truth, the propoſition of the *Uti poſſidetis* was ſo far from being connected with the epochas annexed, that on the contrary, as the Britiſh memorial in reply obſerves, "It is expreſly about thoſe very periods that the Moſt Chriſtian King offers to enter into a negociation." Theſe are the expreſs words: *Nevertheleſs, as his Britannic Majeſty may think that the propoſed periods of the firſt of September, July and May, may be either too near or too diſtant for the intereſts of the Britiſh crown, or that his Britannic Majeſty ſhould think proper that compenſation ſhould be made for the whole, or part of the reciprocal conqueſts of the two crowns; upon theſe two points, the Moſt Chriſtian King will readily enter into a negociation with his Britannic Majeſty, when he ſhall be acquainted with his intentions.*

"It was," adds the Britiſh memorial, "in conſequence of an offer ſo clearly expreſſed, and not capable of miſconſtruction, that his Britannic Majeſty reſolved to declare, that he was ready, on his part, to enter, with ſpeed and ſincerity, upon the propoſed negociation. The King of Great Britain, perſevering

perſevering in his intentions, renews his former declaration; and his Britannic Majeſty, to leave no doubt with regard to his intentions, has forwarded the paſsport hereto annexed, and will be glad to receive one immediately in return from the court of France, that by means of a treaty, by word of mouth, as well with reſpect to the grounds of the diſpute, as in relation to the epochs, as alſo in regard to the compenſation which may be agreed on between the two crowns, they may be better able, on both ſides, to clear up doubts and remove all ambiguities from the negociation, which, in order to be effectual, ſhould be conducted on both ſides with ſincerity, preciſion and expedition."

The pieces which follow chiefly regard the ceremonials to be obſerved by the two Miniſters, Meſſrs. Stanley and Buſſy, on their repairing to their reſpective deſtinations. The inſtructions given to the latter, were, as this memorial informs us, extremely ſimple. The baſis of them regarded the propoſition of *Uti poſſidetis*, and he was enjoined,

1. "To demand of the Britiſh Miniſter, whether the King of England accepted of the periods annexed to the propoſition of *Statu Quo*; and if his Britannic Majeſty did not accept of them, What new periods he propoſed to France?

2. "To declare to the Court of London, That the war which the King waged againſt England, was entirely diſtinct from that of the Empreſs Queen againſt the King of Pruſſia, and that conſequently, except as to Weſel and Gueldres, which appertained to her Imperial Majeſty, the King was at liberty to cauſe his forces to evacuate Gottingen, Heſſe, and the county of Hanau; but that his Majeſty made this evacuation to depend on two conditions: 1ſt, That the Court of England ſhould give proper ſecurity, that the army commanded by Prince Ferdinand ſhould be diſbanded, and not ſerve againſt the King's allies. 2dly, That his Britannic Majeſty would agree on ſome reſtitution which ſhould be judged reaſonable on the part of England, as a compenſation for the French troops evacuating Gottingen, the landgraviate of Heſſe, and the county of Hanau.

"Mr. Stanley arrived at Marly at the ſame time that Mr. Buſſy arrived at London. The Engliſh Miniſter, at the very firſt conference, declared, in the name of his Court, that the King his maſter would ſupport his Allies with *efficacy and good faith.* (Theſe were the terms he made uſe of.)

The King's Miniſter who conferred with Mr. Stanley, anſwered him by a declaration equally preciſe, with reſpect to his Majeſty's intention to fulfil his engagements with regard to the Allies of France: but as the peace between the Empreſs Queen and the King of Pruſſia was to be negociated at the congreſs at Augſbourg, which was fixed for the pacification of Germany, the D. de Choiſeul obſerved, that the differences between her Imperial Majeſty and the King of Pruſſia were by no means the ſubject on which the French and Engliſh Miniſters were reciprocally diſpatched.

"The ſubſequent conferences paſſed in diſcuſſing the periods fixed in the memorial of the 26th March; but the Engliſh Miniſter, both at London and at Paris, eluded giving any poſitive anſwer on that ſubject.

"It is neceſſary to obſerve, that the Britiſh Court had reſolved on the enterprize againſt Belleiſle, ſince the memorial of the month of March. The expectation of ſucceſs from that expedition, no doubt retarded, on their part, a categorical anſwer, in relation to the epochs.

"Mr. Pitt, being preſſed on that ſubject by M. Buſſy, had ſhewn himſelf averſe from declaring any thing deciſive; on which his Majeſty wrote to his Miniſter at London, to elucidate and fix preciſely the baſis of the negociation, relative to the *Uti Poſſidetis* and the epochs, and by that means to accelerate the negociation of peace. The iſland of Belleiſle was taken; Mr. Pitt then gave M. Buſſy the memorial here annexed."

By this memorial our court offers to agree with the Moſt Chriſtian King, that the firſt day of July, September, and November following, ſhall reſpectively be the different periods or epochs to fix the *Uti Poſſidetis*. But the memorial adds, with great good ſenſe and caution, "His Majeſty is of opinion, that epochs which have no reference to the actual ſignature of ſomething obligatory between the two Crowns, muſt neceſſarily be only a vain illuſion, void of uſe or reality. . . . . Therefore, his Majeſty only offers to agree to the aforeſaid epoch, on the two following conditions.

1. "That every thing which ſhall be happily adjuſted between the two Crowns, in relation to their particular war, ſhall be made obligatory, final and concluſive, independent of the fate of the negociation at Augſbourg, which is to compoſe

poſe and terminate the diſputes of Germany, and to re-eſtabliſh a general peace.

2. "That the ſaid definitive treaty of peace, between Great Britain and France, ſhall be concluded, ſigned and ratified, or preliminary articles to that end, between this and the firſt of Auguſt next."

It is obvious that theſe conditions were extremely well calculated to prevent the enemy from temporiſing and trifling with us, in the courſe of the negociation. But ſuch preciſion and expedition were by no means compatible with the views and intentions of the French, which they made manifeſt by the meaſures they took in return.

Firſt, they returned what they called a memorial of ſpecific propoſitions, which we cannot abridge without exceeding our limits; eſpecially, as we intend to preſent the Reader with the laſt memorial of France, which will afford a general view of the final propoſitions on both ſides.

This memorial of ſpecific propoſitions, was accompanied with a private memorial, relating to Spain, which was couched in the following terms:

"AS it is eſſential, and agreeable to the deſire of France and England, that the projected treaty of peace ſhould ſerve as a baſis for a ſolid reconciliation between the two crowns, which may not be liable to be interrupted by the intereſts of a third power, and the engagements which either one or the other may have entered into previous to their reconciliation, he propoſes that the King of Spain ſhall be invited to guaranty the future treaty of peace between his Majeſty and the King of Great Britain. This guaranty will obviate all preſent and future inconveniencies with regard to the ſolidity of the peace.

"The King will not diſguiſe from his Majeſty, that the differences of Spain with England fill him with apprehenſions, and give him room to fear, that, if they are not adjuſted, they will occaſion a freſh war in Europe and America. The King of Spain has communicated to his Majeſty the three articles which remain to be diſcuſſed between his crown and the crown of Great Britain: which are,

1. "The reſtitution of ſome captures which have been made during the preſent war upon the Spaniſh flag.

2. "The privilege for the Spaniſh nation to fiſh upon the Banks of Newfoundland.

3. "The

3. "The demolition of the Engliſh ſettlements made upon the Spaniſh territories in the Bay of Honduras.

"Theſe three articles may be eaſily adjuſted agreeable to the equity of the two nations; and the King earneſtly wiſhes, that ſome accommodations may be thought on, to the ſatisfaction of the Spaniſh and Engliſh nations, with regard to theſe articles; but he cannot diſguiſe from England the danger he apprehends, and of which he muſt neceſſarily partake, if theſe objects, which ſeem nearly to concern his Catholic Majeſty, ſhould be the occaſion of a war. His Majeſty, therefore, deems it a principal point of conſideration in concluding a firm and advantageous peace, that, at the ſame time that that deſirable point ſhall be concluded between France and England, his Britannic Majeſty ſhould terminate his differences with Spain, and agree to invite his Catholic Majeſty to guaranty the treaty which is to reconcile (pray Heaven for ever) his Majeſty and the King of England.

"As to what remains, his Majeſty does not intimate his apprehenſion in this reſpect to the court of London, but with the moſt ſincere and upright intentions to obviate every impediment which may ariſe hereafter to diſturb the union of the French and Engliſh nations; and he deſires his Britannic Majeſty, whom he ſuppoſes influenced by the ſame good wiſhes, freely to communicate his ſentiments on ſo eſſential an object."

Notwithſtanding the ſhallow pretence for introducing this memorial, it is obvious to every man of ſagacity and reflection, that theſe Spaniſh demands were thrown in by way of menace, to frighten us into a compliance with their terms; and ſuch mean artifice certainly bore no very favourable teſtimony of the honour and ſincerity of their propoſitions. The reader will recollect, that, in a conference between the duke de Choiſeul and Mr. Stanley, the former obſerved, "That the differences between her Imperial Majeſty and the King of Pruſſia, were by no means the ſubject on which the French and Engliſh miniſters were reciprocally diſpatched." With how much force and juſtice might this obſervation have been retorted! With what truth and propriety might our court have replied, "that the differences between his Majeſty and the King of Spain were by no means the ſubject on which the French and Engliſh miniſters were reciprocally diſpatched." But we ſhall find that our miniſtry had the ſpirit to make a ſuitable return to ſuch an artful and inſulting procedure. It will be neceſſary however previouſly to take notice,

notice, that theſe memorials were accompanied by a note from Mr. Buſly to Mr. Pitt, in the following terms.

" Since the memorial of the propoſitions from France was formed, and at the inſtant that the courier was ready to ſet out for London, the King received the conſent of the Empreſs Queen to a ſeparate peace with England, but upon two conditions.

1. " To keep poſſeſſion of the countries belonging to the King of Pruſſia.

2. " That it ſhall be ſtipulated, that the King of Great Britain, neither in his capacity of King or Elector, ſhall afford any ſuccour either in troops, or of any kind whatever, to the King of Pruſſia; and that his Britannic Majeſty will undertake that the Hanoverian, Heſſian, Brunſwickian, and the other auxiliaries in alliance with Hanover, ſhall not join the forces of the King of Pruſſia, in like manner as France ſhall engage, on her part, not to yield ſuccour of any kind to the Empreſs Queen, nor her allies."

To theſe pieces, Mr. Pitt returned the following anſwer.

SIR,

" HAving explained myſelf, in our conference yeſterday, with reſpect to certain engagements of France with Spain, relative to the diſputes of the latter Crown with Great Britain, of which your court never informed us, but at the very inſtant of making, as ſhe has done, her firſt propoſitions for the ſeparate peace of the two crowns; and as you have deſired, for the ſake of greater punctuality, to take a note of what paſſed between us upon ſo weighty a ſubject, I here repeat, Sir, by his Majeſty's order, the ſame declaration, word for word, which I made to you yeſterday, and again anticipate you with reſpect to the moſt ſincere ſentiments of friendſhip and real regard on the part of his Majeſty towards the Catholic King, in every particular conſiſtent with reaſon and juſtice. It is my duty farther to declare to you in plain terms, in the name of his Majeſty, That he will not ſuffer the diſputes with Spain to be blended, in any manner whatever, in the negotiation of peace between the two crowns; to which I muſt add, That it will be conſidered as an affront to his Majeſty's dignity, and as a thing incompatible with the ſincerity of the negociation, to make farther mention of ſuch a circumſtance.

" More-

" Moreover, it is expected that France will not, at any time, preſume a right of intermeddling in ſuch diſputes between Great Britain and Spain.

" Theſe conſiderations, ſo juſt and indiſpenſable, have determined his Majeſty to order me to return you the memorial which occaſions this, as wholly inadmiſſible.

" I likewiſe return you, Sir, as totally inadmiſſible, the memorial relative to the King of Pruſſia, as implying an attempt upon the honour of Great Britain, and the fidelity with which his Majeſty will always fulfil his engagements with his allies.

" I have the honour to be, &c."

Signed PITT.

The ſtyle of this letter, and the manner of returning the memorials, do not, ſay the French, bear the marks of that conciliating temper, by which the court of England would hitherto have been thought to have been influenced. They obſerve farther, that the anſwers to the memorial of the French propoſitions, are extremely analagous with Mr. Pitt's letter, and dictated with an air of haughtineſs and deſpotiſm, which might have ſhocked a court of leſs conſequence than that of France.

It is no wonder that the French affect to cenſure this ſtyle as haughty and deſpotic: and indeed our miniſtry would have deſerved the reproach, had they made a wanton diſplay of that ſuperiority which the nation has acquired through the Wiſdom of their Councils, aided by the Valour of the Britiſh Forces. But the Reader will perceive, that from the beginning they conducted the negociation in the moſt unexceptionable terms of moderation and politeneſs: when provoked however by theſe artful and inſulting memorials, had their anſwer been leſs preciſe and peremptory, they might juſtly have been called to public account, as betrayers of the honour of their King and of their country.

In reply to our anſwer to their propoſitions, the French preſented their Ultimatum, accompanied by a letter from Mr. Buſſy to Mr. Pitt, in which he obſerves, that his maſter charged him to declare, " That ſo long as Spain ſhall approve of it, his Majeſty will interfere with the intereſts of that crown, without deſiſting on account of a repulſe from the power who oppoſes his good offices."

" At length, this hiſtorical memorial continues, as the Britiſh Miniſtry had ſeemed to reſent the memorial relative to Spain,

Spain, his Catholic Majeſty authorized his Ambaſſador at London, the Count of *Fuentes*, to remit the following note to Mr. Pitt, which is the interpretation of the memorial.

Note of the Spaniſh Ambaſſador to Mr. Pitt.

"THE moſt Chriſtian King, who wiſhes to make the peace, concerning which he propoſed to treat with England, at once effectual and durable, entruſted his intentions with the King my maſter, expreſſing the pleaſure with which he embraced that opportunity of acknowledging his ſenſe of the reiterated offers which his Catholic Majeſty had made both to him and England, in order to facilitate a juſt and laſting reconciliation.

"It is from theſe principles of ſincerity, that the moſt Chriſtian King propoſed to the King my maſter the guaranty of the treaty of peace, as a meaſure which might be equally convenient to France and England, and at the ſame time aſſured him of his ſincere intentions with reſpect to the ſacrifices he propoſed to make, in order to reſtore tranquillity to Europe, by an honourable and laſting peace.

"Such a proceeding of his moſt Chriſtian Majeſty could not but be highly acceptable to the King my maſter, who found it agreeable to his own ſentiments, and to his deſire of fulfilling on his part, with the moſt diſtinguiſhed conformity, all the connections which unite them both by ties of blood and their mutual intereſt; and moreover, he perceived in the diſpoſition of the King of France, that magnanimity and humanity which are natural to him, by his endeavours, on his ſide, to render the peace as permanent as the viciſſitudes of human affairs will admit of.

"It is with the ſame candor and ſincerity that the King my maſter expreſſed in confidence to the moſt Chriſtian King, that he wiſhed his Britannic Majeſty had not made a difficulty of ſettling the guaranty, on account of the grievances of Spain with England, as he has all the reaſon to conclude that his Britannic Majeſty has the ſame good intentions to terminate them amicably, according to reaſon and juſtice.

"The confidence which the King my maſter repoſed in France, gave that Court room to teſtify to his Britannic Majeſty the ſincerity of their intentions for the re-eſtabliſhment of peace, ſince, by propoſing the guaranty of Spain, they expreſſed their ſincere deſire of ſeeing the intereſts of Spain ſettled at the ſame time, which might one day re-kindle the

flames

flames of a new war, which at preſent they wiſh to extinguiſh.

" If the intentions of the moſt Chriſtian King and the King my maſter, did not ſeem fraught with ſincerity, the King my maſter flatters himſelf, that his Britannic Majeſty will do him the juſtice to conſider his in that light, ſince, if they were founded on any other principle, his Catholic Majeſty giving full ſcope to his greatneſs, would have ſpoken from himſelf, and as became his dignity.

" I muſt not omit to inform you, that the King my maſter will learn with ſurprize, that the memorial of France could raiſe a ſentiment in the breaſt of his Britannic Majeſty, entirely oppoſite to the intentions of the two Sovereigns.

" But his Catholic Majeſty will always be pleaſed, whenever he ſees that they make that progreſs which he has ever deſired, in the negociation of peace, whether it be ſeparate between France and England, or general; as his ſincere wiſhes are to make it perpetual, by obviating every ſource which might hereafter unhappily renew the war.

" For this reaſon, the King my maſter flatters himſelf, that his Britannic Majeſty, animated with the ſame ſentiments of humanity towards the public tranquillity, will expreſs the ſame intentions of terminating the diſputes of England with a power which has afforded ſuch reiterated proofs of her friendſhip, at the ſame time that it is propoſed to reſtore peace to all Europe in general."

The ſtyle of this note is indeed haughty and imperative. It is in truth an obſcure, bombaſt inflated compoſition, big with high ſounding words, and unmeaning arrogance: there certainly never was a higher or more unprovoked indignity offered from one Court to another, at a time when full peace ſubſiſted between them: and it requires but little penetration to diſcern, that this rude and unjuſt interpoſition of Spain, was early concerted between them and France, in order to intimidate and embarraſs our Court, ſo as to force us into a compliance with the French propoſitions.

The next piece deſerving notice, is the French memorial concerning the veſſels taken before the declaration of war. Here they labour to prove, that in caſe of an unforeſeen rupture, whoever is the aggreſſor, the ſhips ſailing on every part of the ſea, ſhould enjoy the ſame ſecurity as the ſhips in the reſpective ports. A poſition which is not only repugnant to

reaſon,

reaſon, but contrary to the authority of the beſt writers on the law of nations. But it would be ſuperfluous for us to attempt a refutation of this principle, as the legality of theſe captures has been proved in the moſt ſatisfactory manner by the very ingenious and judicious author of the *Diſcourſe on the conduct of the Government of Great Britain with regard to Neutral Nations*, &c.

The anſwer of the Britiſh Court to the Ultimatum of France, we paſs over, as the ſubſtance of it may be collected from the laſt memorial of France in reply to England, which is as follows.

" THE King accepts the declaration of the King of England contained in the preamble of the anſwer, and renews that which he before made to his Majeſty on this head, in ſuch manner that it is concluded between the two Courts finally and without ambiguity, that if peace is not the reſult of the preſent negotiation, all that has been ſaid, written and negociated between the two Crowns, ſince the memorial of the 26th of March incluſive, to the moment of the rupture, ſhall be void and of no effect, and ſhall not be brought as an argument in favour of either of the parties, in any future negociation of peace.

Article I. " The King has declared in his firſt memorial, and in his *Ultimatum*, That he will cede and guaranty to England, the poſſeſſion of Canada, in the moſt ample manner; his Majeſty perſiſts in that offer, and without diſcuſſing the line of its limits marked in a map preſented by Mr. Stanley; as that line, on which England reſts its demand, is without doubt the moſt extenſive bound which can be given to the ceſſion, the King is willing to grant it.

" His Majeſty had annexed four conditions to his guaranty: it ſeems that England agrees to them; the King only conceives that the term of one year for the ſale of the French effects and for the emigration is too ſhort, and his Majeſty deſires that it may be agreed to extend the term of one year to eighteen months at leaſt.

" As the Court of England has added, to the firſt article of their anſwer to the entire and total ceſſion of Canada, as agreed between the two Courts, the word *dependencies*, it is neceſſary to give a ſpecific explanation of this word, that the ceſſion might not in the end occaſion difficulties between the two Courts with regard to the meaning of the word dependencies.

II. " The

II. " The firſt paragraph, with reſpect to the limits of Louiſiana, contained in the ſecond article of the anſwer from England, is agreed to by France. The ſecond paragraph is neither juſt nor explicit, and it is finally propoſed to expreſs it in the following terms.

" *The intermediate Savage Nations between the Lakes and the Miſſiſſippi, and within the line traced out, ſhall be neuter and independent under the protection of the King, and thoſe without the line on the ſide of the Engliſh ſhall be likewiſe neuter and independent under the protection of the King of England. The Engliſh traders alſo ſhall be prohibited from going among the Savage Nations beyond the line on either ſide; but the ſaid nations ſhall not be reſtrained in their freedom of commerce with the French and Engliſh, as they have exerciſed it heretofore.*

III. " Although France is ſenſible how oppoſite it is to principles of conciliation, that the party which cedes ſhould propoſe to the party who has conquered and would maintain the ceſſion of poſſeſſions which are not perfectly known; though there is no doubt but that the manner which England requires is liable to innumerable difficulties, nevertheleſs the King, to teſtify his acquieſcence in every expedient which may conciliate the two Crowns, is willing to declare to England, that he will guaranty the poſſeſſion of Senegal and Goree to that Crown, provided England, on her part, will guaranty the poſſeſſion of the ſettlements of Anamaboo and Akra, on the coaſt of Africa.

IV. " The fourth article of the anſwer includes variety of objects, each of which requires a particular explanation.

" England always endeavours to connect the liberty of fiſhing and of drying the fiſh on part of the coaſt of Newfoundland, granted by the fifteenth article of the treaty of Utrecht, with the ninth article of the ſame treaty, which ſtipulates the demolition of Dunkirk: it is given in anſwer to England for the fourth and laſt time, that thoſe two ſtipulations of the treaty of Utrecht have nothing in common between them, unleſs that they are both comprized in the ſaid treaty; and that the conceſſion expreſſed in favour of the French in the thirteenth article of that treaty, is a compenſation for the ceſſion of Newfoundland and Anapolis Royal, made on the part of France to England by the twelfth and thirteenth articles of the ſame treaty.

" But to the end that the two Courts may clearly underſtand each other on this head, and for the furtherance of peace,

peace, the King agrees to demoliſh the works which have been made for the defence of the port of Dunkirk ſince the beginning of this war, to fill up the baſon which contains the ſhips of war, and to deſtroy the buildings belonging to the rope yard: but at the ſame time his Majeſty will leave the trading port, which will not receive a frigate, ſubſiſting for the good of England as well as for the benefit of France. She will alſo undertake not to ſuffer any maritime military eſtabliſhment in that port; but the cunette ſhall be left ſtanding round the place for the ſalubrity of the air, and the health of the inhabitants.

"As to the fiſhery and the drying of fiſh on the banks of Newfoundland, the King requires that the thirteenth article of the treaty of Utrecht be confirmed by the preſent treaty.

"Concerning the condition propoſed by England, with reſpect to the liberty of fiſhing in the Gulph of St. Lawrence, France agrees, that beyond the port of Newfoundland ſpecified by the thirteenth article of the treaty of Utrecht, the French (unleſs in caſe of accidents) cannot land on the coaſts appertaining to the Engliſh in the Gulph of St. Lawrence, whether to dry their fiſh, or to ſpread their nets on the ſaid coaſts; but without theſe two exceptions the French ſhall be at liberty to fiſh, without moleſtation, in all parts of the ſaid Gulph of St. Lawrence.

"With reſpect to the ceſſion of the iſland of St. Pierre, the ſmallneſs of that iſland, and its ſituation near Plaiſance, make the King of opinion that ſuch a ſhelter will be illuſory, and will rather ſerve to breed conteſts between the two nations, than to procure the accommodations for the fiſhery of the French ſubjects.

"The King had required the iſland of Cape Breton, or the iſland of St. John; his Majeſty had even reſtrained himſelf to the little iſland of Conceau, and now makes the ſame propoſition to his Britannic Majeſty; or if the King of England, for reaſons unknown to France, cannot agree to the ceſſion of the iſle of Conceau, it is propoſed to add to the ceſſion of St. Pierre, the iſlands of *Maquelon* or *Michelon*, two iſlands, of which one, which is St. Pierre, is but three leagues wide, and Michelon but two. However inconſiderable theſe two ſettlements may be, which do not properly make one, the King will accept of them, and will even oblige himſelf, 1. That neither in one or the other iſland, or in that of

Conceau, if England cedes the latter, there ſhall be any military eſtabliſhment; France will only maintain a guard of fifty men to enforce the police, which it will be neceſſary to maintain in thoſe iſlands.

2. "As far as poſſible, conſidering the weak guard of the police, the King will prevent all foreign veſſels, even Engliſh, from landing at thoſe iſlands.

3. "France does not pretend to fiſh and dry fiſh on the coaſt of Newfoundland, but in purſuance of the ſtipulation of the 13th article of the treaty of Utrecht, provided it be underſtood that the French may fiſh and dry their fiſh on the coaſts of St. Pierre and Michelon.

4. "Laſtly, the King allows, that an Engliſh commiſſary ſhall be reſident in the ſaid iſland, to be witneſs to the punctuality with which the ſtipulated condition of the treaty ſhall be obſerved.

"The partition of the four Neutral Iſlands muſt be ſpecified between the two Courts in the preliminaries; France accepts the partition of thoſe iſlands propoſed by England, provided that St. Lucia be declared to make part of the partition to be regulated in favour of France.

VI. "The King, without entering into any diſcuſſion of the 6th article, agrees to this article as well as to the 7th.*

VIII. "The King, with regard to the 8th article, refers to the 7th article of his *ultimatum*. It is not in his Majeſty's power to evacuate countries, which appertain to his ally the Empreſs Queen.

IX. "The ninth article of the anſwer of England requires ſome explanation, for it is worded in ſuch a manner as not to convey any preciſe meaning; it ſuppoſes reſpective engagements on the part of the King towards the Empreſs, and on the part of England towards the King of Pruſſia, to which the two Courts are ſtrangers. France does not ſuppoſe that the King of England can hinder the Allies of his Crown, ſuch as the Sovereigns of Hanover, Caſſel, and Brunſwick, from joining their forces with thoſe of the King of Pruſſia; but without entering into a needleſs diſcuſſion, the King is

* The 6th and 7th articles relate to the ceſſion of Belle-Iſle, Guadaloupe, and Marigalante, by the Engliſh, and of Minorca, with Fort St. Philip by the French.

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reſolved, for the ſake of peace, to make the moſt important ſacrifices, and at the ſame time unalterably determined, to grant nothing in the future treaty of peace, which may be contrary to the ſtipulations he has entered into with his Allies. It is with their conſent, and with mutual concert, that the King propoſes to England, in relation to the war in Weſtphalia, the 10th article of the memorial of his Majeſty's propoſitions, and the 7th and 13th articles of the French *ultimatum*. The King abides by theſe articles in anſwer to the 8th and 9th articles of the anſwer of England; not refuſing, nevertheleſs, to treat of any freſh propoſitions which England may make on theſe heads, which ſhall be communicated to his Majeſty's Allies, and to which his Majeſty will liſten, with the conſent of the Empreſs, if they are not contrary to his Majeſty's engagements with that Princeſs.

X. "France is of opinion that her propoſition in relation to the captures in which the King's ſubjects are intereſted, are ſo juſt, that ſhe abides by them, and refers to the 12th article of his propoſitions on that head.

XI. "The King, after ſigning of the treaty, even of the preliminaries, will give a declaration under his hand, to the King of England, by which his Majeſty will declare that his intention never was to bring the towns of Oſtend and Newport under his dominion.

XII. Provided that the terms of the ceſſation of hoſtilities may not be prejudicial to either Crown, France will agree to them.

XIII. France adopts the negotiation between the India Companies of the two nations, on condition that the negotiation ſhall be concluded at the ſame time, with that between the two Crowns, and to that effect, each company ſhall enter upon their negotiation without delay, and ſhall name commiſſioners for that purpoſe.

XIV. "This article will meet with no difficulty.

"The Court of England will do juſtice to the conſiderable accommodations which the Court of France has teſtified in this memorial, towards a reconciliation between the two Crowns."

It is true that, by theſe articles, the French have made ſome liberal ceſſions, and many are of opinion that the terms here offered were too reaſonable to be rejected. But it ſhould be

remembered, that if they have ceded a great deal, we, conſidering our ſucceſſes, and the immenſe price at which they have been purchaſed, have a right to expect a great deal: not to mention, that we likewiſe have ample ceſſions in our turn. The privilege in particular which we grant them of fiſhing in the Gulf of St. Lawrence, is a moſt important conceſſion; as that fiſhery is a nurſery for their ſeamen, and ſtrengthens their hands in that part, where we have moſt to apprehend from their power. It is obſervable likewiſe, that in their acceptance of this article, the French expreſs themſelves equivocally: for they agree that they cannot land on the coaſts appertaining to the Engliſh, (*unleſs in caſe of* ACCIDENTS)—A parentheſis, containing ſuch a latitude of exception, as may open a door for freſh diſputes, to occaſion a rupture between the two Crowns. There are two moſt material articles however, concerning which the two Courts differ. The French will not conſent to the total evacuation of Germany, which we are bound in honour and juſtice to require: and they perſiſt in demanding the reſtitution of the captures, which we have a right to retain, as *ſome* indemnity for the millions we have ſpent, and the lives we have loſt, in the proſecution of a war in which they were the aggreſſors.

On the receipt of this laſt memorial, it appears that our Court recalled Mr. Stanley: and the negotiation broke off. On this occaſion, the French make the following reflections. "They who talk ſo readily, and upon all occaſions, that *we muſt make peace*, do not conſider, that however well diſpoſed a Sovereign may be for the re-eſtabliſhment of tranquillity, his deſire cannot be effectual, but when it is equally ſincere on the part of the other belligerant powers; and it will be admitted on reading this memorial, that the King has omitted nothing to come to an accommodation; no one can ſay that his Majeſty's Allies have occaſioned the rupture of the negotiation." This paſſage is a key which lets us into the true ſtate of the French nation at this time. We find the Miniſtry diſpirited and ſubmiſſive: the people clamorous for peace, and apprehenſive that their welfare is ſacrificed to German intereſts. Nor are their apprehenſions wholly groundleſs: for wherefore do the French ſay, that "they cannot evacuate countries conquered for the Empreſs Queen?" It is ſurely their Allies who prevent their conſenting to this article at leaſt.

But

But it is obvious to an impartial eye, that the French throughout have negotiated with a ſpirit of deluſion and prevarication. Their manner of introducing the Spaniſh demands, ſufficiently indicated the inſincerity of their profeſſions. In ſhort, they found it neceſſary to make peace, but they hoped by artifice and delay, to obtain thoſe terms, which they had no juſt reaſon to expect, nor power to command. They probably took the character of the Britiſh Miniſtry, from a reflection of one of their writers, who ſays, that the Engliſh are not fit for negotiations *Qui trainent au Longueur:* and the duke de *Choiſeul* perhaps flattered himſelf, that by copying the conduct of a *Torcy*, he might enſure the like ſucceſs.

Happily however, the vigour and reſolution of the Britiſh Miniſtry, diſconcerted all their meaſures, and diſappointed all their expectations. Though this Miniſtry no longer bear a part in the adminiſtration, yet we hope that whoever has the direction of the national Councils, will be animated by the ſame ſpirit: and that, till they can bring the enemy to honourable and equal terms of accommodation, they will not fail to proſecute the war with the ſame vigour and induſtry, with which it has hitherto been ſo ſucceſsfully conducted: always remembering, that *non progredi, eſt regredi.*

MONTHLY CATALOGUE,

For NOVEMBER, 1761.

POLITICAL.

Art. 1. *A Letter to the Right Hon. W——— P—.* By a Citizen. 8vo. 6d. A. Henderſon.

MR. Pitt's preſent Correſpondent appears to be better acquainted with books than with men, in general, or the preſent ſtate of Britiſh politics in particular. He attacks our late Secretary out of Plato and Puffendorf; and concludes with the following notable paſſage, which he marks as extract from the former: *viz.* "A Ruler of public affairs, who relinquiſhes his ſtation, on account of a difference in opinion from his fellow adminiſtrators, acts abſurdly, and is an enemy to his King and country."

Art. 2. *Remarks upon a popular Letter.* By a Citizen of London. 8vo. 1s. Nichol.

This *Citizen* is likewiſe a very Bookiſh gentleman, and ſeems to

the *meaneſt* light poſſible. He has alſo ſome ſenſible ſtrictures on the alarming *inſtructions*, iſſued by the Common-Council of *London*, to their Repreſentatives, October 22d, 1761, very ſoon after Mr. P—'s reſignation: to which we may add, however, in alleviation of the apprehenſions which might be raiſed, on this account, that the diſcerning Writer of a paper, in the *St. James's Chronicle* of Nov. 10, following, has ſhewn theſe famous Inſtructions to be *un conſtitutional*, and by no means the act of the *City* of London, but of a ſmall part thereof; and that part by no means duly qualified, or poſſeſſed of any right, to take ſuch a ſtep. His paper chancing to lie before us, we ſhall extract a few lines from it, to give our Readers the clearer idea of this matter. It is addreſſed to the LIVERYMEN of the City of London; and ſets out with aſſerting their right (as well as that of all other legal *Conſtituents* in the kingdom,) to lay their ſentiments and inſtructions before their Repreſentatives: "But, (ſays he) your COMMON-COUNCIL can have no right; they are not conſtituted and appointed by you; they are choſen by their ſeveral wards, merely for the better ordering the private œconomy, and government of your particular corporation.——When they take upon them, therefore, to act for you, in a legiſlative capacity, and to inſtruct your ſervants, they, as much as in them lies, diſſolve the connection which ought always to ſubſiſt between the Conſtituents and the Repreſentatives. They are taking from you the authority over your own ſervants; and might as well pretend to elect Members for you, as pretend to authority over them when elected."——The judicious Writer conſiders this irregular proceeding as the more important in its nature, on account of the influence which the City of London generally has over the reſt of the kingdom: ſo that ſhe ought to be peculiarly careful, what examples ſhe ſets to the other cities, boroughs, &c.

MISCELLANEOUS.

Art. 13. *The* Methodiſt: *A Comedy.* 1s. 6d. Pottinger.

Mr. Foote's *Minor* is the foundation of this deſpicable ſuperſtructure, by means of which the ſcandalous abuſe of Mr. W——, (under the opprobrious name of Dr. Squintum,) is carried to ſuch a height, as, in our judgment reflects the utmoſt diſgrace upon Literature.

Art. 14. *The Muſes' Addreſs to David Garrick, Eſq; With Harlequin's Remonſtrance, in Anſwer to the ſaid Addreſs.* 8vo. 6d. Nicholl.

Rallies Mr. Garrick, for his condeſcending to encourage Pantomime entertainments. There is pleaſantry in this little tract; although the humour may not hit the taſte of thoſe Readers who are but little acquainted with theatrical matters.

Art. 15.

Art. 15. *The affecting Caſe of the unfortunate Thomas Daniels, who was tried at the Old Baily, in Sept.* 1761, *for the ſuppoſed Murder of his Wife, by caſting her out of a Chamber Window; for which he was ſentenced to die, but received his Majeſty's moſt gracious and free Pardon.* 4to. 1 s. Cabe.

This poor fellow ſeems to tell his ſtory very honeſtly, and to have made it probable, from his wife's former conduct, and clearly evident, from the allowed circumſtances of the caſe, that he was not guilty of the murder; but that the woman threw herſelf out of the window.——It is with great ſatisfaction we hear, that his Majeſty, who does not think the life of the meaneſt of his ſubjects, beneath his royal and paternal regard, had the goodneſs to make a very ſtrict enquiry into the circumſtances of this extraordinary affair; and proceeded in it, with a judgment and penetration not always to be found with Judges and Juries.

Art. 16. *The Kept Miſtreſs.* 12mo. 2 s. Morgan.

Idle and ill written tales, relating to real or fictitious women of the town.

Art. 17. *The Idler.* By the Author of the Rambler. 12mo. 2 vols. 6 s. Newbery.

Theſe Eſſays were originally publiſhed in a weekly News paper, or Journal, begun in the year 1758, and bearing the above title. As theſe papers have been ſo long before the public, all we ſhall add concerning them is, that as the *Rambler* was no *Idler*, neither is the *Idler* a *Rambler*. However it muſt be allowed, that the hand of Mr. Johnſon is conſpicuous enough in this work, to recommend it to a place in the library of every man of taſte.

Art. 18. The Inoculation of good Senſe; *or, an eſtimate of the preſent Manners of the French Nation. Tranſlated from the French, and printed with the original.* 12vo. 1 s. Seyffert.

The exaggerated invective of ſome ſplenetic Frenchman; written in the ſpirit of our famous eſtimator, Dr. Browne. The Author ſpeaks as contemptuouſly of the manners of his countrymen, as our celebrated Declaimer lately ſpoke of ours. But let him not deſpair: who knows but ſome Gallic P— may ariſe, whoſe patriot ſpirit may, by a *happy contagion*, be diffuſed thro' all ranks of people in that drooping kingdom: 'till, recovering from her preſent declining condition, ſhe may once more raiſe her aſpiring head, and again become the terror of Europe! *We* have ſeen what a ſurprizing effect the influence of one man has produced; and what has happened in one nation, may chance to fall out in another.

Art.

Art. 19. *An authentic Narrative of the proceedings, under a commiſſion of bankruptcy, againſt John Parrott, late of Ludgate-Hill, laceman; who was executed in Smithfield, on Wedneſday, Nov. 11th, 1761, for concealing his effects.* Part I. 4to. 1 s. Griffiths.

This view of a moſt extraordinary ſcene of uncommon profligacy, of the vileſt ingratitude, and of the moſt iniquitous fraud that can be conceived, is authenticated by the principal acting aſſignee, under whoſe inſpection this narrative has been drawn up, and publiſhed, as an affair of the utmoſt conſequence in a trading country:——to be compleated in the *ſecond* part.

Art. 20. *A Treatiſe on the prerogatives of a Queen Conſort of England.* 8vo, 1 s, Owen.

This appears to be a piece of patched work, put together by one of thoſe induſtrious compilers, who live by catching ſubjects as they riſe: and whoſe chief merit conſiſts not in well *penned*, but in well *timed*, productions. In truth her Majeſty's prerogatives lie in ſo narrow a compaſs, that they would not have furniſhed out a ſixpenny pamphlet: therefore to ſupply the deficiency, this notable pamphleteer has inſerted, from the Gazette, his Majeſty's declaration in council, ſignifying his intention to demand the Princeſs Charlotte in marriage; together with an account of her Highneſſes embarkation, and arrival at St. James's. Farther to eke out the pages, he has given us a very circumſtantial repreſentation of the order of the marriage proceſſion: and laſtly, to make up the twelve penny-worth, he has added a liſt of the eſtabliſhment of her Majeſty's houſehold from his grace the chamberlain, down to the five helpers in the ſtable. We will only add, that however the public may have been ſtrangers to the Queen's prerogatives, which indeed *very few* are concerned to know, yet we will venture to ſay, that there are ſcarce any, who need information with regard to the marriage proceſſion, &c. &c. But perhaps the writer choſe to record theſe particulars for the benefit of poſterity, from a ſecret conſciouſneſs that this elaborate treatiſe will outlive the Gazette, the Chronicles, and all cotemporary news-papers, magazines, &c. &c. &c.

Art. 21. *Remarks upon the hiſtorical Memorial publiſhed by the Court of France. In a Letter to Earl Temple.* By a Member of Parliament. 8vo. 1 s. Woodfall.

An haſty production; containing nothing that we can recommend to the attention of our Readers.

POETICAL.

Art. 22. *An Eſſay on Gaming, in an Epiſtle to a young Nobleman.*

man. 4to. 1s. (*No Publiſher's name.*) Sold by T. Field.

The well-meaning Author of this Poem would deter the Bucks, at A———r's, from Gaming by the eternity of Hell torments:

Or dread the fires, which will for ever glow,
Prepar'd for black impenitence below.

Alas! good man! as well might he endeavour by arguments to ſave the moth from the candle: the giddy animal would ſcorch its wings, notwithſtanding all he could ſay. As much in vain would he invite them to his *ethereal ſphere.* No ſphere know they, ſave the billiard-ball. They would conclude the chances againſt them, and would not give up one lucky caſt for the *Main.*

With reſpect to the merit of the piece before us, it contains many good, and many indifferent lines.—Some of the ſentiments and expreſſions are ſpirited and elegant, and others trite and flat. We are ſometimes preſented with abſurd and ridiculous images.—The poor Devil (who, if he goes through all the buſineſs appointed him, muſt have a miſerable time of it,) is here repreſented in the character of an Apothecary, mixing up a morning drug for the Gameſter:

Satan grows active tow'rds their cloſe of life,
Infuſing doubts, deſpair, revenge and ſtrife,
He drugs the cup.———

But that not being ſufficient for the active medical Devil, he has recourſe to powder and ball;

He drugs the cup, and ready cocks the gun.

Page 28, and 29, we meet with a terrible picture.—A group of impertinent Ghoſts come from their dreary cells, and hover round the gaming tables at midnight, ſome pointing daggers, ſome bleeding, ſome waving piſtols, and ſome more miſchievouſly wanting to ſteal the ſtakes; while others, who had ſhot themſelves through the head, cry out for want of their brains,———

Theſe ghoſts more horrid ſtrike th' aſtoniſh'd eye,
And for their blown out brains inceſſant cry.

However, to ſhew that the Author has ſome merit, and may poſſibly be a Poet in the *bullion*, we will do him the juſtice to quote the following paſſage, which is one of the beſt in his poem.

What made *Sir Steddy* truck his caſting vote?
Or brave *Mirmillo* forge a Banker's note?
What made *Sir Scruple*, with unhallow'd hands,
Mortgage ſtill o'er and o'er his ſettled lands?
What made poor *Florimond* a pimp for life,
And lend, like *Cato*, his prolific wife?
What made ſome Patriots join the cringing tribe,
And pocket ſnug an ignominious bribe?

But

But wealth exhauſted by inveigling play;
And debts of honour all mankind muſt pay.

Art. 23. *The Picklock: Or, Voltaire's Hue and Cry after a certain celebrated Wit-ſtealer, and Dramatic Smuggler.* By Jaſper Canonicus Whipcord. Fol. 1 s. Williams.

An infamouſly ſcarrilous and obſcene invective, againſt the author of the Grays Inn Journal. It was equally ſcandalous to inſert Mr. Voltaire's name in the title of ſuch an abominable production.

Art. 24. *The Wiſhes of a free People: A Dramatic Poem.* 8vo. 1 s. Hooper.

Deſervedly rejected by the Managers of both Houſes.—Of whom, however, the Author (as uſual with others in his caſe) bitterly complains, as guilty of great injuſtice to his merit.

Art. 25. *Sydenham: A Poem. Addreſſed to the Right Hon. William Pitt, Eſq.* 4to. 1 s. Moran.

A very ſimple, but we believe a well-meant eulogium on a pleaſant village in Kent, and on the Gentleman to whom it is addreſſed. As the Author really ſeems to be a mighty good ſort of body, we are ſorry to ſee him ſo grievouſly afflicted with the itch of ſcribbling. But, perhaps, a little critical brimſtone may effectually cure him; to which end, (having rather too much practice ourſelves) we refer him to the care of the poetical doctors at George's and the Bedford.

Art. 26. *The* CONCILIAD: *Or, The Triumph of Patriotiſm. A Poem. Tranſlated from the Latin of Tertius Quartus Quintus.* 4to. 1 s. Pridden.

This *Conciliator* (with a vengeance!) burleſques all parties, both thoſe that are in, and thoſe that are out. His conciliating clauſe is droll enough.—He repreſents a certain Council debating on the terms of peace propoſed by the Galls [Gauls], and a great Patriot declaiming at a vaſt rate, in oppoſition to the other Members of the Council; who thus attempt to bring him over to their meaſures.

——— Grave H—— thus replied,
Of thy integrity I'm ſatisfied.———
Of thy great zeal we've had ſufficient proof,
And for thy country thou haſt done enough.
Man is but Man: it plainly now appears,
That thou'rt enfeebl'd by increaſing years.——
Hence it's our duty, ere it be too late,
To take thy burthen, and ſecure the State.
But, leſt thou ſhould'ſt complain of uſage hard,
Thy ſervices ſhall have their due reward.

I'm

I'm authoriz'd to ſay, thou ſhalt enjoy
One thouſand pounds a year, thou and thy boy.

To whom thus P—, enflam'd with noble rage:
Ungrateful Country! O degen'rate Age! ——
I, who have diſregarded ſmiles or frowns;
I, who am free of ſuch a heap of towns;
Shall I, in time of need, deſert them all,
And unconcern'd behold my country fall?
Forbid it, Heav'n! As in my actions paſt,
Ye ſtill ſhall find me patriot to the laſt.

Thus H——: If one thouſand will not do,
Patriot, thy yearly penſion ſhall be TWO.

The Patriot thus: No! I deſpiſe your offers;
I can be ſatisfied with empty coffers.
Th' admiring world can tell, (for I'm no glutton)
That I can dine upon a leg of mutton:
And, if great Cæſar ſhould preſume to ſcold,
I'll advertiſe my horſes to be ſold.

He ſaid, and H—— thus: O matchleſs pride!
But 'tis reſolv'd, thou ſhalt be ſatisfied.
Thou ſhalt receive, from all deductions clear,
Thou and thy boy, THREE THOUSAND POUNDS a year.

The Patriot 'roſe: From all deductions clear,
Did'ſt thou not ſay, three thouſand pounds a year?
'Tis done: I take the boon. The world's a farce,
And ſo my COUNTRY now may kiſs my a—.

Art. 27. *A Soliloquy on the Eve of the late Coronation.* 4to. 6d. Kearſly.

The Author of this Sololiquy appears to be ſuch another genius as the ſage Mr. Jennings, to whoſe *ſublime* Ode we paid our tribute of humble praiſe, in the Review for September laſt.

Art. 28. *A Poem on the Royal Nuptials.* 4to. 1s. Henderſon, &c.

The miſtaken Author of this poem imagines himſelf poſſeſt with the poetic *furor*, when it is plain, from his recital of the ſymptoms, that he has only got ſome unuſual diſorder in his bowels, and a giddineſs of the head.

Heav'ns! what wild frenzy! what unuſual fire!
Provokes my artleſs *hand*, and *ſtrains* my lyre? —
Sure ſome divinity invades my breaſt,
I cannot give the *lab'ring tumult* reſt.
Oh quit, kind Spirit, quit thy *ſtrait* abode——

He

He appears, however, much *eaſier* in the following complimentary paſſage,

> " Say, ye *expecting* Angels! Seraphs *ſay!*
> " Was ever *pair* * ſo good, ſo great as *theſe?*"
> *We cannot anſwer yea, nor anſwer nay!*

* The King and Queen.

Art. 29. *A Poem, inſcribed to his Majeſty.* By Bennet Allen, A. M. 4to. 1s. Dodſley.

Very little ſuperior to the preceding article, either in poetry or ſentiment; and in both, the adulation of the King and Queen is ſo groſs and unmanly, that we are aſhamed to ſee ſuch vile fawning, and ſlaviſh flattery, flow from the pen of a free born Briton.

Art. 30. ARCADIA: *Or, The Shepherd's Wedding. A Dramatic Paſtoral; as it is performed at the Theatre Royal in Drury-Lane. The Muſic compoſed by Mr. Stanley.* 8vo. 6d. Tonſon.

The Muſes' compliment to their Majeſties (preſented by Mr. *Lloyd*) on the late joyful occaſion.

Art. 31. *The* Coronation: *A Poem. Humbly addreſſed to* Nobody *who was there.* By a Spectator. 4to. 1s. Dodſley.

Turns all the *fine ſight* into ridicule; with ſomething of humour; —but not enough to raiſe the character of the pamphlet above mediocrity.

Art. 32. *The Examiner. A Satire.* By Arthur Murphy, Eſq. 4to. 1s. 6d. Coote.

Relates to the preſent perſonal paper-war among the Poets; and is too good for the occaſion. Mr. Churchill, Mr. Colman, Mr. Lloyd, and others of that party, are ſeverely but not ſcurrilouſly handled in it. In ſhort, Mr. Murphy has here ſhewn himſelf greatly ſuperior to the Naiads of Fleet-ditch.

Art. 33. The Box returned: *Or, The City ſatisfied. A familiar Epiſtle from a certain great Man.* 4to. 1s. Moran.

A ſatire on Mr. P—, on account of the annuity; but not ſo indecently written as ſome things we have ſeen on the ſame occaſion. He alſo brings one peculiar charge againſt our late Secretary, *viz.* That he never was an encourager of literary merit. We have, however,

however, heard of various instances to the contrary; and therefore, we believe the charge to be unjust.

Art. 34. *The unhappy memorable old Song of the Hunting of Chevy-Chace, imitated. In a spick and span new Ballad, accommodated to the present Times.* Fol. 6d. Taylor.

A woeful balladizing of Mr. Pitt's resignation. There are, possibly, Readers who may think it humourous.

RELIGIOUS.

Art. 35. *The Scripture Doctrine, History and Laws, relating to Oaths and Vows, Leagues and Covenants, set forth in a full and clear light. With an Introduction, occasioned by one of the fundamental Propositions in Mr. Whiston's Scripture Politics; and concluding with a summary Dissertation upon the same important subject, &c.* 8vo. 2s. 6d. Gardner.

This appears to have been written many years ago, chiefly in defence of the Non-Jurors. It is one of the shrewdest and most sensible things we have seen of the kind.

Art. 36. *The Merits of Christ exemplary: Or, an Interpretation of St. Peter's account of Christ's "bearing our Sins in his own Body on the Tree.* 8vo. 6d. Henderson.

Free, rational, and moral: on which account the Author will, no doubt, be charged by many, with the most wicked and abominable heresy.

Art. 37. *The Scriptures made easy. Being a new and complete History of the Holy Bible, by Question and Answer. In which the Books of the Old and New Testament, with the Apocrypha, are digested in a Manner the most faithful, plain, and concise; not only particularly suited to the Capacities of young Readers; but useful for all who are willing to acquire a perfect Knowlege of those Divine Truths, necessary to be known by every Christian.* By the Rev. George Reeves, M. A. *Illustrated with Copper-plates.* 12mo. 3s. Kearsly.

The plan of this work is a useful one; and, in our opinion, judiciously executed.

SINGLE SERMONS.

1. AT Christ Church in Newgate-street, before the governors of the city hospitals, Sept. 21st, 1761; from the following text, (Gen. xxv. v. 14.) "And *Mishmah*, and *Dumah*, and *Massah*."

Maſſah." By James Penn, A. B. under grammar-maſter of Chriſt's Hoſpital. Hope.

2. *The nature and efficacy of the fear of God in private and public life, and the contrary dreadful effects of the want of it.*—At the aſſize at Warwick, July 26th, 1761. By John Brailsford, A. B. chaplain to Lord Middleton. Beecroft.

3. *Religion and loyalty recommended.*—At the aſſize held at Carliſle, Aug. 2d, 1761. By the rev. John Bell, Vicar of Bridekirk. Oliver.

4. *The Influence of Piety on the Public Good.*—At the High Church Edinburgh, May 31ſt, 1761. By Alexander Gerrard, M. A. Millar.

5. *Works wrought through Faith on Condition of our Juſtification.*—At St. Mary's, Oxford, June 7th, 1761. By George Horne, B. D. Fellow of Magdalen College. Rivington.

6. *Faith in God and Chriſt the ſure way to Comfort.*—On the death of Mrs. Hannah Tomkins, late wife of Mr. William Tomkins, of Abingdon; June 27th, 1761. By Daniel Turner. Henderſon.

7. *The Chriſtian's glorious Coronation-Day*—At the viſitation of the Rev. Dr. Taylor, arch-deacon of Bucks, at Stony-Stratford, Oct. 4th, 1761. By Moſes Brown, Vicar of Olney, Bucks; author of *Sunday Thoughts.* Fuller.

8. At St. Nicholas, Deptford, 25th Oct. 1761, being the anniverſary of his Majeſty's acceſſion. By Thomas Anguiſh, A. M. Vicar. Dodſley.

9. *The diſtinctive Character and Honour of the righteous man,*——in two diſcourſes on the death of the Revd. Mr. Francis Blackmore of Worceſter. By P. Cardale. Henderſon.

Sermons on the CORONATION, *September 22d, 1761.*

1. *Obſervations on the Coronation.*—Preached at the Chapel in Long-Ditch, Weſtminſter. By Andrew Kippis. Henderſon.

2. *A loyal Coronation Sermon,* without pomp, politics, or panegyric. By Samuel Pike. Dilly.

3. *The Expediency of the Coronation-Oath, and the peculiar Felicity of the Engliſh Nation.*—At St. Vedaſt, Foſter-Lane. By William Rider, A. B. Under-Maſter of St Paul's School. Rivington.

4. At the Coronation of King George III. and Queen Charlotte, in the Abbey Church of Weſtminſter, September 22d, 1761. By Robert Lord Biſhop of Sarum. Bathurſt.

5. *The Crown of Life promiſed to the faithful Chriſtian.*—To a Congregation of Proteſtant Diſſenters at Stoke Newington. By M. Townſend. Buckland.

ERRATUM. Page 356, for *Rebecca*, read *Rachel.*

THE MONTHLY REVIEW,

For DECEMBER, 1761.

The History of England, from the Invasion of Julius Cæsar to the Accession of Henry VII. *Vol.* I. *Containing the Reigns of the Princes before the Conquest, William the Conqueror, William Rufus, Henry* I. *Stephen, Henry* II. *Richard* I. *and John.* By David Hume, Esq; 4to*, Millar.

THIS spirited and intelligent Writer has at length finished his retrograde progress, and has compleated the History of England from the invasion of Julius Cæsar, to the reign of James II. inclusive †. In the preceding volumes, which comprized the reigns of the houses of Tudor and Stuart, our Historian had many difficulties to encounter, from the political prejudices, the party divisions, and the religious bigotry, which have occasioned such a contrariety of opinions, with regard to the transactions of those interesting periods. The reformation in religion, which took place under the Tudors, the frequent and important revolutions in government, which happened under the Stuarts, were events which have bred endless divisions and animosities among religious and political zealots: and Mr. Hume's free and liberal cast of mind, was ill adapted to reconcile their discordant principles. Little biassed by prejudice, a slave to no sect or party, he attacked both Papists and Protestants, Royalists and Republicans, who, each in their turns, suffered from the acuteness of his reflections, and the severity of his censures. Consequently, he has given frequent, and sometimes reasonable, cause of disgust to both sides, who, although obliged to con-

* Price of the two volumes, 1 l. 10 s. in boards.

† See Review, Vol. XII. p. 206.—Vol. XVI. p. 36.—Vol. XX. p. 344—400.

feſs the talents of the Writer, have joined in condemning the Hiſtorian.

But the paſſions and prejudices of the Reader are but ſlightly affected by the ſtrange diſorders and revolutions of thoſe early ages, which furniſh the contents of the preſent volumes; and which, though they yield abundant ſtore to gratify curioſity, afford little matter to inflame zeal. They, however, who covet inſtruction as well as entertainment, will find it of the utmoſt importance to have ſtudied theſe æras of the Engliſh Hiſtory with care and attention. In theſe dark and remote periods, they will diſcover the ſubſtrata, whereon, by degrees, was eſtabliſhed that firm baſis, which upholds private property and ſupports perſonal freedom.

To throw light on the obſcure pages of Antiquity, required all the knowlege and penetration by which our Author is diſtinguiſhed. In explaining and unfolding the firſt rude principles of the conſtitution, he might, without offence, puſh the freedom of enquiry, and indulge that propenſity to refinement, which is too frequently the failing of a bold and ſpeculative mind. It muſt be obſerved, nevertheleſs, that the love of ſingularity has ſometimes led him to oppoſe the concurrence of the beſt authorities; and, at others, to adopt haſty and peremptory concluſions, in ſome caſes which are extremely dubious. We ſhall point out theſe inſtances with the leſs reſerve, as we are perſuaded that he has too juſt a ſenſe of fame, to be flattered by undiſtinguiſhed praiſe, and too much generoſity to be offended at candid criticiſm.

Our Hiſtorian briefly relates the events attending the Roman conqueſt of this iſland, and haſtens through the obſcure, and what he, in our opinion, improperly calls unintereſting period of Saxon annals. He ſtops, however, very properly, to expatiate on the reign of Alfred the Great; and he has deſcribed the character and policy of that brave, wiſe and patriot Prince, with ſuch a judicious and maſterly pen, that we are ſorry his reflections on this ſubject cannot be admitted without exceeding our limits.

Having gone through the reigns of the Saxon and Daniſh Princes, he gives, in an Appendix, a very curious, and in general juſt account of the Anglo-Saxon government and manners. His reflections, however, on the Saxon *Wittenagemot* ſeem liable to ſome objections.

" The Members, he obſerves, are almoſt always called the *Principes*, *Satrapæ*, *Optimates*, *Magnates*, *Proceres*; terms which ſeem to ſuppoſe an ariſtocracy, and to exclude the Commons. The boroughs alſo, from the low ſtate of commerce, were ſo ſmall and poor, and the inhabitants lived in ſuch dependence on the great men, that it ſeems nowiſe probable they would be admitted as a part of the national councils. The Commons are well known to have had no ſhare in the governments eſtabliſhed by the Franks, Burgundians, and other northern nations; and we may conclude, that the Saxons, who remained longer barbarous and uncivilized than theſe tribes, would never think of conferring ſuch an extraordinary privilege on trade and induſtry. The military profeſſion alone was honourable among all thoſe conquerors. The warriors ſubſiſted by their poſſeſſions in land; they became conſiderable by their influence over their vaſſals, retainers, tenants, and ſlaves: and it had need of ſtrong proofs to convince us, that they would admit any of a rank ſo much inferior as the burgeſſes, to ſhare with them in the legiſlative authority. Tacitus indeed affirms, that, among the antient Germans, the conſent of all the members of the community was required in every important deliberation; but he ſpeaks not of repreſentatives; and this antient practice, mentioned by the Roman Hiſtorians, could only have place in ſmall tribes, where every citizen might, without inconvenience, be aſſembled upon any extraordinary emergency. After principalities became more extenſive; after the differences of property had formed diſtinctions, more important than thoſe ariſing from perſonal ſtrength and valour; we may conclude, that the national aſſemblies muſt have been more limited in their number, and compoſed only of the more conſiderable citizens.

" But though we muſt exclude the burgeſſes or commons from the Saxon Wittenagemot, there is ſome neceſſity for ſuppoſing, that this aſſembly conſiſted of other members beſide the Prelates, Abbots, Aldermen, and the Judges or Privy Council. For as all theſe, excepting ſome of the Eccleſiaſtics, were antiently appointed by the King, had there been no other legiſlative authority, the royal power had been in a great meaſure deſpotic, contrary to the tenor of all the Hiſtorians, and to the practice of all the northern nations. We may therefore conclude, that the more conſiderable proprietors of land were, without any election, conſtituent members of the national aſſembly; and there is reaſon to think, that forty hides, or about four or five thouſand acres, was

the eſtate requiſite for entitling the poſſeſſor to this honourable privilege. There is a paſſage of an antient Author from which it appears, that a perſon of very noble birth, even one allied to the crown, was not eſteemed a *Princeps*, (the term uſually employed by antient Hiſtorians when the Wittenagemot is mentioned) till he had acquired a fortune of that extent. Nor need we imagine, that the public Council would become diſorderly or confuſed by admitting ſo great a multitude. The landed property of England was properly in few hands during the Saxon times; at leaſt, during the latter part of that period: and as men had ſmall ambition of attending theſe public Councils, there was no danger of the aſſembly's becoming too numerous for the diſpatch of the little buſineſs which was brought before them."

It muſt be confeſſed, that Mr. Hume aſſigns very plauſible reaſons for ſuppoſing that the commons were excluded from the Saxon Wittenagemot, but they do not appear to us in any wiſe concluſive. He admits, that conſiderable proprietors of land were conſtituent members, without election; and he imagines, that forty hides of land was an eſtate requiſite for this privilege. As our Hiſtorian does not cite any authority for this ſuppoſition, we are at a loſs to conjecture on what ground he reſts his opinion. A proprietor of forty hides muſt indeed have been a conſiderable landholder, ſince even five hides, held of the King himſelf, by perſonal attendance, was ſufficient to gain the holder the honorary title of *King's Thane*. But we are not to conclude that none but the conſiderable proprietors were admitted to the Wittenagemot; neither are we to ſuppoſe, that the word *Thane* always implies nobility*. There were among the Saxons a ſpecies of tenants, called *middle Thanes*, otherwiſe *Vavaſours*, who held their lands by a tenure which was of a feudal nature, but not honorary; and their lands, or vavaſories, were held of ſome meſne Lord, and not immediately of the King. Theſe *middle Thanes* ſeem to have been a diſtinct order from the *leſſer Thanes*, who were a kind of honorary tenants, holding a certain quantity of land, together with ſome office in the King's court; the *greater Thanes*, being the Aldermen or Earls, who held of the King

* *Thane* ſometimes denotes a Freeman, ſometimes a Magiſtrate, and more properly an officer of the King.

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in chief, by a kind of grand ſerjeantry*. Now, it is probable, that the number of theſe *middle Thanes* was great; and that they made a part of the *Wittenagemot*, either perſonally, or, more probably, by their repreſentatives. Our Hiſtorian's concluſion, that becauſe the Saxons remained longer barbarous than other northern tribes, that therefore they muſt have excluded the Commons from a ſhare in the government, is ſomewhat ſingular: ſince it is clear, from Tacitus, that in their moſt uncivilized ſtate, the Commons among them had the chief ſhare in government; and ſome well-known paſſages, in the Roman Hiſtorian, might almoſt juſtify our concluding, that they had the *ſole legiſlative* power. Now, it is not probable, that a people, who were ſo free and important at home, would readily ſubmit to ſuch an excluſion in a country which they had helped to ſubdue; though it is likely, indeed, that their victorious leaders, when they had ſecured their conqueſts, might gradually advance prerogative above privilege. As to Mr. Hume's objection, that the boroughs were too ſmall and poor to be admitted as a part of the national Councils, though it may ſerve to ſhew the weakneſs of their influence, it has very little weight to prove their total excluſion. Beſide, this account of the ſtate of the boroughs is not altogether conſiſtent with what he advances in a note to the ſecond Appendix, where he obſerves, on the authority of Brady, "That almoſt all the boroughs of England had ſuffered in the ſhock of the Conqueſt, and had *decayed extremely*, between the death of the Confeſſor and the time when Doomſday was framed." From this note we may collect, that the boroughs among the Anglo-Saxons were not ſo poor as our Hiſtorian above repreſents them; at leaſt, they were not inconſiderable enough to account for the excluſion of the Commons. But, in our opinion, there is an argument, which, though inſiſted on by an over zealous Republican, appears, among others which might be urged, to have great weight in proving the admiſſion of the Burgeſſes among the Saxons: it being well known that there are many boroughs that ſend Members to Parliament, which cannot be ſhewn to have been of any repute ſince the Conqueſt, much leſs to have obtained any ſuch privilege by the grant of any ſucceeding King; wherefore, their right muſt have accrued before

* The King's Thanes had the power of holding courts, which were called Halymoots, which, at this day, are termed Courts Baron. We wonder our Hiſtorian, in ſpeaking of the Saxon Courts, ſhould have omitted taking notice of theſe Halymoots.

the Conqueſt. But however we may differ from our Hiſtorian in this, and ſome other particulars * too minute for animadverſion, it is with pleaſure we acknowlege, that no account of the Anglo-Saxons, hitherto publiſhed, is ſo clear, intelligible and ſatisfactory, as this ſuccinct Appendix, which treats of the firſt Saxon Government,—Succeſſion of the Kings,—the Wittenagemot,—the Ariſtocracy,—the ſeveral Orders of Men,—Courts of Juſtice,—Criminal Law,—Rules of Proof,—Military Force,—Public Revenue,—Value of Money,—and laſtly, of Manners.

Our Hiſtorian proceeds next, in order, to the reign of William the Conqueror, whom he thus characterizes: "Few Princes have been more fortunate than this great Monarch, or were better entitled to grandeur and proſperity, from the abilities and the vigour of mind which he diſplayed in all his conduct. His ſpirit was bold and enterpriſing, yet guided with prudence. His ambition, which was exorbitant, and lay little under the reſtraint of juſtice, and ſtill leſs under that of humanity, ſtill ſubmitted to the dictates of reaſon and ſound policy. Born in an age when the minds of men were intractable, and unacquainted with ſubmiſſion, he was yet able, to direct them to his purpoſes; and partly from the aſcendant of his vehement character, partly from art and diſſimulation, to eſtabliſh an unlimited authority. Though not inſenſible to generoſity, he was hardened againſt compaſſion; and he ſeemed equally oſtentatious and ambitious of eclat in his clemency and in his ſeverity. The maxims of his adminiſtration were auſtere; but might have been uſeful, had they been ſolely employed in preſerving order in an eſtabliſhed government: they were ill calculated for ſoftening the rigours, which, under the moſt gentle management, are inſeparable from conqueſt. His attempt againſt England was the laſt great enterprize of the kind, which, during the courſe of ſeven hundred years, has fully ſucceeded in Europe; and the greatneſs of his genius broke through thoſe limits, which firſt the feudal inſtitutions, then the refined policy of Princes, have fixed to the ſeveral ſtates of Chriſtendom. Though he rendered himſelf infinitely odious to his Engliſh ſubjects, he tranſmitted his power to his poſterity, and the throne is

* For inſtance, we queſtion our Hiſtorian's authority, when he ſays, that there is no mention of leaſes among the Saxons; for we read of leaſes among them, and of long terms too, not leſs than one hundred years.

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ſtill filled by his deſcendants: a proof, that the foundations which he laid were firm and ſolid, and that, amidſt all his violences, while he ſeemed only to gratify the preſent paſſion, he had ſtill an eye towards futurity." This character of the Conqueror is bold, ſtriking, and, upon the whole, juſt: nevertheleſs, we are of opinion, that it is more owing to accident than the reſult of policy, that the foundations laid by the Conqueror have proved firm and ſolid. For it is certain that the Barons wars, which happily opened the road to Liberty, were owing to his imprudent allotment of ſuch immenſe poſſeſſions to his followers.

But we muſt not omit our Hiſtorian's ſentiments, with reſpect to William's right to the title of Conqueror, as they are ſomewhat ſingular, and repugnant to the moſt reſpectable authorities. "Some Writers, ſays he, have been deſirous of refuſing to this Prince the title of Conqueror, in the ſenſe in which it is commonly underſtood; and under pretence, that that word is ſometimes, in old books, applied to ſuch as make an acquiſition of territory by any means, they are willing to reject William's title, by right of war, to the crown of England. It is needleſs to enter into a controverſy, which, by the terms of it, muſt neceſſarily degenerate into a diſpute of words. It ſuffices to ſay, that the Duke of Normandy's firſt invaſion of the iſland was hoſtile; that his ſubſequent adminiſtration was entirely ſupported by arms; that in the very frame of his laws he made a diſtinction between the Normans and Engliſh, to the advantage of the former; that he acted, in every thing, as abſolute maſter over the natives, whoſe intereſts and affections he totally diſregarded; and that if there was an interval, when he aſſumed the appearance of a legal Magiſtrate, the period was very ſhort, and was nothing but a temporary ſacrifice, which he, as has been the caſe with moſt Conquerors, was obliged to make of his inclination to his preſent policy. Scarce any of thoſe revolutions, which, both in hiſtory and in common language, have always been denominated conqueſts, appear equally violent, or have been attended with ſo ſudden an alteration both of power and property. The Roman ſtate, which ſpread its dominion over Europe, left the rights of individuals, in a great meaſure, untouched; and thoſe civilized Conquerors, while they made their own country the ſeat of empire, found, that they could draw moſt advantage from the ſubject provinces, by beſtowing on the natives the free enjoyment of their own laws and of their private poſſeſſions. The barbarians, who

ſubdued the Roman empire, though they ſettled in the conquered countries, yet being accuſtomed to a rude uncultivated life, found a ſmall part of the land ſufficient to ſupply all their wants; and they were not tempted to ſeize extenſive poſſeſſions, which they neither knew how to cultivate nor employ. But the Normans, and other foreigners, who followed the ſtandard of William, while they made the vanquiſhed kingdom the ſeat of empire, were yet ſo far advanced in arts as to be acquainted with the advantages of a large property; and having totally ſubdued the natives, they puſhed the rights of conqueſt (very extenſive in the eyes of avarice and ambition, however narrow in thoſe of reaſon) to the utmoſt extremity againſt them. Except the former conqueſt of England by the Saxons themſelves, who were induced, by peculiar circumſtances, to proceed even to the extermination of the natives, it would be difficult to find in all hiſtory a revolution more deſtructive, or attended with a more compleat ſubjection of the antient inhabitants. Contumely ſeems even to have been wantonly added to oppreſſion; and the natives were univerſally reduced to ſuch a ſtate of meanneſs and poverty, that the Engliſh name became a term of reproach, and ſeveral generations elapſed before one family of Saxon pedigree was raiſed to any conſiderable honours, or could ſo much as attain the rank of Barons of the realm. Theſe facts are ſo apparent from the whole tenor of the Engliſh Hiſtory, that none would have been tempted to deny or elude them, were they not heated by the controverſies of faction; while one party were *abſurdly* afraid of thoſe *abſurd* conſequences, which they ſaw the other party inclined to draw from this event. But it is evident, that the preſent rights and privileges of the people, who are a mixture of Engliſh and Normans, can never be affected by a tranſaction, which paſſed ſeven hundred years ago; and as all antient Authors, who lived neareſt the time, and knew beſt the ſtate of the country, unanimouſly ſpeak of the Norman dominion as a conqueſt by war and arms, no reaſonable man, from the fear of imaginary conſequences, will ever be tempted to reject their concurring and undoubted teſtimony."

We agree with our Hiſtorian, that no reaſonable man will reject theſe teſtimonies, through fear of any conſequences which may affect preſent rights and privileges; nevertheleſs, this is no pretence for admitting them, unleſs they deſerve credit from their own weight; which, in our opinion, they do not. There is a material difference, as Lord Hale obſerves,

ſerves, between a conqueſt over the King and a conqueſt over the kingdom. William either had, or pretended to, a right of ſucceſſion, from the Confeſſor, conſequently could make no pretence to a conqueſt over the kingdom. As to his cruel treatment of the natives, he puniſhed them in their perſons and properties, not as enemies, but as rebels. It is plain that he did not pretend to acquire any thing *jure belli*; he confirmed the laws of the Confeſſor, and ſoon after the Conqueſt the charters of the antient Saxon Kings were pleaded and allowed. The famous records of Pinnenden and Sharbonne are, among others, proofs of ſuch allowance. Though Mr. Hume, with regard to the latter, ſays that this paper, which was able to impoſe on ſuch great Antiquarians as Spellman and Dugdale, is proved by Dr. Brady to have been a forgery*. But William likewiſe made ſeveral grants and charters for reſtoring the lands and goods which had been taken from the Biſhopricks and Abbies; and it is evident from many authorities, that he never pretended any title to the lands of neuters: neither did William tyrannically and arbitrarily ſubject the nation to a feudal dependence. And this alteration which he made, ſo far from proving his right of conqueſt, ſhews the contrary: for the law which, in effect, introduces the feudal law runs thus: *Statuimus ut omnes liberi homines fœdere et ſacramento affirment quod intra et extra univerſum regnum Angliæ*, WILLIELMO SUO DOMINO *fideles eſſe volunt*, &c. The terms of this law are abſolutely feudal; and, as Wright takes notice, in his Tenures, the manner of penning it is obſervable: for it is penned as if the King was merely paſſive, the more clearly and fully to expreſs the conſent of the *Commune Concilium* to ſo conſiderable an alteration. In the language of the other laws of this King, it would have run, *Quod* NOBIS *fideles eſſe volunt*, &c. As to the Monkiſh Writers, though they evidently prove too much, conſequently deſerve little credit, when they ſay, ſpeaking of the Engliſh, NEC UNUM *de illis priſtina poteſtate uti permiſſum*; yet, admitting their relations of William's cruelty and oppreſſion in their utmoſt extent, they by no means prove a right of conqueſt. If every Tyrant, Oppreſſor and Uſurper, may be ſtiled a Conqueror, many of our early Kings have a claim to that title. On this

* This paper, if a forgery, impoſed on others beſides Spelman and Dugdale. See Hale's Hiſt. of Common Law, Wright's Tenures, Wilkin's Leg. Anglo-Sax. Bacon's Hiſt. of Eng. Gov. and Taylor's Hiſt. of Gov. Perhaps it may be thought too haſty to reject ſuch authorities on a ſingle teſtimony: eſpecially, as Brady is a profeſſed Anſwerer, and, as ſuch, partial and ſyſtematical.

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foundation, Henry the IVth, Edward the IVth, and others, may be deemed Conquerors, as they exerciſed ſeveral acts of tyranny, cruelty and oppreſſion, on thoſe whom they ſubdued, and indeed over others. But not to inſiſt farther on this point, we with pleaſure return to our Hiſtorian: and as our limits will not allow us to attend him, in the order we could wiſh, we paſs on to the reign of Henry the IId, where we find the following judicious and manly reflections on the murder of Becket.

"The Clergy, meanwhile, though their rage was happily diverted from falling on the King, were not idle in magnifying the ſanctity of Becket; in extolling the merits of his martyrdom; and in magnifying him above all that devoted tribe, who, in ſeveral ages, had, by their blood, cemented the fabric of the Temple. Other Saints had only borne teſtimony, in their ſufferings, to the general doctrines of Chriſtianity; but Becket had ſacrificed his life to the power and priviſeges of the Clergy; and this peculiar merit challenged, and not in vain, a ſuitable acknowlegement to his memory. Endleſs were the panegyrics on his virtues; and the miracles, operated by his relicts, were more numerous, more nonſenſical, and more impudently atteſted, than thoſe which ever filled the legend of any Confeſſor or Martyr. Two years after his death, he was canonized by Pope Alexander; a ſolemn jubilee was eſtabliſhed for celebrating his merits; his body was removed to a magnificent ſhrine, enriched with preſents from all parts of Chriſtendom; pilgrimages were performed to obtain his interceſſion with heaven; and it was computed, that, in one year, above an hundred thouſand pilgrims arrived in Canterbury, and paid their devotions at his tomb. It is indeed a mortifying reflection to thoſe who are actuated by the love of fame, ſo juſtly denominated the laſt infirmity of noble minds, that the wiſeſt legiſlator and moſt exalted Genius, that ever reformed or enlightened the world, can never expect ſuch tributes of praiſe, as are laviſhed on the memory of a pretended Saint, whoſe whole conduct was probably, to the laſt degree, odious or contemptible, and whoſe induſtry was entirely directed to the purſuits of objects pernicious to mankind. It is only a Conqueror, a perſonage no leſs intitled to our hatred, who can pretend to the attainment of equal renown and glory."

Theſe bold, and at the ſame time, juſt ſentiments are worthy the pen of a Livy or a Tacitus; and they diſplay that liberality and benevolence of mind, which muſt render the Author

Author reſpectable in the opinion of every one, who dares to think freely, and who has ſtrength to break aſunder the fetters of religious and political bigotry. His reflection on Conquerors is keen and juſt, for in the eye of true wiſdom, military heroiſm, ſo far from being a proof of magnanimity, is rather an indication of a narrow mind, which, for want of a more exalted ſenſe of greatneſs, meanly places its glory in inhuman triumphs and ſavage ſkill.—Omitting the intermediate King, we proceed next to the reign of John.

Every one, the leaſt acquainted with the Engliſh hiſtory, knows to what extremities King John was reduced by his ſtruggle with the Pope, which at laſt brought on a heavy interdict on the kingdom. John for a long time remained obſtinate, and the meaſures he took in oppoſition to the Pope are deſcribed by our Hiſtorian in the following ſively and entertaining ſtrain. "The King, that he might oppoſe *his* temporal to *their* ſpiritual terrours, immediately, from his own authority, confiſcated the eſtates of all the clergy who obeyed the interdict, baniſhed the prelates, confined the monks to their convent, and gave them only ſuch a ſmall allowance from their eſtates, as would ſuffice to provide them in food and rayment. He treated with the utmoſt rigour all Langton's adherents, and every one that ſhewed any diſpoſition to obey the orders of Rome: and that he might diſtreſs the clergy in the tendereſt point, and at the ſame time expoſe them to reproach and ridicule, he threw into priſon all their concubines, and required high fines and confiſcations as the price of their liberty.

"After the canons, which eſtabliſhed the celibacy of the clergy, were, by the zealous endeavours of Archbiſhop Anſelm, more rigorouſly executed in England, the eccleſiaſtics gave, almoſt univerſally and avowedly, into the uſe of concubinage; and the court of Rome, which had no intereſt in prohibiting this practice, made a very ſlight oppoſition to it. The cuſtom was become ſo prevalent, that ſome German ſynods, before the reformation, not only permitted, but, to avoid ſcandal, enjoined the uſe of concubines to the younger clergy; and it was uſual every where for prieſts to apply to their ordinary, and obtain from him a formal liberty for this indulgence. The biſhop commonly took care to prevent this practice from degenerating into licentiouſneſs; he confined the prieſt to the uſe of one woman, required him to be conſtant to her bed, obliged him to provide for her ſubſiſtence and that of her children; and though the offspring was,

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in the eye of the law, deemed illegitimate, this commerce was really a kind of inferior marriage, ſuch as is ſtill practiſed in Germany among the nobles, and may be regarded by the candid as an appeal, from the tyranny of civil and eccleſiaſtical inſtitutions, to the more virtuous and more unerring laws of nature."

It muſt be allowed, that the Popes in theſe ages were, and ſtill are, *for a valuable conſideration*, very indulgent to their own, and to all orders of men: and, perhaps, among the rigid, our Hiſtorian may be deemed as liberal in principle, as the Romiſh church is in practice. He will probably meet with few who can conceive that the Laws of Nature can be "virtuous and unerring," when repugnant to civil and cannon diſcipline. But without farther comment on this paſſage, we will only obſerve, that the inferior marriages in Germany to which Mr. Hume alludes, are there called Left-handed marriages, and that there is this material difference between them and the eccleſiaſtical concubinage here ſpoken of.—That the children born of a German left-handed marriage are lawful, and entitled to all the rights of cognation, though not of agnation. Theſe appear to be whimſical expedients of ſacrificing natural affection and moral ſentiment, to worldly views and political intereſts.

The conteſt between the king and the pope, it is well known turned out to the loſs and diſhonour of the ſovereign, who finiſhed an oppreſſive and inglorious reign of more than ſixteen years, in the forty-ninth year of his age. His character is deſcribed by our Hiſtorian in ſtrong and glowing colours. "The character of this prince is nothing but a complication of vices, equally mean and odious; ruinous to himſelf, and deſtructive to his people. Cowardice, inactivity, folly, levity, licentiouſneſs, ingratitude, treachery, tyranny, and cruelty; all theſe qualities appear too evidently in the ſeveral incidents of his life, to give us any room to ſuſpect that the diſagreeable picture has been anywiſe overcharged by the prejudice of the antient Hiſtorians. It is hard to ſay, whether his conduct to his father, his brother, his nephew, or his ſubjects, was moſt culpable; or whether his crimes in theſe reſpects were not even exceeded by the baſeneſs, which appeared in his tranſactions with the king of France, the pope, and the barons. His dominions, when they devolved to him by the death of his brother, were more extenſive than have, ever ſince his time, been ruled by any Engliſh monarch; but he firſt loſt by his miſconduct the flouriſhing provinces in France,

France, the antient patrimony of his family: he ſubjected his kingdom to a ſhameful vaſſalage under the ſee of Rome; he ſaw the prerogatives of his crown diminiſhed by law, and ſtill more reduced by faction; and he died at laſt, when in danger of being totally expelled by a foreign power, and of either ending his life miſerably in priſon, or ſeeking ſhelter as a fugitive from the purſuit of his enemies.

"The prejudices againſt this prince were ſo violent, that he was believed to have ſent an embaſſy to the miramoulin or emperor of Morocco, and to have offered to change his religion and become Mahometan, in order to purchaſe the protection of that monarch. But though that ſtory is told us, on plauſible authority, by Matthew Paris, it is in itſelf utterly improbable, except that that there is nothing ſo incredible as may not become likely from the folly and wickedneſs of John.

"The monks throw great reproaches on this prince for his impiety and even infidelity; and as an inſtance of it, they tell us, that having, one day, caught a very fat ſtag, he exclaimed, *How plump and well fed is this animal, and yet I dare ſwear he never heard maſs.* This ſally of wit, upon the uſual corpulency of the prieſts, more than all his enormous crimes and iniquities, made him paſs with them for an atheiſt." It is no wonder that in thoſe days of ſuperſtition the clergy ſhould deem this ſarcaſm atheiſtical; ſince, even in theſe enlightened times, *ſome* do not ſcruple to confound the cauſe of religion with the intereſts of their own order.

This volume concludes with a ſecond appendix, concerning the fœdal and Anglo-Norman government and manners, under the following heads:——Origin of the feudal law.——Its progreſs.——Feudal government of England. —— The feudal parliament.—The commons.—Judicial power.—Revenue of the crown.—Commerce.——The church.——Civil law.—Manners.

It required all the abilities of our Hiſtorian to furniſh any thing new and entertaining on a ſubject, which has been ſo lately exhauſted by writers of eminent talents, whom Mr. Hume mentions with all the generoſity of true genius, which can diſtinguiſh between emulation and envy. To enter into a comment on this Appendix would lead us into too large a field of criticiſm; and, as diſquiſitions of this ſort are chiefly calculated for the ſtudious, would probably prove unentertaining to the generality of our Readers. Let it ſuffice to obſerve,

obſerve, that it contains a brief, ingenious, and intelligent account of the feudal ſyſtem; though, in ſome particulars, liable to exception. We conceive, for inſtance, that he is miſtaken, where he ſays that "The land was apprehended to be a ſpecies of *benefice*, which was the *original* conception of a feudal property." On the contrary, we may venture to aſſert, on the authority of Sir H. Spelman, that feuds did not take the denomination of *beneficia*, till they were granted for life. At firſt they were given at will, and were called *Munera*, which ſeems more properly to be the original conception of feudal property.

As to our Hiſtorian's ſtyle, it is ſo well known and ſo deſervedly approved, that it is almoſt needleſs to ſay, it is cloſe, nervous, and correct; though we may ſometimes meet with thoſe *maculæ*, which, *incuria fudit*, and from which no human production is exempt. Thus when we read that PRINCE OFFA made a vow of *virginity*, we apprehend that *continence* would be a more proper expreſſion: as virginity is uſually appropriated to denote maiden chaſtity. We reſerve the conſideration of the next volume to the enſuing month.

Sermons on various Subjects. By the late Rev. Mr. John Downes, formerly Rector of St. Michael, Wood-Street, and Lecturer of St. Mary Le-Bow. 8vo. 2 Volumes. 11s. Crowder.

THE Sermons contained in theſe volumes are not upon points of nice and curious enquiry, but of eaſy comprehenſion; and, in general, very well ſuited to the preſent times. The Author's ſtyle, though not correct, is clear and manly; his manner animated; his ſentiments juſt, and often ſtriking. He expoſes the abſurd aud ridiculous notions of the Methodiſts, in a ſenſible and ſpirited manner; and as this part of his work is very ſeaſonable, ſo it will, we are perſuaded, be very agreeable to every rational Chriſtian.

His firſt volume is introduced with an *Examination* of Methodiſm, being the ſubſtance of four diſcourſes, from Acts xx, 28, 29, 30,—firſt publiſhed in 1759. This *Examination* is followed by ſeven Sermons from,—*We preach not ourſelves, but Chriſt Jeſus the Lord.* The Author enters into a particular and diſtinct conſideration of the nature and meaning

ing of the oppoſite propoſitions in his text, ſhewing, *firſt*, what it is to preach ourſelves; and, *ſecondly*, what it is to preach Chriſt; ſets forth and expoſes the groſs miſrepreſentations of the Methodiſts, and their abuſe of the whole body of the Church of England Clergy, except a few members, who join with them in their groundleſs clamours and invectives; examines their *new* way of preaching; and makes many very pertinent remarks upon that notable diſcourſe, entitled, *The Parable of the dry Bones*, publiſhed by one of the moſt learned amongſt our new-fangled pulpit Orators, who arrogantly ſet themſelves up as the only Goſpel Preachers.

In the eighth Sermon he ſhews, what we are properly to underſtand by being *toſſed to and fro, and carried about with every wind of doctrine*; the folly and danger of ſuch a temper; and points out a remedy againſt it. The ninth is a very ingenious and ſenſible diſcourſe from theſe words:—*For what knoweſt thou, O Wife, whether thou ſhalt ſave thy Huſband?*

In the tenth Sermon, he diſcourſes from, 2 Tim. iv. 3. *After their own luſts ſhall they heap to themſelves Teachers, having itching ears.* And here, he *firſt* points out ſome of the cauſes of the cuſtom or practice mentioned by the Apoſtle, *Mens heaping to themſelves Teachers*; and *ſecondly*, ſets before us ſome of the miſchievous conſequences of it.

"There are too many profeſſors of Chriſtianity in the world, ſays he, whoſe whole religion lies in the qualification of this keen and tickling humour, in the indulgence of this *levity*, or (why may I not ſay) *leachery* of ears? Such are all they, who rarely vouchſafe their attendance upon all religious aſſemblies, unleſs they are led thither by the fame of ſome celebrated Preacher, or by the expectation of ſome new and extraordinary ſubject; who are wonderfully taken with the voice of ſtrangers, not ſo much regarding the matter as the variety; who, contrary to all rule, and order, and decency, ſtroll from the Church to the Conventicle, or from one Church to another, not in hopes of *improvement* but *entertainment*, by the change. Theſe men muſt have variety as well as truth; they muſt be amuſed, as well as inſtructed. Words without meaning, ſound without ſenſe, the moſt unintelligible jargon, the wildeſt rhapſodies, the vaineſt babbling, if it hath but ſomething new and uncommon either in the matter or manner of it, is more agreeable and ſweet and harmonious to their ears, than the moſt ſober, coherent and rational diſcourſe, without novelty to recommend it.——

"Another

"Another reaſon why men heap to themſelves Teachers is remorſe of conſcience. If, after a long habit of ſinning, they happen to be alarmed into a ſenſe of danger, 'tis natural in the fright, to cloſe in with that friend who promiſeth them the ſureſt and ſpeedieſt deliverance. As the man who labours under any acute bodily pains, impatient of his anguiſh, is apt to throw himſelf into the hands of an Empiric, rather than wait the ſlower but ſafer proceſs of the regular Phyſician: ſo he, who is tortured with a wounded ſpirit, rather than put himſelf under that more gradual courſe which his true ſpiritual Phyſician would preſcribe to him for his recovery, chuſeth to follow the directions of a bold and ignorant Impoſtor, who confidently aſſures him of immediate relief. This impudent quackery hath been of great ſervice to the cauſe of Methodiſm. By this ſpecious bait many poor ſouls have been flattered into her net. For whether ſhould the deſponding Sinner fly for refuge, but into the boſom of thoſe who pretend to immediate inſpiration; and who durſt ſay to him, with the authority even of Chriſt himſelf, *This day is ſalvation come to thine houſe*; who have learnt to ſubſtitute I know not what kind of faith, or rather feeling, in the place of true and pure morality; and are perſuaded, or would perſuade others, that they may be ſanctified without virtue, religious without good works, and perfect without holineſs."

Our Author now proceeds to point out ſome of the miſchievous conſequences of men's heaping to themſelves Teachers. He obſerves, that this indulgence of itching ears tends to ſubvert and deſtroy the order and peace of the Chriſtian Church; as it encourages every bold uſurper to broach new doctrines, or ſet up new ways of worſhip, juſt as humour or intereſt leads him. So long as men are curious to liſten, there never will be wanting Seducers.

The firſt and ſecond Sermons, in the ſecond volume, relate to the diſtractions which have lately happened in ſome of the Churches of our *Metropolis*, in regard to *afternoon* Preachers. This leads our Author to ſay ſomething of the riſe or origin of our *Sunday afternoon Sermons*, and what he has advanced on this ſubject appears to us to be very candid and judicious. In the third and fourth, he makes ſome pertinent reflections on the ſtory of *Jonah*: the ſubject of the fifth and ſixth is Covetouſneſs; the remaining diſcourſes are partly occaſional, and partly on ſuch general topics as render a particular account unneceſſary.

An

An humble, earneſt, and affectionate Addreſs to the Clergy. By William Law, A. M. 8vo. 2s. Richardſon.

IN an advertiſement prefixed to this *Addreſs*, we are told, that the whole was ſent to the preſs by the Author himſelf, excepting a few pages, the laſt of which was written by him, not many days before his death. His character as a Writer, and a Myſtic, is ſo well known, that we need ſay nothing upon it. The great point he has in view, in this *Addreſs*, is to invite the Clergy to turn their attention to the *one thing* needful, the one thing *eſſential*, (his own words) and only *available*, to our riſing out of our fallen ſtate, and becoming, as we were at our creation, an holy offspring of God, and real partakers of the Divine Nature.

If it be aſked, what this one thing is? He anſwers, It is the SPIRIT OF GOD brought again to his FIRST POWER OF LIFE IN US. Nothing elſe is wanted by us, he ſays; nothing elſe intended for us, by the Law, the Prophets, and the Goſpel. Nothing elſe is, or can be effectual, to the making ſinful man become again a godly creature. Every thing elſe, be it what it will, however glorious and divine in outward appearance; every thing that Angels, Men, *Churches*, or *Reformations*, can do for us, is dead and helpleſs, but ſo far as it is the *immediate work* of the Spirit of God, breathing and living in it.

All Scripture bears full witneſs to this truth; and the end and deſign of all that is written, is only to call us back from the Spirit of Satan, the Fleſh, and the World, to be again under full dependence upon, and obedience to the Spirit of God, who, out of *free love*, and thirſt after our Souls, ſeeks to have his *firſt power* of life in us. When this is done, all is done that the Scripture can do for us.

"Read what chapter, (continues our Author,) or doctrine of Scripture you will, be ever ſo much delighted with it, it will leave you as poor, as empty, and unreformed, as it found you; unleſs it be a delight that proceeds from, and has turned you *wholly* and *ſolely* to the Spirit of God, and ſtrengthened your union with, and dependence upon him. For love and delight in matters of Scripture, whilſt it is only a delight that is *merely* human, however ſpecious and ſaint-like it may appear, is but the *ſelf-love* of fallen Adam, and can have no better a nature, till it proceeds from the *inſpiration* of

God, quickening his *own life* and nature within us, which alone can have, or give forth a *godly love*. For, if it be an immutable truth, that *no man can call Jeſus, Lord, but by the Holy Ghoſt*, it muſt be a truth equally immutable, that no one can have any one *Chriſt-like* temper, or power of goodneſs, but ſo far, and in ſuch degree, as he is *immediately* led, and governed by the Holy Spirit."

This point he purſues through more than two hundred pages; but though he has enlarged ſo much upon it, we are not aſhamed to confeſs, that the greateſt part of what he has advanced is, to us, utterly unintelligible. Now and then, however, he breaks forth from the cloud which ſurrounds him, and expreſſes his peculiar notions in a clear and ſprightly manner. We ſhall inſert a few paſſages for the entertainment of our Readers.

"From one end of learned Chriſtendom to the other, nothing is thought of, as the true and proper means of attaining divine knowlege, but that which every *natural, ſelfiſh, proud, envious, falſe, vain-glorious*, worldly man can do. Where is that Divinity Student, who thinks, or was ever taught to think, of partaking of the light of the Goſpel any other way, than by doing with the Scriptures that which he does with Pagan Writers, whether Poets, Orators, or Comedians, *viz.* exerciſe his logic, rhetoric, and critical ſkill, in deſcanting upon them? This done, he is thought by himſelf, and often by others, to have a ſufficiency of divine, apoſtolical knowlege. What wonder, therefore, if it ſhould ſometimes happen, that the very ſame vain, corrupt, puffing Literature, that raiſes one man to be a *Poet-Laureat*, ſhould ſet another in a Divinity Chair?———

"In the firſt Goſpel Church, Heathen light had no other name than Heathen darkneſs; and the wiſdom of words was no more ſought after, than that *friendſhip* of the world which is *enmity* with God. In that new-born Church, the *Tree of Life, which grew in the midſt of Paradiſe*, took root and grew up again.—In the preſent Church, the *Tree of Life* is hiſſed at, as the viſionary food of deluded Enthuſiaſts; and the Tree of *Death* called the Tree of Knowlege of Good and Evil,—has the eyes and hearts of Prieſts and People,—and is thought to do as much good to Chriſtians, as it did evil to the firſt inhabitants of Paradiſe. This Tree, that brought death and corruption into human nature, at firſt, is now called a Tree of *Light*; and is, day and night, well watered with every corrupt

corrupt ſtream, however diſtant, or muddy with earth, that can be drawn to it.

"The ſimplicity indeed, both of the Goſpel Letter and Doctrine, has the ſhine and poliſh of Claſſic Literature laid thick upon it. *Cicero* is in the pulpit, *Ariſtotle* writes Chriſtian Ethics, *Euclid* demonſtrates Infidelity and Abſurdity to be the ſame thing.—*Greece* had but one *Longinius*, *Rome* had but one *Quintilian*; but in our preſent Church, they are as *common* as Patriots in the State.

"But now, what follows from this new-riſen light? Why, *Ariſtotle*'s atheiſm, *Cicero*'s height of pride and depth of diſſimulation, and every refined or groſs ſpecies of *Greek* or *Roman* vices, are as glaring in this new-enlightened Chriſtian Church, as ever they were in old Pagan *Greece* or *Rome*.—Would you find a *Goſpel Chriſtian*, in all this *mid-day glory* of Learning, you may light a candle, as the Philoſopher did, in the mid-day ſun, to find an honeſt man. And indeed, if we conſider the nature of our ſalvation, either with reſpect to *that* which alone can ſave us, or *that* from which we are to be ſaved, it will be plain, that the wit and elegance of Claſſical Literature, brought into a Chriſtian Church, to make the doctrines of the Croſs have a better *ſalvation-effect* upon fallen man, is but like calling in the aſſiſtance of *Balls* and *Maſquerades* to make the *Lent Penitence* go deeper into the heart, and more effectually drive all levity and impurity out of it.———

"What a groſſneſs of ignorance, both of Man and his Saviour, to run to Greek and Roman Schools, to learn how to put off Adam, and to put on Chriſt? To drink at the fountains of Pagan Poets, and Orators, in order more divinely to drink of the cup that Chriſt drank of?—What can come of all this, but that which is already too much come; a *Ciceronian* Goſpeller, inſtead of a *Goſpel* Penitent?—Inſtead of the depth, the truth, and ſpirit of the *humble Publican*, ſeeking to regain *Paradiſe*, only by a broken heart, crying, *God be merciful to me a Sinner*; the *high-bred Claſſic* will live in daily tranſports at the *enormous ſublime* of a *Milton*, flying thither on the unfeathered wings of high ſounding words. This will be, more or leſs, the caſe with all the ſalvation-doctrines of Chriſt, whilſt under Claſſical acquiſition and adminiſtration. Thoſe divine Truths, which are no farther good and redeeming, but as they are ſpirit and life in us; which can have no entrance, or birth, but in the death of Self, in a broken and contrite heart, will ſerve only to help *Claſſic*

Painters (as Dr. *Warburton* calls them) to laviſh out their colours on their own paper monuments of lifeleſs virtues.—

" A Tower of *Babel* may, to its Builders eyes, ſeem to hide its head in the clouds; but as to its reaching of heaven, it is no nearer to that, than the earth on which it ſtands.—It it thus with all the buildings of man's wiſdom, and natural abilities, in the things of ſalvation: he may take the logic of *Ariſtotle*, add to that the rhetoric of *Tully*, and then aſcend as high as he can on the ladder of *Poetic* Imagination, yet, no more is done to the reviving the loſt life of God in the Soul, than by a tower of *brick* and *mortar* to reach Heaven.

" The enemies to man's riſing out of the fall of Adam, through the ſpirit and power of Chriſt, are many; but the one great dragon-enemy, called *Antichriſt*, is SELF-EXALTATION. This is his birth, his pomp, his power, and his throne. When Self-exaltation ceaſes, the laſt enemy is deſtroyed, and all that came from the *pride* and *death* of Adam is ſwallowed up in victory. The fancied riches of *Parts*, the glitter of *Genius*, the flights of *Imagination*, the glory of *Learning*, and the ſelf-conceited ſtrength of *natural Reaſon*, are the *ſtrong holds* of fallen Nature, the maſter-builders of Pride's temple in the heart of man, and which, as ſo many prieſts, keep up the daily worſhip of Idol-ſelf.—Let the high-accompliſhed Scholar reflect, that he comes by his wit, and parts, and acute abilities, juſt as the *Serpent* came by his ſubtilty; let him reflect, that he might as well dream of acquiring angelic purity to his animal nature, by multiplying new invented delights for his earthly paſſions and tempers, as of raiſing his ſoul into divine knowlege, through the *well-exerciſed* powers of his natural Reaſon and Imagination.

" The fineſt intellectual power, and that which has the beſt help in it, towards bringing man again into the region of divine light, is that poor deſpiſed thing, called *Simplicity*. This is that, which ſtops the workings of the fallen life of Nature, and leaves room for God to work again in the Soul, according to the good pleaſure of his holy will. It ſtands in ſuch a waiting poſture before God, and in ſuch readineſs for the divine birth, as the plants of the earth wait for the inflowing riches of the light and air. But the *ſelf-aſſuming* working of man's natural powers ſhut him up in himſelf, cloſely barred up againſt the inflowing riches of the light and ſpirit of God.——

" Let

"Let the eager Searcher into *Words* for wiſdom, the Book-devourer, the Opinion-broker, the Exalter of Human Reaſon, and every projecting Builder of religious Syſtems, be told this, that the thirſt and pride of being *learnedly wiſe* in the things of God, is keeping up the groſſeſt ignorance of them, and is nothing elſe but *Eve*'s old Serpent, and *Eve*'s evil birth within them, and does no better work in the Church of Chriſt, than her thirſt after wiſdom did in the Paradiſe of God.—If Claſſic Goſpellers, Linguiſt Critics, Scripture Logicians, Salvation Orators, able Dealers in the grammatic powers of Hebrew, Greek, and Romans phraſes, idioms, tropes, figures, &c. &c. &c. can ſhew, that by raiſing themſelves high in theſe attainments, they are the *very men* that are *ſunk down* from themſelves, into Chriſt's little children of the kingdom of God; then it may be alſo ſaid, that he who is *labouring*, *ſcheming*, *and fighting* for all the riches he can get from *both the Indies*, is the *very man* that hath left all to follow Chriſt, the very man that *laboureth not for the meat that periſheth.*"

There are many ſimilar paſſages ſcattered up and down our Author's Addreſs: he would not have his Readers imagine, however, that he is writing againſt all human Literature, Arts and Sciences; or that he wiſhes the world to be without them: he is no more an enemy to them, he ſays, than to the common uſeful labours of life. It is *literal Learning*, (as he calls it) *verbal contention*, and *critical ſtrife*, about the things of God, that he charges with folly and miſchief to Religion; and in this, he thinks, he has all learned Chriſtendom, both Popiſh and Proteſtant, on his ſide.

The Practical Preacher: Conſiſting of ſelect Diſcourſes from the Works of the moſt eminent Proteſtant Writers: With Forms of Devotion for the Uſe of Families. 4 Vols. 8vo. 1 l. 4s. Becket and De Hondt.

IT has often, and we believe with truth, been aſſerted, that no nation hath produced ſuch a number of excellent, judicious, and practical Sermons, as are to be met with in our own language. Nevertheleſs, it may be difficult to point out a ſet of Diſcourſes, by any ſingle Writer, that are, in all reſpects, proper for families; the works of our moſt uſeful Preachers having a frequent intermixture of ſpecula-

tive, political, and occaſional ſubjects. On this account, it has been thought adviſeable, to form collections from various Authors, which ſhall admit of nothing, but what is univerſally intereſting and important. Two compilations of this kind have already been made; the firſt taken entirely from the Divines of the Church of England, and the ſecond entirely from the works of Proteſtant Diſſenters. The Editor of the preſent collection, proceeding upon a more extenſive plan, has not confined himſelf to Writers of any particular denomination, but has choſen what ſeemed to him moſt fit for his purpoſe, wherever he found it, without being ſolicitous whether the Author was a Miniſter of the eſtabliſhed Church, or a Diſſenter.

In ſuch a collection it is impoſſible ſo exactly to ſuit the taſte of different Readers, but that ſome Sermons will be inſerted which other perſons would have rejected; while, on the contrary, Diſcourſes may be omitted, which another Compiler would have eſpecially choſen. However, we may ſafely recommend this compilation, as calculated to promote the intereſts of rational and manly piety. The Diſcourſes contained in it are not upon points of curious and intricate enquiry, nor upon topics of any particular ſect or party, but upon the moſt intereſting practical ſubjects. Their general tendency is to enforce moral and Chriſtian virtues by Chriſtian motives; to ſhew that Religion tends to the perfection of our reaſonable natures; that it is our higheſt honour and our higheſt intereſt.

There are in the collection ſix Sermons never before printed: two by Dr. Chandler, on the Redemption of Time; two by Mr. Clark, on Self-examination; one by Mr. Radcliffe, on the Conſiſtency of the Chriſtian Character; and one by Mr. Franklin, on the Shortneſs and Vanity of Human Life. Theſe make a valuable addition to the work.

The Editor has given, at the end of the IVth volume, fourteen new *forms of Devotion*, of his own compoſition, for the morning and evening of every day in the week. They are more excellent, as they are ſhorter and more animated than moſt compoſitions of the kind which we have ſeen, eſpecially thoſe of the Diſſenters. We have inſerted one of them, as a ſpecimen.

A Prayer

A Prayer for Tueſday Morning.

"O Ever bleſſed, and highly exalted Lord our God! this morning would we, the workmanſhip of thy hands, the conſtant beneficiaries of thy kind providence, proſtrate our very ſouls at the footſtool of thy glorious and high-lifted throne; to celebrate the praiſes of our great Creator, our conſtant Preſerver, our unwearied and moſt gracious Benefactor; to acknowlege our numberleſs obligations to Thee; and to implore the continuance of thy favour and protection. When we conſider thine infinite majeſty and glory, O God, and the inconceivable diſtance there is, between Thee and us; when we reflect upon thy ſpotleſs purity and holineſs, and, at the ſame time, our own vileneſs and unworthineſs, what abundant reaſon have we, with the deepeſt humility, to come into thy preſence, and worſhip and bow down low before Thee, the Lord our Maker, acknowleging our conſtant dependence upon Thee, and our unworthineſs to receive any good thing from Thee.

"Adored be thy name, O gracious God! that ſuch guilty and unworthy creatures as we are, have liberty of acceſs to thy throne of mercy; that we are permitted to draw nigh unto Thee, as our reconciled God and Father, with hopes of obtaining mercy, and finding grace to help us in every time of our need. In the name of our great Mediator and Advocate, and as his diſciples, would we draw near to Thee, at this time, humbly and earneſtly beſeeching Thee to forgive our manifold ſins and iniquities, to cleanſe us from all impurity, to enable us to walk before Thee in newneſs of life, and ſo to form the temper of our minds, and regulate the whole courſe of our conduct, as becomes the purity of that religion we profeſs to believe. Denying all ungodlineſs and worldly luſts, may we live ſoberly, righteouſly, and godly in this preſent world, and hereafter be admitted to partake of that happineſs, which thou haſt prepared for all thoſe who ſincerely love and obey Thee. Enable us, frequently and ſeriouſly, to take an impartial and deliberate ſurvey of our own tempers and characters, and to bring our actions before the tribunal of Reaſon and Conſcience: and do thou, O moſt merciful Father of our Spirits! ſearch us and try us; remove the veil of ſelf-love and partiality from before the eyes of our minds, and ſhew us to ourſelves in our genuine characters. Whatever is irregular and perverted in our inward frame, do thou graciouſly aſſiſt us in rectifying: if there are

any good diſpoſitions in us, may they be abundantly ſtrengthened and eſtabliſhed by Thee. May we never reſt ſatisfied with any attainments we may have already made in virtue, or think that we are already perfect; but forgetting the things that are behind, may we preſs forward, with unremitting ardour, towards the mark, for the prize of the high calling of God in Chriſt Jeſus. Root out of our minds, we beſeech Thee, O God! all the ſeeds of malice, pride, envy, backbiting, uncharitableneſs, and hypocriſy. May we cultivate humility; follow peace with all men; put on the ornament of a meek and quiet ſpirit; rejoice with thoſe that rejoice, and weep with thoſe that weep; and thus, bearing one anothers burdens, may we fulfil the law of Chriſt.

"We would bleſs Thee, O gracious Father! for the mercies of this laſt night, and for the light and comforts of this morning. We thank Thee for that meaſure of health we enjoy in our bodies, and for the free and regular exerciſe of the powers and faculties of our minds. May thy kind Providence watch over us this day for good; and crown all our honourable undertakings and honeſt labours with ſucceſs. Enable us to diſcharge every duty with integrity and chearfulneſs, and to improve every bleſſing we receive from Thee, to thine honour and glory; and the praiſes of all ſhall be to thy excellent name, in Chriſt, bleſſed for ever. Amen."

Thoſe who have attended the celebrated Lectures of the late excellent Foſter, will be ſtrongly reminded of him, in many parts of the foregoing Prayer.

Remarks upon the late Dr. Ward's Diſſertations upon ſeveral Paſſages of the ſacred Scriptures. Wherein are ſhewn, beſide other Things, that St. John computed the Hours of the Day after the Jewiſh manner; *who are the Greeks*, John xii. *who the Grecians*, Acts vi. *the Deſign of the Apoſtolic Decree*, Acts xv. *that there was but one Sort of Jewiſh Proſelytes*; *wherein lay the Fault of St. Peter, and how St. Paul may be vindicated.* By N. Lardner, D. D. 8vo. 2s. 6d. ſewed. Buckland, &c.

THE learned Author of theſe Remarks bears an honourable teſtimony to the literary and private character of Dr. Ward, in theſe words: "Dr. Ward's intimate acquaintance with antiquity, and his uncommon ſkill in all parts

parts of literature, are well known. His ſincere piety and reſpect for the ſacred Scriptures were as conſpicuous: and his Diſſertations, though poſthumous, have been well received by the Public. Nevertheleſs, among many curious criticiſms, and juſt obſervations, there are ſome things, which appear to deſerve farther conſideration. . . . And I may take this opportunity to enlarge upon ſome articles, beyond what the deſign of making remarks would require."

The Diſſertations are in number ſixty-two. The Remarks are upon nine of them only, in ſo many chapters. We ſhall take ſome notice of two of them.

Chap. I. Diſſ. xxi. *The caſe of the Demoniac, who reſided among the tombs on the coaſt of Gadara.*

As Dr. Ward aſſerts real poſſeſſions, our Author could not forbear to ſay ſomething in favour of the opinion maintained by him, in *the Caſe of the Demoniacs, mentioned in the New Teſtament*, publiſhed ſome while ago: *That thoſe caſes were diſtempers and indiſpoſitions, to which the human frame is ſubject in this ſtate of mortality.* However, he does not enlarge: but he has now the advantage of a curious letter upon the ſubject, received from a learned friend, which he has inſerted at length.

Chap. VII. Diſſ. xlii. *To whom the Apoſtolic Decree* (Acts xv.) *was directed; and whether it was perpetual.*

The Author of the Remarks is of opinion, that it was deſigned for the uſe and direction of all the Gentile converts to Chriſtianity at that time; but he thinks, that the ſeveral regulations of the Council relate to things in their own nature indifferent. The point in controverſy was about ſuch things; therefore, it is likely, that the determination ſhould relate to ſuch things only. There never was a queſtion, whether the believers from among the Gentiles ſhould obey the moral precepts of righteouſneſs and true holineſs; but the diſpute was, whether they ſhould be circumciſed, and obſerve the ritual ordinances of the law of Moſes, as the Jews did. The ſeveral regulations of the Council were expedient and uſeful, at that time; but as they are now no longer ſo, the obligation to obſerve them has ceaſed. This may appear farther, from the explication of the ſeveral articles of the decree: *That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication.*

nication. 1. *Meats offered to Idols.* The obvious meaning of this regulation is, that the Gentile Chriſtians ſhould abſtain from meats, which had been offered to Idols by heathen people; I mean, in ſome circumſtances. Several things in St. Paul's Epiſtles confirm this interpretation, and may enable us to diſcern the deſign of this prohibition: as 1. Cor. chap. viii. throughout, and chap. x. ver. 14—23.

"But this regulation is now obſolete, there being no longer any heathen idols among us. All the idolatry of antient heatheniſm, once ſo general, and ſo much delighted in by princes and people, is aboliſhed in this part of the world.

2. *And from blood.* "This I take to be a prohibition to drink or eat the blood of brute animals, alone, or mixed with other things, raw, or dreſſed and prepared.

"Eating blood cannot be reckoned an immorality: and if it is not, this prohibition in the decree cannot be binding upon all men, in all times; but only at ſome ſeaſons, when the circumſtances of things render it expedient."

"This article was inſerted in the decree, out of regard to the Jewiſh believers; that the Gentile converts might not give them offence. As there are now no Jewiſh believers to take offence, we may do as we ſee good; we may avoid it, if we pleaſe, for the ſake of health; but we are not obliged to forbear it, upon a religious account, which would be no better than ſuperſtition."

3. *And from things ſtrangled.* "That is, from the fleſh of animals that have not been fairly killed, ſo as that the blood might be drained out of them whilſt warm.

"This regulation, like the preceding, muſt be underſtood to have been inſerted, that the Gentile converts might not offend the Jewiſh believers. We now are at liberty to act as we ſee fit. We are under no obligation to forbear *things ſtrangled* upon a religious account.

4. *And from fornication.* "It was before obſerved, that the decree of the Council is not concerned about things of a moral nature; conſequently, what we now generally mean by this word is not here intended, that being an immorality, and in itſelf unreaſonable. But the true meaning is not certain; nor ought it to be thought ſtrange that it is not. However, to me it appears probable, that hereby are forbid ſome alliances with heathens; which, though not abſolutely unlaw-

lawful, had better be avoided by Chriſtians, leſt they ſhould prove dangerous temptations to idolatry. So the Apoſtle writes, Heb. xii. 16. *Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birthright.* I ſuppoſe, that both theſe characters are given of Eſau. He was not a lewd profligate, or fornicator, in our ſenſe of the word; but he married Canaanitiſh women, *which were a grief of mind to Iſaac and Rebekah*, Gen. xxvi. 34, 35. which Jacob carefully avoided, chap. xxviii. 6, 9.

"I am confirmed in this interpretation, by obſerving the earneſtneſs with which St. Paul diſſuades Chriſtians from marrying with heathens, though ſuch marriages were not unlawful, 1 Cor. viii. 39, 40. and 2 Cor. vi. 14, 15. Marriages with idolaters were not to be diſſolved, under the goſpel, but yet ſhould not be contracted. Though ſuch a marriage would not be unlawful, it was a point of prudence, and a matter of expedience to avoid it.

"This is what I underſtand by *fornication* in this decree. And as there are not now, and have not been, for a good while, in this part of the world, any heathen idolaters, this article, like the reſt, is become obſolete."

We need not make any more extracts out of this volume, although many other points are here learnedly treated of. As the Diſſertations are upon ſeveral paſſages of Scripture, the Remarks are a miſcellany, and could not be otherwiſe.

HAU KIOU CHOAAN; Or, The pleaſing Hiſtory: *A Tranſlation from the Chineſe Language. To which are added,* 1. *The Argument or Story of a Chineſe Play*; 2. *A Collection of Chineſe Proverbs*; 3. *Fragments of Chineſe Poetry. With Notes.* 12mo. 4 Vols. 10s. bound. Dodſley.

WE have here a curioſity indeed! A genuine ſpecimen of Chineſe Literature*; of the Literature of a people detached, perhaps ever ſince their origin, from the reſt of

* We do not mean that this is the firſt genuine ſpecimen we have had of the Literature of the Chineſe. Every body knows, that the miſſionaries have given us abſtracts and tranſlations of ſeveral Chineſe books, which are publiſhed in Du Halde's curious collection, and among them are ſome novels; but, as the Tranſlator of HAU KIOU

of the world: and of whom the reſt of the world remain in almoſt total ignorance to this day: for what certain knowlege can we be ſaid to have drawn from the partial and intereſted accounts of the Jeſuit's Miſſionaries, or from the imperfect reports of our ſailors, who are juſt allowed to peep into the port of Canton? As well may theſe laſt be thought qualified to deſcribe the vaſt empire of China, and the numerous nations of which it conſiſts, as might the Chineſe fellow, brought over about two years ago in one of our Eaſt-India ſhips, be deemed able, at his return, to give his countrymen an account of the kingdom of Great-Britain, although he was never allowed to ſtir from aboard the ſhip at Erith, and was ſent back in the firſt veſſel that ſailed for that quarter of the globe.

We have here a ſpecimen of Chineſe Compoſition, in a ſpecies of Literature, which of all others admits the greateſt diſplay of the powers of genius; and if it be allowed (as the Tranſlator ſeems to intimate) a fair ſpecimen of what this celebrated people have been able to atchieve in this way, it is ſtill the greater curioſity! for it will not only ſhew us what ſort of writers they are, but, from the characters here drawn, and the incidents related, it will give us a more familiar idea of the manners and cuſtoms of the Chineſe, than can poſſibly be drawn from the ſuſpicious, the exaggerated, or miſtaken reports of travellers. The idea here given of this people comes from themſelves, was written for their own amuſement, and never intended to fall under the inſpection of foreigners. Here we are really in China, admitted into the interior parts of the empire, where ſtrangers never come*, and have the advantage of converſing with the natives, free from all reſtraint or diſguiſe. Here, as the Editor obſerves, we ſee a "faithful picture of Chineſe manners, wherein the domeſtic and political œconomy of that vaſt people is diſplayed, with an exactneſs and accuracy to which none but a native could be capable of attaining. To read in a *Collection of Voyages and Travels*; in a portion of *Univerſal Hiſtory*; or in a *Preſent State of any Country*; an elaborate account of it, under the ſeveral heads of Cuſtoms, Laws, Government, &c. drawn up

KIOU CHOAAN obſerves, theſe are but ſhort pieces: and therefore he thought it would be no unacceptable preſent to the Curious, to offer them a ſpecimen of a larger kind, that they might ſee how a Chineſe Author would conduct himſelf through the windings of a long narration.

* The miſſionaries excepted, whoſe veracity is not to be depended on.

by

by a foreigner, however well acquainted with the ſubject, can convey but a ſuperficial knowlege to the mind. Thoſe accurate compilations have certainly their merit, but the little diſtinguiſhing peculiarities which chiefly compoſe the true character of a living people, will hardly be learnt from them. Many of theſe can come under no regular head of methodical arrangement. Thoſe writers may give a dead reſemblance, while they are careful to trace out every feature; but the life, the ſpirit, the expreſſion will be apt to eſcape them. To gain a true notion of theſe, we muſt ſee the object in action. There is not a greater difference between the man who is ſitting for his portrait, ſtiffened into a ſtudied compoſure, with every feature and limb under conſtraint; and the ſame perſon unreſerved, acting in his common ſphere of life, with every paſſion in play, and every part of him in motion, than there is between a people methodically deſcribed in a formal account, and painted out in the lively narrative of ſome domeſtic hiſtory. A foreigner will form a truer notion of the genius and ſpirit of the Engliſh, from one page of Fielding, and one or two writers now alive, than from whole volumes of *Preſent States of England*, or *French Letters concerning the Engliſh Nation.*"

In reſpect to the authenticity of this work, the Editor's account is, "That the Tranſlation was found in manuſcript, among the papers of a gentleman who had large concerns in the Eaſt-India Company, and occaſionally reſided much at Canton *. It is believed by his relations, that he had beſtowed conſiderable attention on the Chineſe language, and that this Tranſlation (or at leaſt part of it) was undertaken by him as a kind of exerciſe while he was ſtudying it; the many interlineations, &c. which it abounds with, ſhew it to be the work of a learner; and as the Manuſcript appears in many places to have been firſt written with a black-lead pencil, and afterwards more correctly over-written with ink, it ſhould ſeem to have been drawn up under the direction of a Chineſe maſter or tutor. The hiſtory is contained in four thin folio books or volumes of Chineſe paper, which after the manner of that country are doubled in the fore edge, and cut on the back. The three firſt of theſe volumes are in Engliſh, the fourth in Portugueſe, and written in a different hand from the former. This part the Editor hath now tranſlated into our own language.

* The Manuſcript is dated 1719, which was the laſt year he ſpent in China. He died in 1736.

Theſe

Theſe four thin folio's of Chineſe paper, on which the original rough Tranſlation of this Novel was written, happened ſome years ago to be ſhewn to ſome of the gentlemen concerned in this Review, who had then an opportunity of peruſing the work, before it had received the poliſh and improvements of the learned and ingenious Editor; and ſo far they can bear teſtimony to the authenticity of the book: but to thoſe who have the pleaſure of knowing this worthy gentleman, all ſuch teſtimony will appear quite ſuperfluous, the credit of his name and character being ſufficient to ſecure the public from impoſition, in regard to any publication in which he may be concerned.

As to the Editor's part, in fitting this work for the preſs, we ſhall give an extract from his own account of it. "As the verſion (ſays he) was the work of a gentleman whoſe province was trade, and who probably never deſigned it for the public, nothing could be expected from him but fidelity to the original; and this, if one may judge from the eraſures and corrections that abound in the Manuſcript, was not neglected; which the general prevalence of the Chineſe idiom will ſerve to confirm. The Editor therefore hath been ſo far obliged to reviſe the whole, as to render the language ſomewhat more grammatical and correct. Yet, as the principal merit in ſuch a piece as this, muſt conſiſt in the peculiarities of its ſtyle and manner, he hath been careful to make no other alterations than what grammar and common ſenſe merely required. He is deſirous to conceal none of its faults, and he hopes he hath obſcured none of its beauties. He hath been particularly exact in retaining the imagery, the alluſions, the reflections, the proverbial ſayings, any uncommon ſentiment or mode of expreſſion, and as much of the Chineſe idiom in general, as was not utterly inconſiſtent with the purity of our own."

Of his *Notes*, the learned Editor ſpeaks very modeſtly, apologizing for the frequency and length of ſome of them, and for others that may be deemed unimportant or trifling. We are of opinion, however, that his Readers will think themſelves very much obliged to him for the entertainment they will meet with in theſe curious annotations, which are drawn from the beſt writers relating to the Chineſe, and contain a great variety of uſeful and entertaining particulars.

We come now to ſpeak of the character of the Novel itſelf.——To judge of it by our rules for writing, and to determine

determine by our own ſtandard of taſte, were certainly as abſurd as we have ſeen the behaviour of the London mob, exclaiming at the dreſs and complexion of a foreigner. 'Tom! did you ever ſee ſuch a queer hat?' ſays Robin. 'Lord,' ſays the other, 'what a ſtrange walnut-face that fellow has!'—Not reflecting, that Robin's ſcull-cap and Tom's phyſiognomy might be as great curioſities to the ſtranger.

An European critic, who expects to find in all works of imagination, a diſplay of fine writing and maſterly compoſition, will indeed be greatly diſappointed in this performance. The Chineſe appear to be an ingenious and a cunning people; but they are neither orators nor writers. They have few flowers of rhetoric, few ornaments of expreſſion, little elevation or variety of diction, no graces of elocution, nor powers of perſuaſion: their authors, therefore, of courſe, will make but a poor figure among the European *Literati.*——But, perhaps, it will be ſaid we conclude too much from this Novel, (which, as we have obſerved, is only to be regarded as a *Curioſity*) yet what our Editor remarks, with regard to the probable eſtimation it is held in, in its own country, is worthy of notice.

"Although, ſays he, the general character of a people ſhould not be drawn from one or two individuals, nor their literary excellence determined by the particular merit of one book; yet it may be concluded that the following is a piece of conſiderable note among the Chineſe, otherwiſe a ſtranger would not have been tempted to tranſlate it. That book would naturally be put firſt into the hands of a foreigner, which is in higheſt repute among the natives.

"Such as it is, the Editor here preſents it to the public. Examined by the laws of European criticiſm, he believes it liable to many objections. It will doubtleſs be urged, that the incidents are neither ſufficiently numerous, nor all of them ingeniouſly contrived; that the imagery is often neither exact nor lively; that the narrative is frequently dry and tedious, and while it runs out into a minute detail of unimportant circumſtances, it is too deficient in what ſhould intereſt the paſſions, or divert the imagination."

It is common with Editors to run into the moſt extravagant encomiums on the works they are introducing to the public; but this is by no means the caſe with the candid Editor of the publication before us. He honeſtly acknowleges, that there is a littleneſs and poverty of genius in almoſt all

all the works of taſte of the Chineſe; unleſs their taſte in gardening be excepted. "This at leaſt, ſays he, is evident in their writings; and in a narrative like the following, would make a writer creep along through a minute relation of trifling particulars, without daring to omit the moſt inconſiderable. The abjectneſs of their genius may eaſily be accounted for from that ſervile ſubmiſſion, and dread of novelty, which inſlaves the minds of the Chineſe, and while it promotes the peace and quiet of their empire, dulls their ſpirit and cramps their imagination.

"It ought, however, to be obſerved in favour of the Chineſe, that if they do not take ſuch bold and daring flights as ſome of the other Eaſtern nations, neither do they run into ſuch extravagant abſurdities. Whether this be owing to the cauſe now aſſigned, or to their having beſtowed more attention on literature, ſo it is that they pay a greater regard to truth and nature in their fictitious narratives, than any other of the Aſiatics. For it muſt be allowed to our preſent work, that the conduct of the ſtory is more regular and artful than is generally ſeen in the compoſitions of the Eaſt; hath leſs of the marvellous and more of the probable. It contains an unity of deſign or fable, and the incidents all tend to one end, in a regular natural manner, with little interruption or incoherence. After all, the Editor is not concerned about the judgment that will be paſſed on this performance, and neither attempts to conceal nor extenuate its faults. He gives it not as a piece to be admired for the beauties of its compoſition, but as a curious ſpecimen of Chineſe literature, and leaves to the critics to decide its merit."

As to the ſcheme and conduct of the Novel, it has, in common with moſt works of that kind, *Love* for its foundation, and *oppoſition* and *difficulty* for the ſuperſtructure. A young Chineſe man of quality, of great virtue, and uncommon bravery, has an attachment to a lady, every way worthy of ſo accompliſhed a hero. Circumſtances, however, are adverſe; a powerful rival, with other great obſtacles, intervene; and intereſting adventures and viciſſitudes follow: but love and virtue at length triumph over all oppoſition, and the faithful pair are made finally happy in the poſſeſſion of each other. This is the ſubſtance of the tale; the embelliſhments, as we have already intimated, are few: but they are ſuch as cannot fail of gratifying the curioſity of thoſe who are deſirous of a more familiar acquaintance with the Chineſe,

neſe, than is to be gathered from traveller's accounts of them. One cannot read the book without fancying one's ſelf all the while in another world, and converſing with a ſet of people, of a different caſt from all other mortals. The characters, the cuſtoms, the manners of the people; their laws, government, arts, *police*, — every thing has an appearance ſo new, and ſo peculiar in a book of entertainment, that altogether it looks like Fairyland, with the hiſtory of King Oberon and Queen Mab.

To attempt giving any ſpecimens of this novel, would be extremely improper, as the work will not admit of ſuch extracts as will afford an adequate idea of the whole. Of the pieces added to it by the ingenious Editor, take the following brief account.

At the end of the third volume we have a collection of Chineſe proverbs and apothegms *, a few of which we have ſelected, becauſe they accord very well with our own notions, and ſhew that good ſenſe is the ſame in all countries.

" A great talker never wants enemies: the man of ſenſe ſpeaks little and hears much.

" Can a man be in good health, when his leg is ſwoln as large as his body, and his finger as big as his arm? †

" Do not entertain a man who hath juſt received a diſappointment, with an account of your own ſucceſs.

" If one doth not pluck off the branches of a tree while they are yet tender, they cannot afterwards be cut off without the axe ‡

" In company, ſet a guard upon your tongue; in ſolitude, upon your heart.

" Not one in ten thouſand dies by poiſon; yet the bare mention of it ſtrikes with horror: what multitudes fall by intemperance, yet how little is it feared!

" The more haſte a man makes to unravel a ſkain of thread, the more he entangles it.

* Chiefly from Du Halde, and the Lettres Edifiantes & Curieuſes.

† This is chiefly applied to a kingdom, whoſe miniſters have attained exorbitant power and wealth.

‡ The neceſſity of early culture in checking the vicious exceſſes of young minds.

"The moſt ignorant have knowlege enough to diſcern the faults of others: the moſt clear-ſighted are blind to their own.

"To find a treaſure in a ſecret place, when we know the owner; to meet with a fine woman alone, in a remote apartment; to hear the voice of our enemy fallen into a pit, where he muſt periſh without our aſſiſtance;——*admirable touchſtones of the heart.*

"To read an excellent book the firſt time, is to gain a new friend; to read over one we have peruſed before, is like meeting with an old friend.

"When a man ſays, 'Let me wait a little, when I have 'ſomething to ſpare, I will relieve the poor.' This man will never relieve them.

"When a family riſes early in a morning, conclude the houſe to be well governed."

Annexed to the Hiſtory of HAU KIOU CHOAAN, which terminates in the fourth volume, we have, 1ſt, the argument or ſtory of a Chineſe Play, acted at Canton in the year 1719. This was alſo found among the papers of the gentleman who *firſt* tranſlated the Chineſe Novel; and it is the ſecond ſpecimen that hath yet appeared in any European language, of the talents of the Chineſe for Dramatic compoſition: the Orphan of the Houſe of Chao, publiſhed by Du Halde, being the firſt. This piece, as far as we may judge from the ſkeleton, ſeems to have been deſigned neither for tragedy nor comedy (a diſtinction of which the Chineſe are totally ignorant) but rather, as our Editor remarks, "to reſemble thoſe peculiar pieces of the *Spaniſh* ſtage, whoſe ſole deſign is to puzzle and amuſe the ſpectators, by the ſurprizing turns and revolutions of an intricate plot."

2. We have a diſſertation on the Poetry of the Chineſe, extracted from a Memoir of M. Freret. In *L' Hiſt. de l'Acad. Royal des Inſcript. & Bell. Let.* With additions.

"The pleaſing art of poetry, we are told, has no where been in higher eſteem than in China; and yet, as our ingenious Editor acknowleges, with good reaſon indeed, "after all, the Chineſe Poetry ſeems to be chiefly of the epigrammatical kind, and to conſiſt of thoſe *difficiles nugæ*, which good taſte and ſound criticiſm have taught Europeans to neglect. It does not appear that they have ever attempted any of the greater

greater kinds of poeſy: this at leaſt is true of the epic, and it is matter of doubt whether the dramatic may be excepted; for the Chineſe plays ſeem to be meer proſaic dialogues, interſperſed with a few airs, like the Italian opera. Their antient odes, it muſt be confeſſed, have a grave and majeſtic ſimplicity; but if we may judge from the ſpecimens produced by P. Du Halde, they are rather ſolemn lectures on morality, than fraught with that bold and daring ſublimity, which we expect to find in compoſitions of that name. The only kinds of poetry that are cultivated much among the Chineſe, are either ſhort pieces, reſembling the epigrams, rondeaus, and madrigals of the laſt age, or elſe collections of moral apothegms, which are their only eſſays of any length. But in almoſt all their poetical productions appears a quaintneſs and affectation, a fondneſs for little conceits, and a want of that noble ſimplicity, which is only to be attained by the genuine ſtudy of nature, and of its artleſs beauties; a ſtudy to which the Chineſe ſeem to pay the leaſt attention of any people in the world.

"And yet amidſt all the reſtraint and diſguiſe in which falſe taſte may have confined or obſcured it, true genius will exert its powers; ſo that among the poetry of the Chineſe, there will frequently be found ſomething to be admired."

The prettieſt ſpecimen we meet with in this little collection of Chineſe verſes, is the *Eulogium on the Willow-tree* *, extracted from a Chineſe Romance.

Lon li hhoang y te ku ſhi
Iao ine ſiou ſha iao thao hhoa
I tiene ſhine hhene iou hiene hhoa
Ki toane giou hhoene pou ſoane ki
Neune ſ-e pe theon ine iou ki
Hhoa moe chouang hiaa khi von ſzeu
Iu ho pou taï tehune tſane ſzeu
Ie ie chi chi tzeu thon ſhi.

Of theſe verſes our ingenious Editor has given us the following tranſlation, in the ſame kind of ſtanza with the original.

Scarce dawns the genial year: its yellow ſprays
The ſprightly willow cloaths in robes of green.
Bluſhing with ſhame the gaudy peach is ſeen;

* It is probable the Chineſe have a ſpecies of the *Willow*, which we are unacquainted with. It is certain they cultivate this vegetable with the greateſt pains, allowing it a prime place in their gardens, and nurſing ſlips of it in flower-pots, with as much care as we do the moſt delicate flower.

She ſheds her bloſſoms and with ſpleen decays.
Soft harbinger of ſpring! what glowing rays,
What colours with thy modeſt charms may vie?
No ſilkworm decks thy ſhade; nor could ſupply
The velvet down thy ſhining leaf diſplays.

We now take leave of a publication which has yielded us much amuſement, if not inſtruction; much gratification of a laudable curioſity, if not that higher degree of pleaſure afforded by the more elaborate and maſterly productions of European imagination.—In a word, though HAU KIOU CHOAAN cannot entertain us with the *politeſſe*, the wit and vivacity of a Frenchman, nor with the ſenſible and manly reaſoning of the Engliſh; yet ſo remote a ſtranger, with manners and ideas ſo very different from our own, and fraught too with ſo much intelligence concerning *another world*;—is ſurely an object worth the acquaintance of every one who wiſhes to extend his knowlege of mankind, beyond the narrow circle of his own neighbourhood.

Epithalamia Oxonienſia, ſive Gratulationes in auguſtiſſimi Regis GEORGII III. *et illuſtriſſimæ Principiſſæ* SOPHIÆ CHARLOTTÆ *Nuptias auſpicatiſſimas.* Oxonii, a Typographeo Clarendoniano. Folio. 5 s. ſewed. Payne.

THE introductions to our accounts of the Oxford and Cambridge Verſes, on the demiſe of the late King, and the acceſſion of his preſent Majeſty, being in a great degree equally applicable to theſe oblations from both the Univerſities, on the late joyful ſolemnities of the royal nuptials, we chuſe rather to refer our Readers back to them, [Review, Vol. XXIV. p. 156. *ſeq.*] than to leſſen the entertainment they may receive from ſome ſpecimens of theſe felicitating and flowery collections, by a farther prefatory attempt of our own.

The common ſubject of all theſe Poems being matter of joy, unallayed by any ſorrow or condolance, this circumſtance is properly premiſed in the firſt lines of the elegant introductory Latin Poem of the learned Dr. Joſeph Brown, Vice-Chancellor of the Univerſity, inſcribed to the King. Indeed, the whole of it may be conſidered as a kind of poetical dedication of the ſubſequent collection.

Ad REGEM.

Non elegos triſtes, et miſta dolore tropæa,
Hæc Muſæ pietas officioſa canit.
En! tua nunc alios melior fortuna triumphos
Exhibet, et nullis gaudia tincta malis.

The chaſt elegance of his Majeſty's paſſion, in ſelecting ſuch a valuable object of it; his principal attention to the virtuous acompliſhments, theſe mental and moſt durable beauties of her Majeſty, and the beatitude reſulting from ſo tender a union of ſuch congenial minds, are happily expreſſed in the following lines.

Hoc CHARLOTTA dabit, cunctis prælata puellis:
Felix, et tali digna puella toro!
Non te factus amor trahit, auguſtiſſime Princeps,
Non ſpecie pulchri prava cupido movet,
Sed virtus, et gentis honos, ſed gratia morum,
Mille gerans veneres, gaudia mille gerens.
Dignam mente domoque legentis honeſta GEORGI,
Dotem non adfert Indus uterque parem.
Concordes animas hæc copula nectat amorum,
Non niſi ſupremo diſſolüenda die.

The triumphs of honeſt and reciprocal Love, as preferable even to thoſe of the moſt ſucceſsful War, in which humanity itſelf may be ſaid to ſuffer, and the very Victors to partake of miſery, are well contraſted in theſe verſes, which oppoſe the day of the conqueſt of Quebec to that of the royal nuptials. They are ſubſcribed by Lord Beauchamp, whoſe Poem in the former collection we had the pleaſure of diſtinguiſhing.

Non ita, quæ verſi proſtrata per agmina Galli
Victrices Britonum Laurentis ad oſtia vires
Conſpexit, memoranda dies! tum plurima mater
Polluit infauſto fœdata inſignia fletu;
Hæc jubet innocuos ſine clade iterare triumphos,
Hæc omni fugat ore metus, gentiſque beatæ
Integra perpetuo ſtabilivit gaudia nexu.

The ſame truly poetical young Nobleman thus adds his ſuffrage to Dr. Brown's, on the wiſdom and felicity of his Majeſty's choice:

Scilicet Ambitio, quæ regum plurima torquet
Pectora, non Illi vetitos adſpirat amores,
Aut auri ſitis, aut perituræ gratia formæ:
Sed virtus, ſed rara fides, ſed pectore puro

Simplicitas infixa—Animos ea flectere ſolâ
Novit, et ingenuas Hymenæi accendere flammas.

The inſidious Negociations of the French, and their hopes of ſucceeding beſt, when our Monarch might be imagined as taken up in the pleaſing contemplation of his approaching happy union, are thus excellently expreſſed by Mr. Gregory, Profeſſor of Divinity, and Dean of Chriſt-Church. They are ſuppoſed to have been overheard by the vigilant Genius of Britain, on the coaſt of Picardy, and confines of Artois.

Nunc faciles tentandi aditus, et mollia fandi
Tempora: dum pompæ et connubia læta parantur.
Scilicet Angligenis cantus, atque abſona belli
Tibia, virgineique chori, pompæque nitentes
Allectant animos: nunc detur pangere fœdus:
Oblatam arripient improvida pectora pacem,
GEORGIUS ipſe, ardens animi, nunc unius hæret
CHARLOTTÆ in vultu. Mens Illi neſcia fraudis
Vix ſciet explorare dolos, ſenſuſque latentes
Vocibus ambiguis: tales timor edocet artes.
Hinc rapere amiſſas laurus, atque orbis utroſque
Erecta ad fines dabitur turbare tropæa,
Dedecoris monimenta mei, famæque ruentis.

The good influence which the exemplary conduct of a happy royal pair, in a married ſtate, may have towards domeſtic union, and happineſs in humbler life, is well expreſſed by Mr. Randolph, Præſes of Corpus Chriſti.

Accurre conjux digna GEORGIO;
Germaniæ tu flos, et ille
Deliciæ populi Britanni.

Tu (quod ſaluti defuit unicum)
Ditabis Anglos progenie novâ:
Noſtramque tu felicitatem
Perpetuam propriamque reddes.

O ter beati, copula quos tenet
Irrupta junctos connubio pari!
Gens illa felix quam tuetur
Rex animo invigilans paterno.

Neglecta Virtus, et Pietas redit,
Et Caſtitas, et purpureus Pudor:
A Rege derivata tranſit
Per proceres populumque virtus.

We might readily ſuppoſe, that in a poetical collection on this ſubject, there could be no diſpenſing with the preſence of Hymen

Hymen and Venus, any more than their train of Nymphs, Loves, Graces, Smiles and Pleaſures. But as theſe have been long and abundantly hackneyed, by every Bard in Chriſtendom, we ſhall content ourſelves to preſent them once for all, in the claſſical arrangement of Dr. Haſledine, Fellow of Magdalen College.

Huic* comes una Hymenæus adeſt, tædamque coruſcans
Accerſit Nymphas, Riſuſque, et quicquid Amorum,
Quicquid habet Venerum felicior inſula Cypro:
Et quæcunque ſciunt Charites decus addere formæ,
Ornatûſve leporem, atque artes mille placendi:
Et quæ ſurripiunt mentes πυκα περ φρονοντων,
Suadam, ac lætitiam, ac blandos ſine crimine luſus.

The various agitations in her Majeſty's mind, on firſt diſcerning the Engliſh coaſt, on entering the harbour, and on her firſt ſight of the King, are thus naturally conceived and beautifully expreſſed by Mr. Barker, Fellow of Brazen-Noſe College.

Nec minor optatæ ſuſpenſum huc verſat et illuc
Cura animum Nymphæ, cum, poſt diſcrimina ponti,
Creſcentem ante oculos ripam, ſcopuloſque tuetur
Eminus extantes, Britonumque allabitur oris.
Omnia perluſtrat late loca, ſeque recenti
Ornari imperio gaudet trepidatque viciſſim,
Miraturque novos cœlos, et jam ſua regna.
At qui mox ſenſus! vario quàm pectora motu
Miſcentur! ſponſo quando accurrente, futuri
Conſortem aſpiciens regni thalamique, pudico
Se retrahit vultu; atque oculos demiſſa decoros,
Candidulum inclinat collum; patienſque vocari
Cæsaris uxor, abit dilecti in jura mariti.
Ille manum manibuſque fovet, dextrâque labello
Leniter admotâ, ſacrati pignora voti
Ingeminans, ſponſæ ſuaviſſima baſia libat.

The ſailing of Cleopatra down the Nile, and the Princeſs of Mecklenburgh down the Elbe, are thus delicately contraſted by the Hon. William Neville of Chriſt-Church, brother to Lord Abergavenny.

" When in old times the bright Egyptian Queen
On Cydnus' waves, in gaudy pomp was ſeen,
As down the ſtream her gally rode,
The ſails with gold and purple glow'd;
And boys, like ſmiling Cupids, fair,
Cool'd with their wings the ſcented air;

* Charlottæ.

While ſhe, amidſt the muſic's amorous play,
Circled with Nymphs, a ſecond Venus lay.

Lo! on the boſom of my * happier tide,
The gilded veſſel floats with nobler pride.
For thee it waits; but brings along
To greet thee, no laſcivious ſong;
Hymen and Love on thee beſtow
No tinſel ornaments of ſhow;
No wanton toys, to fan a lawleſs fire;
But the chaſt bonds of elegant deſire."

The whole Greek Hymeneal of Mr. Barnes of St. Edmund's-Hall, is ſweet and delicate; and though we muſt, for obvious reaſons, be ſparing of citations in that language, we feel it too difficult to ſuppreſs the following paſſage, which contraſts this ſacred marriage to the licentious and vague amours of the heathen Deities. The Poet, after obſerving that its indiſſoluble bands are the work of Wiſdom and of chaſtly regulating Modeſty, very happily and pleaſantly oppoſes the mild, the ſweet and gracious demeanour of the Britiſh Queen to that provoking tongue of Juno's, which rendered the Pagan heaven too hot or too little for Jupiter.—But the learned Reader will reliſh theſe thoughts much better in the following lines.

——— ——— σεο δ' γαμος ἱερος ἱερται
Δεσμοις ἀῤῥηκτοις, τυ; Σωφροσυνη καμιν αὐλη,
Αιδως τ' ευ κατιχυσα βροτες· σεο δ' υ φιλον ητορ
Κερμασις ἐπειστι τερει Ηρη ἐμισωσα,
Ποιησ' αυτον ολυμπον ανοικητον δομον ειναι,
Μειλιχιην δ' ἐξεις αιει και ἠῤῥονα κουρην.
Ἰλαος ω Υμεναιε, γαμοις τοιωσδε παρειης.

The laſt line is in the manner of a chorus, invocating the propitious preſence of Hymen at the ceremony, and is repeated at the end of every poetical paragraph.

The Engliſh Poem of Mr. John Merrick of Trinity College, begins with a verſion of the CXXVIIIth Pſalm, which repreſents a happy old age, and a flouriſhing encreaſe of children, as the gift of heaven to good men. As it ſoars into piety, many will probably think it not ſufficiently joyous and feſtive on this occaſion. It contains, nevertheleſs, a good wiſh and a very juſt compliment, happily combined, in theſe lines:

May ſhe whom Fame's approving voice
First fix'd the object of thy choice,

* The Nymph of the Elbe is ſuppoſed to ſpeak.

In Union's happieſt bands ally'd,
Thy joys improve, thy cares divide:
Charm'd with her worth, may BRITAIN ſmile,
And bid the Daughters of her iſle,
In Her the fair example ſee,
Preſented to its ſons by Thee.

And ends with the following pathetic and poetical invocation to PEACE:

Nor thou, white-veſtur'd PEACE, diſdain
To grace this mild auſpicious reign:
Thy abſence BRITAIN's Sons deplore;
O bleſs with quick return her ſhore:
So fearleſs, to th' inviting gales,
Shall Commerce ſpread her thouſand ſails;
The ſword, too long employ'd to ſtain
With Chriſtian gore the bluſhing plain,
Now form'd anew, with better aim,
Shall toil the ſtubborn glebe to tame;
And, while beneath the fav'ring ſkies
In crouded ranks the harveſts riſe,
The laughing vale aſſume a tongue,
And burſt triumphant into ſong.

For the greater entertainment of our Engliſh Readers, we give the Ode of Mr. Taylor of John's College, at length; ſince notwithſtanding it has ſeveral thoughts in common with many other poems on this ſubject, yet the Writer's natural vein has given them ſuch an air of novelty, that they ſeem leſs trite under his chaſte and elegant expreſſion. The ſtanza is melodious and pretty; the compliments are addreſſed in a manner reſulting from a generous loyalty, not a ſervile adulation; and the ſtyle is in a happy medium between fuſtian, on the one hand, and reptile proſaic diction, on the other.

Soft roſe the gales ordain'd to bear
To Albion's coaſt the future Fair,
Her Monarch's choſen Bride;
When lo! the Nymph that loves to dwell
Deep in the pearl-enamell'd cell,
Where Albis' waters glide,
High o'er the wave appear'd, and ſtrung
Her coral lyre, and thus ſhe ſung:

"Go, ſhare the glory of a throne,
Where virtues worthy of thine own,
Congenial luſtre ſhed;

Go,

Go, ſhare the tranſports of a breaſt,
Whoſe cares ſhall give the nations reſt,
And raiſe th' afflicted head;
Shall burſt th' incroaching Tyrant's chain,
And bid Ambition rage in vain.

Obedient to the lot aſſign'd,
Thy Country gives Thee to mankind,
And turns her raptur'd eye,
(Prophetic of thy future claim)
To ev'ry dearer, nobler name,
To ev'ry ſtronger tie,
When grateful nations ſhall contend,
To hail thee, Mother, Queen, and Friend.

Juſt to a Patriot's generous cares,
Indulgent to a kingdom's prayers,
Heaven's happieſt influence ſhone;
Each glory Victory's wreath beſtows,
Each radiance that from Virtue flows,
At once adorn'd the throne:
The brave, the good, the juſt approv'd;
And Freedom praiſed, becauſe ſhe lov'd.

Thou, when domeſtic ſcenes of joy
His dearer, tenderer cares employ,
Shalt ſeize the favouring hour;
Thoughts, which thy ſoftneſs will ſuggeſt,
Shall charm, at once, and raiſe his breaſt,
And Love give Virtue power;
Some added wreath his brow ſhall bind,
Some added good enrich mankind.

Then ſhall he bleſs thy kind concern,
Gladly to Love, and thee, return,
And own his toils repaid;
Shall own that Heav'n for him prepar'd
The nobleſt toil, the beſt reward;—
And trace from thee convey'd
To ev'ry age, on Britain's throne,
Deſert and glory like his own.

The following paſſage from Mr. W. Weller Pepys, Student of Chriſt Church, in which he ſuppoſes a Britiſh Monarch employed in forming the mind of his Succeſſor, in notions adapted to the conſtitution and happineſs of his kingdoms, is juſt and animated.

While oft, in ſocial converſe, he ſhall form,
On Britain's weal intent, the princely mind

To

To future greatneſs; and obſerve, well pleas'd,
The gleaming dawn of Reaſon: ———
There ſhall he mark the path that Kings have trod;
Kings, who by nobleſt deeds of fame have raiſ'd
Their country's glory; not whoſe lawleſs rage,
Led by the fiend Ambition, dealt around
Wild havock; but whoſe ſteadieſt hand upheld
The ſword of Juſtice,—called forth meek Deſert
That ſhrunk from view; but, with an eye ſevere,
Daſh'd the bold front of baſe aſpiring men.

Such were the virtues that of old adorn'd
Him, to whoſe foſtering hand Isis firſt ow'd
Her ſeats of Learning, and her ſacred towers,
Father of Engliſh Liberty and Law,
Illuſtrious ALFRED!

This flowery collection properly concludes with an elegant Engliſh Poem, addreſſed to the Queen, by Mr. Thomas Warton, Profeſſor of Poetry. The whole is finely imagined, and animated with a noble love of his country, its glory, and its conſtitution. But as it has been already publiſhed entire, in different papers, we ſhall finiſh theſe ſpecimens only with the concluſion of it; where, after mentioning this land of Arms, as the land of the Muſes too, and having given ſome preceding inſtances of it, in Spencer and Shakeſpeare, he then adds, as more immediately appoſite to nuptial Love, the general ſubject of theſe gratulations.

Lo! this the land, whence MILTON's Muſe of fire
High ſoar'd, to ſteal from Heav'n a Seraph's lyre,
And told the golden ties of wedded love
In ſacred Eden's amaranthine grove.

And thus concludes, by a ſtill more direct application to her Majeſty, and an intimated hope of her honouring the Univerſity hereafter by her preſence.

Thine too, majeſtic Bride, the favour'd clime,
Where Science ſits enſhrined in roofs ſublime——
O mark, how green her wood of antient bays
O'er Isis marge in many a chaplet ſtrays!
Thither, if haply ſome diſtinguiſh'd flower
Of theſe mix'd blooms from that ambroſial bower,
Might catch thy glance, and rich in Nature's hue,
Entwine thy diadem with honours due:
If ſeemly gifts the train of Phœbus pay,
To deck imperial Hymen's feſtive day;
Thither thyſelf ſhall haſte, and mildly deign
To tread with nymph-like ſtep the conſcious plain,

Pleas'd

Pleas'd in the Muſes nook, with decent pride,
To throw the ſcepter'd pall of ſtate aſide:
Nor from the ſhade ſhall GEORGE be long away,
Which claims CHARLOTTA's love, and courts her ſtay——

Theſe are BRITANNIA's praiſes. Deign to trace
With rapt reflection Freedom's fav'rite race!
But though the gen'rous Iſle, in Arts and Arms,
Thus ſtand ſupreme in Nature's choiceſt charms;
Though GEORGE and Conqueſt guard her ſea-girt throne,
One happier bleſſing ſtill ſhe calls her own,
And, proud a freſh increaſe of fame to view,
Crowns all her glory by poſſeſſing YOU.

Gratulatio Academiæ Cantabrigienſis, Auſpicatiſſimas GEORGII III. *Magnæ Britanniæ Regis, et ſereniſſimæ* CHARLOTTÆ, *Principis de Mecklenburgh Strelitz, Nuptias celebrantis.* Cantab. Fol. 4s. 6d. ſew'd. Dod.

WITHOUT farther introduction, we proceed to give ſome ſpecimens from theſe elegant Congratulations of Cambridge, on the ſame very agreeable and ſatisfactory ſubject. Dr. Sandby, Provoſt of Magdalen College, and Vice Chancellor of that Univerſity, of courſe precedes on this occaſion. His ode is a Latin Alcaïc, in which having juſtly celebrated our amiable and exemplary Monarch's regulation of his own paſſions, (that ſublime and philoſophical conqueſt) and his indefatigable exertions of himſelf in all the functions of Royalty; he infers that nothing but virtuous and ſucceſsful love can adequately reward the merit of the firſt, and alleviate the great toils of the laſt: hence he invokes the attractions and affection of the Queen, to aid Britannia in diſcharge of the extraordinary gratitude due to his exemplary virtue and ſelf-reſtraint as a man, and to his vigilance as a Monarch. It exhibits no languid diſplay of ſuch endearing rewards in the following ſtanzas.

Quicquid grata Tibi debeat Albion
Solvet Vandalici Nympha decus ſoli,
Et conjux bene fidis
Reſponſura caloribus.

Huc te rejiciens ambroſium in ſinum
Regnandi miſeras pone moleſtias;
Hic riſus habitant, hic
Furtiva intuitus vice,

Hic

Hic ſuſpiria ſunt nuntia mutui
Non incerta animi, hic virginei metus,
Affatuſque ſeveræ
Victores ſapientiæ.

Paucis iſta Deus gaudia deſtinat
Pravas illecebras ſpernere fortibus,
Queis ſancti meruerunt
Mores et niveus pudor.

He then immediately concludes the Ode by predicting, that the exemplary demeanour of the Royal Pair, ſhall render conjugal infidelity, eſpecially among the great, highly unfaſhionable, and refine our iron age into the virtue and innocence of the golden one.—If this reformation however, ſo much to be wiſhed, ſhould not prove the conſequence, the general opinion we really imagine will be, that the fault was not in the Pattern. But the Latin verſes will expreſs the former period more agreeably to our Latin Readers; while thoſe in both languages will probably concur in our inference.

Ergo et legitimis, vindice GEORGIO,
Jam conſtabit honos, jam pretium toris,
Inceſtosque coercens
Ignes pœna premet comes.

Non matrona potens indecorem ſibi
Faſtum à patricio ſumet adultero,
Non impune nefanda
Bullatus juvenis ſtupra

Tentabit. Vetiti mox pudor abſtinens
Lecti, et conjugii mutua caritas
Priſcum vertet in aurum
Durum nos chalybum genus.

The following Stanza from the Ode of the Hon. Mr. Grey, of Queen's College, ſon of the Earl of Stamford, blends a juſt and elegant characteriſtic, with as juſt and delicate a moral ſentiment, in agreeable eaſy expreſſion.

Ye Nymphs who arts of conqueſt try,
Who bend the neck, who roll the eye,
See CHARLOTTE win with grace and eaſe,
And pleaſe without a wiſh to pleaſe!
Ye purple Tyrants, ſlaves to love,
From Fair to Fair who ſated rove,
What is the boaſt of Beauty, ſay!
That ſpark Time's wing ſoon wafts away.
Go! from a Britiſh Monarch learn to place
Your Bliſs on Virtue's adamantine baſe.

The

The Greek Anacreontic of Mr. Lort, Fellow of Trinity College, and Regius Profeſſor of Greek, is truly ſweet and beautiful. He has undoubtedly had that exquiſitely pretty Ode of Anacreon's, εις Περιστεραν, on the Pigeon, in his eye, though he has taken but two lines from it, aſking the Pigeon whence he flies? The plan is quite ſimple and natural in the ſpirit of Anacreon; and having ſuppoſed the amiable bird to light on the breaſt of the Princeſs of Strelitz, weeping over the miſeries of her country, ſhe aſks him, If he brings her an Olive Branch? He replies, No, but that he brings her an offer of the Heart, Hand, and Sceptre of the King of Britain; which, with a due deference to his Virtues, more than his Station, ſhe accepts, and bids him ſhew her the way. We had enjoin'd ourſelves conſiderable abſtinence from Greek quotations on this occaſion; but we find it too difficult to omit one or two from this mellifluent Ode, the conſtruction of which muſt be obvious to a moderate Grecian. The Bird ſaying, he has not brought the Olive, adds,

Ανακ δε των Βριλανων,—
Με νυν επεμψεν ες σε
Ηδυ φερειν ερωλα,
Αιτιην τε δεξιαν σαν.
Θεοι, Θεαι τε πασαι
ΓΕΩΡΓΙΟΝ Καλοισι
Δωροισι πολλα τιον·
Με δ' Αφροδιτ' ιδωκεν

Ανακλι τωδ' αγαλμα·
Εμος δε Δ'εσποινης σοι
Των χειρα, καρδιαν τε,
Ομω διδωσι πιστιν.
Σκηπτρον δεχευ δε Νυμφη,
Βριλανιδος τε γαιαν
Ευφραινε σοις γαμοισιν.

To this CHARLOTTA anſwers more diffuſely, and much more gracefully, than we have been able to repreſent in the foregoing Abſtract.

Εφασμην πιλναι,
Δωρον το σον λαβειν μαι
Ου μοι μελει τυραννις,
Ουθ' αιρεει με χρυσος,
Ο Δεσποινης δε σειο
Νεος σοφος τ' ακουει·

Τω ευσεης γαρ ητορ
Πρεπει, δικαιον, αγνον·
Συ σπευδε γαν, οδον τε
Δεικνυθι μοι, Πιλναι,
Εκουσα γαρ σ' επωμαι·

Monſieur le Fevre was ſo enamoured of the Ode which ſuggeſted the manner of this, that he ſaid it was not written by a man, but by the Muſes and Graces in concert.

The ſubſequent Compliments to their Majeſties and the Royal Mother,—that the King's choice implied a proof of extraordinary merit in its object—that he conſulted the happineſs of his kingdom as a neceſſary motive to his choice—and that in bringing her Royal Highneſs a daughter-in-law, he had her own conjugal virtues and endearments in perpetual contemplation, are very happily interwoven, and expreſſed

preſſed in the following Verſes, from Mr. Barford, Fellow of King's College, and ſenior Proctor of it.

——————tali quoniam placuiſſe marito
Augurium virtutis erat, mentiſque pudicæ
Argumentum ingens—Non hæc in fœdera venit,
Oblitis decoriſque ſui Britonumque ſalutis
Ille; ſed in medio famam reſpexit amore,
Integer invictuſque animo, et patriæ bona vidit
Non aliena ſuis. Tædas et mente revolvit
Sæpe tuas AUGUSTA: Nurum tibi deſtinat, ipſa
Qualis eras, Patriſque ſacros imitatur amores.

The compliment of Mr. Tilſon, of Pembroke Hall, is comprized in eight lines of Hexameter and Pentameter. There is ſomething particular in the ſpirit and manner of it, with regard to the occaſion, as it cloſes with a kind of epigrammatic turn; the laſt line, to the beſt of our recollection, being either exactly, or very nearly, a line of Martial's: but to a freedom of this ſort, when ſo properly applied, we make no objection.

Indue regalem, populo plaudente, coronam;
Sceptra, globum, GEORGI, dextra, ſiniſtra, gerant;
Veridicæ Imperio pergant te dicere Muſæ
Formâ, animo forti, conſilioque parem;
Dulcius adde decus, formoſam, pronuba Juno
CHARLOTTAM, tantas quæ geminabit opes.
Vix dum, care, tenes ſortem virtutibus æquam:
Novimus; heu! majus ſed nihil orbis habet.

The Queen's Landing, the great concourſe and acclamation of the people, and the compariſon of them to the multitude of Birds on the appearance of the Phœnix, are happily expreſſed in theſe elegant and melodious lines of Mr. Wyat of Pembroke Hall.

Iamque phaſelus adeſt, lætiſque allabitur oris.
Inde ſalutantûm reſonat clamoribus æther,
Perque cavas rupes, per littora curva, volutum
Senſerunt imis murmur Nereïdes antris.
Egreditur, vultuque beat CHARLOTTA Britannos.
Quacunque incedit, circum denſiſſima turba
Fuſa ruit: tenerâ properat cum virgine mater;
Et juvenes validi; et baculo veſtigia firmans
Canities ſtudio prorepit anhela ſenili.
Attentis inhiant animis, totamque pererrant
Luminibus: nequeunt expleri corda tuendo.
Haud aliter cum Solis avis, felicia rura
Inviſens Arabum, liquidum ſecat æthera pennis
Purpureis, quà tendit iter, circum undique ſtipant
Alituum mirata cohors, et carmine mulcent.

The flowing and flowery Ode of Mr. John Langhorne, of Clare Hall, is replete with poetical imagery. The expreſſion is feſtive and hymeneal, yet very chaſtely elegant, and the numbers are harmoniouſly various. We give the whole, as a very agreeable regale to our Engliſh Readers.

I.

Awake! thou everlaſting Lyre,
That once the mighty Pindar ſtrung;
When rapt with more than mortal fire,
The Gods of Greece he ſung.
Awake!
Arreſt the rapid foot of Time again,
With liquid notes of joy, and pleaſure's towering ſtrain.

II.

Crown'd with each golden flower that blows
On Acidalia's tuneful ſide,
With all Aonia's roſy pride,
Where numerous Aganippe flows;
From Theſpian groves and fountains wild,
Come, thou yellow-veſted boy,
Redolent of youth and joy,
Fair Urania's favour'd Child!
GEORGE to thee devotes the day:
Iö Hymen! haſte away!

III.

Daughter of the genial main!
Queen of youth and roſy ſmiles,
Queen of dimple-dwelling wiles,
Come with all thy Paphian train!
O! give the Fair, that blooms for Britain's Throne,
Thy melting charms of Love, thy ſoul-enchanting tone.

IV.

Daughter of the genial main!
Bring that heart-diſſolving power,
That once, in Ida's ſacred bower,
The ſoul of Jove oppos'd in vain.
The Sire of Gods thy conquering charm confeſs'd,
And vanquiſh'd ſunk, ſunk down on Juno's foſtering breaſt.

V.

She comes: the conſcious Sea ſubſides;
Old Ocean curbs his hundred tides:
Smooth the ſilken ſurface lies,
Where Venus' flowery chariot flies.
Paphian airs in ambuſh ſleep
On the ſtill boſom of the deep:
Paphian maids around her move,
Keen-eyed Hope, and Joy, and Love.
Their roſy breaſts a thouſand Cupids lave,
And dip their wanton wings, and beat the buxom wave.

But

VI.

But mark, of more than vulgar mein,
With regal grace and radiant eye,
A form in youthful Majeſty,
And Beauty's vivid bloom ſerene!
Britain, hail thy favour'd Queen.
For Her the conſcious Sea ſubſides;
Old Ocean curbs his hundred tides;
O'er the glaſſy-boſom'd main
Venus leads her laughing train:
The Paphian Maids move graceful by her ſide;
And o'er the buxom Waves the roſy Cupids ride.

VII.

Fly ye fairy-footed hours!
Fly with aromatic flowers;
Such as, bath'd in orient dews,
Beauty's living glow diffuſe:
Such as in Idalia's grove,
Breathe the ſweets, the ſoul of Love.

VIII.

Come, genial God of chaſte delight!
With wreaths of feſtive roſes crown'd,
And Torch that burns with radiance bright,
And liberal robe that ſweeps the ground.
Bring thy days of golden joy,
Pleaſures pure that never cloy:
Bring to Britain's happy Pair
All that's kind, and good, and fair.
GEORGE to thee devotes the day:
lö Hymen! haſte away!

IX.

Daughters of Jove, ye Virgins ſage,
That wait on Camus' hoary age;
That oft his winding Vales along
Have ſmooth'd your ſilver-woven ſong;
O! wake once more thoſe lays ſublime,
That live beyond the realms of time.
To crown your Albion's boaſted Pair,
The never-fading wreath prepare:
While her Rocks echo to this grateful ſtrain,
"The friends of Freedom, and of Britain reign."

The long Hexameter Poem, of between 200 and 300 lines, ſubſcribed by Mr. Hardinge, of Trinity College, overcame our patience; eſpecially as neither the ſtyle nor manner, for a long way from the outſet, ſeemed adapted to this feſtive hymeneal ſubject. Nor were the numbers and the diction ſufficiently flowing and lively for the occaſion. Its commencement, though remote and abſtruſe, is not without ſome profound and ſolid reflections,—*ſed nunc non erat his locus.*

Her Majeſty's elegant taſte and execution in Muſic, are thus recorded by Mr. Hawtrey, of King's College; and from this he infers her Royal attention and indulgence to the mental melody of the Muſes.

Vos, ſacer vatum chorus, altiori,
Carmine auguſtos celebrate ritus;
Et modis Regina quibus paratam
Applicet aurem.
Scilicet dulces amat illa cantus;
Et novem Muſis et amica Phœbo
Illa y naſcentiſque Minerva pulchræ arriſit Alumnæ.

Thus have we preſented our Readers ſuch Specimens from theſe academical oblations to their Majeſties, on their ſacred and happy Union, as we imagine muſt lead to a very favourable judgment of the whole. Many of our former diſtinctions and general animadverſions on the Verſes occaſioned by the late demiſe and acceſſion, (to which animadverſions we have already referred) are certainly applicable to theſe, conſidered all together; though perhaps the former, being drawn from the ſource of ſorrow as well as joy, might afford more variety and contraſt, and indeed were conſiderably more numerous. But with regard to our own taſte or intention in ſelecting this ſmall Garland out of about two hundred Poems, we have generally endeavoured to cull ſuch paſſages as preſented different thoughts on the ſame ſubject, or on different circumſtances of it, rather than the ſame or very ſimilar thoughts in different numbers or diction. In regaling the mind, mere unmixed ſweets will probably cloy ſooneſt, as well as in feaſting the palate: and as this ſubject will, naturally enough, ſuggeſt a profuſion of ſweets and odours, we have ſometimes preferred ſuch paſſages as were conſtitutional, ſentimental, and ſolid, to others which, however juſt, might be thought by ſome to border on adulation, ſince the former is likely to pleaſe genuine and elevated merit more, by praiſing it leſs We conceive indeed, for our own part, that the difficulty of delicate Panegyric increaſes in proportion to the juſtice of it. Princes, who truly poſſeſs great virtues, receive ſuch a ſuperior gratification from their conſcious exertion of them, as, abſtracted from their inherent modeſty, muſt leſſen their attention to public applauſe and incenſe: although where theſe reſult from certain affection and gratitude, they muſt be ſatisfactory alſo. We have given however a competent variety of the gay, the feſtive, and plauditory paſſages, together with ſuch graver ones as might be more eaſily, not more uſeful-

ly,

ly, detached from the ſubject: and perhaps, in the courſe of our peruſing ſuch a number of poetical pieces, mere chance has ſometimes operated to our inſerting a few paſſages, which are probably equalled by ſome we muſt have omitted, from our neceſſary regard to other publications. Upon the whole, we think, there are ſeveral Poems in theſe collections as excellent as the triteneſs of ſuch recurring ſubjects will admit. Many are truly pretty and elegant; the multitude of which may render them, as uſual, very cheap with thoſe who do not judge of them abſtractedly from ſuch a circumſtance. For our own parts, we conclude, that even a few of inferior merit are intitled, from the auſpicious occaſion on which they are employed, to the utmoſt candour and benignity of genuine criticiſm.

N. B. Though we have given ſpecimens only from the pieces in Greek, Latin, and Engliſh, there are likewiſe in theſe collections, a variety of compoſitions in Hebrew, Arabic, Welch, and one in the Phœnician.

NIGHT. *An Epiſtle to Robert Lloyd.* 4to. 1s. Flexney.

THIS ſocial pair, (the Author of the preſent Epiſtle, and the perſon to whom it is addreſſed,) like *Niſus* and *Euryalus*, are here diſtinguiſhed by deeds performed in the Night: but their exploits are of a leſs dangerous nature, than thoſe for which Virgil has conſigned the amiable Phrygian youths to immortality:—They ſought death or glory in the hoſtile camp;—theſe Gentlemen prefer the ſocial pleaſures of the bottle, and the mery midnight converſation:—and which of our Readers would not rather chuſe to be of the latter party?

But if the reverend Writer of the Roſciad be really the Author of this panegyric on good fellowſhip and late hours, (and we do not find that any one doubts it,) we cannot but obſerve, that his choice of ſubjects has hitherto appeared ſomewhat free for a Clergyman: but *Triſtram* has led the way; many of the cloth will probably follow him; and the preſent age may, perhaps, be as much diſtinguiſhed for its merry Parſons, as the reign of Charles II. was for a ſet of waggiſh and witty Courtiers.

Nature, indeed, appears to have bounteouſly qualified our Author for enjoying his ſubject, to its utmoſt extent:

When *Rupert* after ten is out of bed,
The fool next morning can't hold up his head;
What reaſon this which *me* to bed muſt call,
Whoſe head (thank heav'n!) never aches at all?

This is indeed a happy circumſtance, for which he has reaſon to be thankful; but at the ſame time, why ſhould poor *Rupert* be abuſed, and called *fool*, for not being bleſſed with ſo ſtrong a head? This ſeems to imply, that our Author thinks himſelf a very clever fellow, for having a vigorous and hearty conſtitution.—But we mean not to criticiſe this Poem; which, upon the whole, hath yielded us no ſmall pleaſure, in the peruſal. It might, indeed, afford ample room for cenſure, on account of ſome lines and paſſages, (among others, the verſes above-quoted) that appear to be leſs finiſhed than the other parts of the Poem: but it is not worth while to enter into ſuch particulars; neither the performance, nor the ſubject, being of importance enough to require it. Probably, indeed, the Writer did not propoſe to exert his utmoſt powers, in a familiar Epiſtle, and on a topic, which, in its nature, ſeems to exclude the idea of laboured correctneſs.

The following citations will give our Readers a farther idea of theſe ingenious Night-Verſes.

> The wretch bred up in Method's drowſy ſchool,
> Whoſe only merit is to err by rule,
> Who ne'er through heat of blood was tripping caught,
> Nor guilty deem'd of one eccentric thought,
> Whoſe ſoul directed to no uſe is ſeen,
> Unleſs to move the body's dull machine;
> Which, clock-work like, with the ſame equal pace,
> Still travels on through Life's inſipid ſpace;
> Turns up his eyes, to think that there ſhould be
> Among God's creatures two ſuch things as *we*:
> Then for his night-cap calls, and thanks the Pow'rs
> Which kind'y gave him grace to keep *good hours*.
>
> *Good hours!*—Fine words—but was it ever ſeen,
> That all men could agree in what they mean?
> *Florio*, who many years a courſe has run
> In downright oppoſition to the ſun,
> Expatiates on *good hours*; their cauſe defends,
> With as much vigour as our *prudent Friends*.
> Th' uncertain term no ſettled notion brings,
> But ſtill in diff'rent mouths means diff'rent things.
> Each takes the phraſe in his own private view,
> With *Prudence* it is ten, with *Florio* two.

The Reader will obſerve a force and ſpirit in the above-quoted lines, which ſufficiently mark the turn and manner of

of the ingenious Author. The enſuing extract is conceived in the ſame lively and manly ſtrain.

Let the ſage *Doctor* (think him one we know)
With ſcraps of antient learning overflow,
In all the dignity of *wig* declare
The fatal conſequence of midnight air;
How damps and vapours, as it were by ſtealth,
Undermine life, and ſap the walls of health.
For me let *Galen* moulder on the ſhelf;
I'll live, and be phyſician to myſelf.
Whilſt ſoul is joined to body, whether Fate
Allot a longer or a ſhorter date;
I'll make them live as brother ſhould with brother,
And keep them in good humour with each other.

We ſhall conclude with a paſſage fraught with ſuch humour, and philoſophic neglect, or rather contempt of the world, as can hardly fail of inſpiring us with a real envy toward thoſe who are bleſſed with that happy independence, annexed to an exemption from property, and from what may be commonly underſtood by *good connections*.

What is't to us, if taxes riſe or fall,
Thanks to our fortune! *we* pay none at all.
Let muckworms, who in dirty acres deal,
Lament thoſe hardſhips which *we* cannot feel.
His *Grace*, who ſmarts, may bellow if he pleaſe;
But muſt I bellow too, who ſit at eaſe?
By cuſtom ſafe the Poet's numbers flow,
Free as the light and air ſome years ago.
No Stateſman e'er will find it worth his pains
To tax our labours, and exciſe our brains.
Burthens like theſe, vile earthly buildings bear,
No tribute's laid on *caſtles* in the *air*.

Let then the flames of war deſtructive reign,
And England's terrors awe *imperious* Spain;
Let ev'ry *venal clan* and *neutral* tribe
Learn to receive conditions, not preſcribe;
Let each new year call loud for new ſupplies,
And tax on tax with doubled burthen riſe;
Exempt *we* ſit, by no rude cares oppreſt,
And, having little, are with little bleſt.
All real ills in dark oblivion lye,
And joys, by fancy form'd, their place ſupply.
NIGHT's laughing hours unheeded ſlip away,
Nor one dull thought foretells approach of DAY.

Thus have we liv'd; and whilſt the Fates afford
Plain Plenty to ſupply the frugal board,
Whilſt *Mirth*, with *Decency* his lovely bride,
And Wine's gay *God*, with *Temp'rance* by his ſide,
Their welcome viſit pay; whilſt *Health* attends
The narrow circle of our choſen friends,
Whilſt frank *Good-humour* conſecrates the treat,
And------ makes ſociety complete.
Thus WILL we live, though in our teeth are hurl'd
Thoſe *hackney Strumpets*, PRUDENCE and the WORLD.

The laſt ten lines may be conſidered as the Author's defence of the grand principle upon which this Poem is founded; and it muſt be confeſſed, that his introduction of *Decency* and *Temperance* is very well timed, and quite proper to conciliate the good will of the *ſober* Reader. As to the odd image, in the laſt couplet, of hurling *Strumpets* in our *teeth*, we do not as yet perceive its propriety.

The Perſpective of Architecture. In two Parts. A Work entirely new; deduced from the Principles of Dr. Brook Taylor, and performed by two Rules only, of univerſal Application. Part the Firſt contains the Deſcription and Uſe of a new Inſtrument, called the Architectonic Sector. Part the Second, a new Method of drawing the Five Orders, elegant Structures, &c. in Perſpective. Begun by Command of his preſent Majeſty, when Prince of Wales. By Joſhua Kirby, Deſigner in Perſpective to his Majeſty. *Printed for the Author.* Fol. 2 vol. 3 l. 3 s. in ſheets. Davies, &c.

ARchitecture has been univerſally, from the infancy of time, a great object of human attention. The viciſſitudes of ſeaſons in every climate, render ſhade and ſhelter neceſſary. The American's hut, the Greenlander's cave, the Arabian's tent, are at once inſtances of the various modes by which the genius of different countries provided againſt theſe neceſſities, and of the rude beginnings of this elegant and uſeful Art.

At the time that men firſt began to build, it was thought ſufficient that their houſes defended the inhabitants from the inclemencies of the weather. Convenience, durability and propriety, were afterwards the objects of their attention: but as riches increaſed and taſte refined, grandeur and elegance were added to ſtrength and propriety. The Greeks carried the

the art of Building to its higheſt perfection: They erected ſuch ſtructures, as have been the admiration of ſucceeding ages; they are the models which have been ſince ſedulouſly imitated, by the greateſt Artiſts in the moſt cultivated nations.

With the ſtudy of Architecture, that of Perſpective likewiſe appears to be particularly connected, as it enables the Architect to give ſuch repreſentations of his intended buildings, as render both their compoſition, and the appearance they will make, when finiſhed, perfectly intelligible.

Perſpective is alſo a neceſſary part of the Painter's ſtudies; for if he is ignorant of this art, he will be unable to repreſent a piece of Architecture, without committing abſurdities that ſtrike the moſt injudicious ſpectator; when, at the ſame time, the ſtrongeſt deceptions of the eye, the moſt obvious and the moſt pleaſing effects of Perſpective, are exhibited in achitectural repreſentations: and for theſe conſiderations it is, we may ſuppoſe, that this art is frequently mentioned, and ſometimes taught, in books written on Architecture.

We refer our Readers for a brief account of the progreſs of Perſpective, to our Review for Auguſt 1756, where the hiſtory of this art is deduced from the time of Eſchylus and Agatharcus, down to Brook Taylor, who we there ſuppoſed to have carried the theory and practice of Perſpective to its greateſt perfection. But as his work is very conciſe, and in many places obſcure, to the Reader unſkilled in mathematical knowlege, Mr. Kirby undertook, ſome years ago, to explain the obſcurities of this Author, and to facilitate the practice of thoſe rules he invented.

The work before us is another attempt of the ſame kind, by the ſame ingenious Author. In this he has wholly confined himſelf to architectural repreſentations, and has given us a great variety of deſigns, elegantly drawn and engraved, "which he ſubmits, as new principles for a complete ſyſtem of the perſpective of Architecture, both as it relates to the true delineation of objects, and the doctrine of light and ſhadow."

The firſt part of this work is employed in deſcribing and explaining the uſes of a new and curious Architectonic Sector, conſtructed by that ingenious workman, Mr. George Adams; by the help of which the different Orders are deſcribed, and

their various parts delineated, with the greateſt accuracy and eaſe.

The ſecond part is divided into four books. The firſt contains a few ſimple but general rules; the ſecond, the application of thoſe rules to the practice of drawing the five Orders of Architecture in perſpective; and the third, the doctrine of light and ſhadow.

" The beſt method," Mr. Kirby juſtly obſerves, " for inveſtigating the perſpective of Architecture, ſeems to be this, *viz.* to bring before the mind the various forms of buildings; to ſort, or arrange them into ſeveral claſſes; in order to obtain ſuch rules for practice, as may be eaſily comprehended, and made univerſal in their applications. For, if clear ideas are once obtained, and we can form, from them, a ſet of principles, which are eaſy, determinate, and comprehenſive; then, by the power of language, we can readily convey theſe thoughts to others, if we uſe common and expreſs terms for each idea, and lay them in the ſame order as they are expreſſed in our minds. 'Tis owing to the want of ſuch a regular manner of inveſtigation, that many Authors on this ſubject have miſſed the point they aimed at. They drew out plans and elevations for every example; and made uſe of innumerable lines and points, even for the moſt ſimple buildings, which muſt neceſſarily have perplexed themſelves, and embaraſſed thoſe they intended to inſtruct. But, it ſhall be our buſineſs to ſtrike into a new path, and endeavour to eſtabliſh ſuch principles for this part of perſpective, as ſhall have a rational theory, and fully anſwer the end propoſed by them. In order to which, we will begin in a regular manner, and go on, ſtep by ſtep, till we have fully illuſtrated whatever we ſhall advance.

" All viſible objects, in reſpect to their ſize, ſhape, colour, &c. convey the ſame kind of idea to different perſons. In nature, theſe characters, or marks of figures, are infinite; but in works of art they are limited and confined within a narrower compaſs than is generally apprehended; and particularly ſo, in the geometrical forms or ſhapes given to Architecture. And therefore, in order to draw the repreſentation of any building, it becomes neceſſary to know, in the firſt place, what it is that marks or characteriſes the whole; and ſecondly, to conſider very attentively its ſeveral conſtituent parts, in a regular and progreſſive manner.

" The

"The moſt general forms of Architecture may be comprehended under the triangle, the ſquare, and the circle; and the ſeveral parts which conſtitute a complete Order (a very few excepted) are of a ſimilar conſtruction with thoſe geometrical figures.

"All thoſe lines that are boundaries to the ſeveral parts of Architecture, are either ſtrait or circular; and therefore, thoſe two different kind of lines variouſly applied, may be ſaid to conſtitute the principal part of an Order.

"In like manner, buildings are either terminated by given angles, or by circular out-lines; conſequently, to reduce a circle, or any given angle, into perſpective, is all that ſeems neceſſary for drawing the repreſentation of ſuch buildings: for, if the body of an edifice be a cube or parallelopipedon, its angles are right ones; if a priſm, its angles are acute; and if a polygon, then its angles are obtuſe; but if a cone or cylinder, then the plan is a circle; and ſo alſo, if the building be a mixed one, that is, partly triangular, partly ſquare, and partly circular, then the perſpective of it is to be obtained by the ſame rules, and with little more trouble than is required in drawing thoſe which are leſs complex.

"An Order of Architecture (as to its mouldings only) may be conſidered as a number of ſquare and circular horizontal planes, of different diameters, laid in ſuch a manner upon one another, as to give the peculiar ſhape or out-line of each; and therefore, to put the ſeveral mouldings into perſpective, nothing more ſeems neceſſary than two general or univerſal rules, *viz.* one for drawing the repreſentation of a ſquare, and the other that of a circle; and theſe we have deduced from the principles of Dr. Brook Taylor, in his Linear Perſpective.——

"Again, the ſeeming great variety of mouldings, of which an Order of Architecture is compoſed, is reducible to ſeven only, *viz.* the Plinth, the Torus, the Ovolo, the Cincture, the Cyma, the Cavetto, and the Scotio; as for the Ionic, the Corinthian, and Compoſite Capitals, the Doric Triglyphs, Modillons, Dentals, &c. their repreſentations may be determined by the ſame rules a little varied in their application."

Accordingly, Mr. Kirby has ſhewn, in a very plain and elegant manner, by the help of the two rules mentioned above

bove, how to draw the perſpective repreſentations of the ſeveral Orders of Architecture; and his examples are ſo well choſen, and his ſchemes ſo excellently adapted, to convey an adequate idea of every particular, that this elegant art may be very eaſily attained.

In the third book, where Mr. Kirby conſiders the doctrine of light and ſhadow, there are ſeveral particulars which, we apprehend, merit the attention of thoſe who have made conſiderable advances in Perſpective, as he has carried this part of the art farther than any other Author we have ſeen; and at the ſame time, explained every thing in the moſt eaſy and perſpicuous manner.

In ſhort, we cannot but conſider this work as a maſterly performance; and the elegant deſigns with which it is illuſtrated, reflect honour on the Artiſts of our country.

Tracts, Phyſical and Mathematical. Containing an Explication of ſeveral important Points in phyſical Aſtronomy. And a new Method of aſcertaining the Sun's Diſtance from the Earth, by the Theory of Gravity. By Dr. Matthew Stewart, *Profeſſor of Mathematics in the Univerſity of Edinburgh.* 8vo. 7s. 6d. bound. Millar, Nourſe, &c.

AMong the great variety of pieces which the nature of our undertaking obliges us to peruſe, we ſometimes meet with performances which give us real pleaſure, and attone for the drudgery of reading a multitude of inſipid and uſeleſs productions. The piece before us is an inſtance of this ſuperior kind, the ingenious Author having explained ſome of the moſt difficult things in the doctrine of Centripetal Forces, and Phyſical Aſtronomy, in a very plain and intelligible manner. The propoſitions are ſolved with a neatneſs, elegance, and perſpicuity ſeldom to be met with in works of this kind, and cannot fail of being highly agreeable to a Mathematical Reader.

The method for obtaining the Sun's Diſtance from the earth by the Theory of Gravity, is at once new and curious, and bids fair for ſolving that very uſeful problem. It depends upon aſcertaining the proportion between the Centripetal force of the moon to the earth, and the mean Solar force affecting the gravity of the moon to the earth. When this proportion can or cannot be aſcertained, muſt be left to future obſervations.

Our

Our Author is of opinion that it may be done either from the motion of the moon's apogee, or from the motion of its nodes. Had Sir Iſaac Newton perfected his Theory of the Moon, there is no doubt but this force might have been eaſily obtained; but at preſent we fear it will be attended with ſome difficulty: it however merits the attention of Aſtronomers, as experience has more than once demonſtrated, that the greateſt difficulties have been removed by aſſiduous application. The ſolution of this curious Problem has been attempted by the greateſt Mathematicians of the laſt and preſent century, and various methods have been propoſed for this purpoſe; but all of them have failed, and principally on account of the prodigious diſtance of the Sun from the Earth, which renders it neceſſary, in order to ſolve the Problem with any degree of exactneſs, that the requiſite obſervations be made with a much greater degree of accuracy than is poſſible to be done by any inſtruments hitherto known. The method laid down by our Author does not labour under that difficulty; for the greater the diſtance is, the more accurately it will ſolve the problem, it proceeding on a ſuppoſition that the diſtance of the Sun from the earth is great.

Kepler, by comparing the obſervations of Tycho Brahe, diſcovered, that Mars was not carried round the Sun in a circular but in an elliptic orb, and that the Sun was placed in one of the foci of that ellipſe, and that in moving round the Sun his motion was ſo regulated, that a ray of light drawn from the Sun to the planet deſcribed, an elliptic area or ſpace always proportional to the time the planet moved. This law he afterwards found obtained in all the other planets, and every obſervation made ſince his time has confirmed it. Hence it follows that the motion of the planet will be unequal in every part of its orbit; and that it is leaſt in its aphelion, or greateſt diſtance from the Sun, and greateſt in its perihelion, or leaſt diſtance from the Sun. Therefore to determine the true place of a planet at any given time, we muſt find the poſition of a right line, which paſſing through one of the foci of the ellipſe, will cut off a trilineal area, deſcribed by its motion, to which the whole area of the ellipſe ſhall have the ſame proportion that the periodical time of the planet has to any other given time; which poſition being found, we ſhall have the place of the planet at the given point of time.

This is the famous propoſition generally known by the name of *Kepler*'s *Problem*, from its being firſt propoſed by that

that excellent Aſtronomer, and has been ſolved by a great number of Mathematicians of the firſt claſs ſince his time; but the eaſieſt and moſt intelligible method we have yet ſeen, is that given by Dr. Stewart, in the Treatiſe before us. Several of theſe Solutions are indeed remarkable for their elegance, and ſome of them well adapted to practice; but they cannot be comprehended without making a conſiderable progreſs in the more difficult parts of the Mathematics, whereas the method laid down by our Author requires only a knowlege of the elementary parts, and the doctrine of plain Trigonometry.

The Polyglott, or, Hope of Eternal Life; according to the various Sentiments of the preſent Day. Collected from Hervey, Marſhall, and Cudworth; Glaſs and Sandeman; Weſley and Whitefield; and Relly. To which is added, the Scripture-account of the Death of Chriſt. 8vo. 1 s. Dilly.

THE Writer of this pamphlet ſeems to be one of thoſe kind of people ſometimes called *Seekers*, who are always enquiring, and talking about Religion; and inſtead of ſticking to what is ſaid of it in Scripture, the only true foundation of it, are conſtantly perplexing themſelves, and others, with what a parcel of viſionary Enthuſiaſts have thought fit to write upon ſubjects, wherein the *bare opinions* of *men*, independent of *Revelation*, are but of little weight. Thus, our preſent Author has been at the unneceſſary pains of collecting a ſet of diſcordant notions, upon ſome of the moſt abſtruſe points of Revelation, as they have been indiſcriminately thrown out, by the Writers mentioned in the title-page, which he has ranged in *four columns*, ſo as to give their different ſentiments, upon each ſubject, at one view. One column contains what has been advanced by Hervey, Marſhall, and Cudworth *, who ſeem to be the greateſt favourites with our Author; a ſecond gives us the opinions of Sandeman, and Glaſs; a third, thoſe of Whitefield and Weſley; and, laſtly, we are preſented with the abſurdities of Mr. Relly. †

* Not the great Cudworth; but the Author of ſome late pieces, particularly one, entitled, *The real Union of Chriſt and his Church conſidered:* for an account of which, ſee Review, Vol. XXIV. p. 283.

† For an account of his piece, entitled, *Union*, ſee Review, Vol. XXIV. p. 87.

The

The particular ſubjects canvaſſed in the Polyglot, are,—*The natural State of Man.—A title to Chriſt, and life eternal by him.—The new Birth, how obtained.—Of Chriſtian Confidence, or Aſſurance.—Of Faith, and the qualifications neceſſary to obtain it.—On Chriſtian Perfection.*—And laſtly, *The Experiences* (as they are called) of ſome of the above-mentioned Authors.

As to the *Scripture-account of the death of Chriſt*, it would have been well if the Writer had confined himſelf wholly to what is ſaid, relating to that important point, in Scripture only. But, after he has produced ſeveral very proper texts, in relation thereto, he adds, (as ſuch Writers commonly do) his own gloſs upon them; to which we cannot implicitly ſubſcribe. For inſtance, at p. 37, he ſays, "They who are ſaved, are ſaved *without difference in themſelves, from thoſe who periſh*; being juſtified freely by God's grace, through no other matter than what they believe to be ſaved by, the redemption that is in Jeſus Chriſt, whom God hath ſet forth as a propitiation, through faith in his blood:"—(To which he adds,) "*Such faith as ſtands oppoſed to all works whatever.*"—Whereas, in the place alluded to, (Rom. iii. 24, 25.) it is pretty plain, (from ver. 20.) that St. Paul oppoſes *faith*, not to all *works whatever*, but only to the ceremonial *deeds of the law* of Moſes; without any intention of repreſenting the *works of evangelical obedience*, as of no avail in the ſight of God. And farther, in the Epiſtle to the Hebrews, chap. v. ver. 9. we are expreſly told, that Chriſt *became the Author of eternal ſalvation unto all them* (not that *believe only*, but) *that obey him.*

MEDEA: *A Tragedy.* By Mr. Glover. 4to. 2s. 6d. Morgan.

THE thirſt of novelty is univerſal. To gratify this appetite every art is employed; and it ſometimes happens, that even Genius and Learning condeſcend to be its purveyors. But is it not ſtrange, that for this we ſhould ranſack the mouldy records of Time, and by way of novelty, introduce the labours of former ages?

We might here be tempted to give a diſſertation on the different merits of the antient and the modern dramatic writings; and to enquire, whether it is, that our taſte is vitiated by

by habit, or that it is owing to ſome real improvement in the performances of the modern drama, that we give the preference to it?

Should we venture upon ſuch a diſquiſition, the Worſhipper of Antiquity would unſheath his ruſty poniard; and he who thinks our anceſtors were mere ignoramuſes, would not be ſufficiently ſatisfied with our deciſion.

This however, we doubt not, will be univerſally allowed, that no tranſlation of an antient Tragedy, though ever ſo well executed, would be received with patience by a modern Audience.

Were the dignity of Sophocles, the force of Æſchilus, and the pathetic powers of the tender Euripides, all united in one Play, and perfectly transfuſed into our language, it would not pleaſe.

But we muſt obſerve here, that though the Tragedy before us, is conſtructed on the antient plan, we think it ſuperior both to the Medea of Seneca, and even that of Euripides. Certainly, Medea's motive to the murder of her children, imputed, as it is by our Author, to the rage of madneſs, is much more natural, and produces more affecting ſcenes, than could follow from the motives to which either of the abovementioned Poets have aſcribed it. In Euripides, ſhe tells us, that ſhe murders her children, becauſe ſhe would rather have them fall by her own hand, than by the hands of the Corinthians, which, as ſhe had effected the death of Creuſa, ſhe might expect. This produces very little that is intereſting or affecting. Indeed, when Jaſon is informed of the murder of his children, he gives a looſe to parental ſorrow; but the altercations between him and Medea, on that occaſion, are very low and trifling.

Seneca, with a greater appearance of probability, imputes this murder to revenge. When Medea diſcovers Jaſon's fond affection for his children, ſhe immediately meditates their deſtruction:

——————Sic Gnatos amat?
Bene eſt: tenetur: Vulneri patuit locus.

But the Latin Poet, when he deſcribes her as deliberating upon this cruel deed, though very ingenious in his diſtinctions,

tions *, is certainly too minute. This we ſpeak, with proper deference to thoſe mighty Shades of Criticiſm, Heinſius and Scaliger, who called the Medea of Seneca, the *Alta Medea*. But that title more properly belongs to the work of our countryman; in which ſhe appears that wild, infuriate, ſun-born Medea, which the antient mythology repreſents her. On the thought of Jaſon's deſerting her for Creuſa, ſhe thus expreſſes herſelf:

Ye Fiends and Furies, wont to leave your flames,
At my command, and tremble at my charms,
Give me the voice of thunder, to reſound
My indignation o'er the earth and heavens;
That I, who draw my lineage from the ſun,
Am fall'n below the baſeſt lot of ſlaves:
That anguiſh, want, deſpair, contempt, and ſhame,
Are heap'd together by the hands of Fate,
Whelm'd in one maſs of ruin on my head,
And daſh my ſtruggling virtue to the ground.

The pathetic manner of Euripides is happily imitated in the tender converſation between Medea and her children, in the ſecond ſcene of the IIId Act.

Eldeſt Child.
Why fly'ſt thou from us? Wherefore doſt thou frown
Whene'er we name, or aſk to ſee our father?

MEDEA.
You have no father.

Eldeſt Child.
When we left Iolcos,
Didſt thou not tell us, he was here in Corinth?
Now we have paſſed the frightful ſea, what hinders,
But we may find him?

MEDEA.
Never find him more,
To you a parent, or to me a huſband.

Eldeſt Child.
Alas! thou weep'ſt!

MEDEA,
Ye too muſt learn to weep,
Ye deſtin'd wanderers in the vale of mourning.

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* ——————Occidant: non mei ſunt.
Pereant: mei ſunt.

Why do you lift your infant eyes to me?
Your helpleſs mother cannot guard your childhood;
Nor bid neglect and ſorrow ſtand aloof.
I once had parents:—Ye endearing names!
How my torn heart with recollection bleeds!
You too, perhaps, o'erflow your aged cheeks,
Rend from your heads the venerable ſnow,
Oft as your loſt Medea is recall'd;
And for a hapleſs offspring mourn, like me.

When ſhe has ſummoned Hecate from the infernal Shades, and calls upon her for vengeance, her not having conſidered on whom it ſhould fall, is finely imagined.

MEDEA.
Vengeance.

HECATE.
On whom?

MEDEA.
Creüſa?—No.—My high revenge
O'erleaps a trifling maid. Old Æſon?—No.
He is my Hero's father. But for Creon———

When ſhe is told by Jaſon, that he is married to Creüſa, her ſudden madneſs is well conceived, and expreſſed in a grand and affecting manner. But when, ſtill raving and diſtracted, ſhe comes upon the ſtage, her hands dropping with the blood of her children, her words and wild appearance perfectly harrow up the ſoul.

MEDEA.
It is begun.
Now, to compleat my vengeance, will I mount
The burning chariot of my bright Forefather;
The rapid ſteeds o'er Corinth will I drive,
And with the ſcatter'd lightnings from their manes
Conſume its walls, its battlements and towers——
Then, as the flames embrace the purple clouds,
And the proud city crumbles from its baſe,
The Demon of my rage and indignation,
All grim, and wrapt in terror, ſhall beſtride
The mountainous embers; and denounce abroad,
To Gods and Men, my wrongs and my revenge.

In the above ſpeech, the Author has poſſibly had the following paſſage of Seneca in his eye.

Da, da, per auras curribus patriis vehi,
Committe habenas genitor, et flagrantibus
Ignifere loris tribus moderari juga.

Gemino

Gemino Corinthus littori opponens moras
Crevata flammis maria committat duo.

When her returning reaſon diſcovers to her what ſhe had done, her horror and anguiſh are dreadful even in imagination, and are not inadequately expreſſed by the Poet.

The Tragedy ends, like that of Seneca, by repreſenting Medea ſnatched up into the air, in a chariot drawn by dragons.

The unities in this piece are preſerved throughout; and the diction, in general, is harmonious and pictureſque, animated in proportion to the ſcenes it repreſents, and riſing or falling with the paſſions.

But, in our opinion, the thoughts are ſometimes ſpun too fine; and the Author is certainly over-fond of the expletives *Well* and *Nay*. Some of his epithets alſo, are too ſtiff, ſuch as *new-born terror*, &c. and the blank Odes, introduced by way of chorus, are very diſagreeable to ears long accuſtomed to rhyme.

Purity of Heart, a moral Epiſtle. By Mr. Scott, *Fellow of Trinity College, Cambridge.* 4to. 1s. Dod, &c.

THIS is the ſecond Poem of Mr. Scott's that has obtained Mr. Seaton's prize, and without doubt both were juſtly entitled to the preference they received. In this, the powers of imagination are very frequently exerted, and poetical fancy is indulged, while at the ſame time the Author has preſerved, in general, that maſterly freedom of expreſſion, that chaſtiſed ſpirit and genteel eaſe, ſo requiſite in ethic epiſtles, and by which thoſe of Mr. Pope are ſo eminently diſtinguiſhed.

When he deſcribes the heart as habitually reconciled to vice, he entertains us with the following beautiful and expreſſive ſimile.

When ſome lone trav'ller, from Ontario's ſhore,
Hears Niagara's ruſhing cat'ract roar,
Appall'd, he ſtands, with chilling horror *pale*.
Or flies impetuous to ſome diſtant vale;
Where prone beneath the myrtle's od'rous ſhade
Peaceful and calm may reſt his aching head;
Not ſo the native hind, by cuſtom brave,
Careleſs he hears the foaming ſurges rave,

Views the wild ſcene with firm and ſteady brow,
And cleaves in ſport the madding waves below;
Thus when at firſt from Virtue's path we ſtray,
How ſhrinks the feeble Heart with ſad diſmay!
More bold at length, by powerful habit led,
Caſſous and ſear'd, the dreary wilds we tread,
Behold the gaping gulph of Sin with ſcorn,
And plunging deep to endleſs Death are born.

After theſe obſervations, Mr. Scott, we hope, will not think that "Envy would nip the tender buds of praiſe," if we ſubjoin the following curſory obſervations.

We think then, notwithſtanding his apology in the advertiſement prefixed to this Poem, that it would have been better to have introduced more ſentiments and fewer characters, or perhaps he would not have found it ſo difficult, as he ſeems to have thought it, to exhibit the various complexions of the human paſſions, and to unfold the complications of the heart—to mark by what gradations it deviated from, or advanced towards, that happy purity, the eulogium of which was the ſubject of his ſong. Beſides that treating the ſubject in this manner, would have been ſomething more new, it might poſſibly have been more agreeable alſo to the intention of the pious donor.

Page 1, "The Rhone, the Rhine, the Po, the Danube *pours their* watry ſtores," is a form of ſyntax which, we preſume, no precedent can juſtify; beſides, if we miſtake not, the Danube does not ſpring from the ſame hill with the Rhone, &c. as it is here ſaid to do, but ariſes in the Black Foreſt, in Suabia. In the ſame page the Author has not done well to uſe *nectarous* for *nectarious*, the latter being a much more muſical word.

Theſe are trifling inaccuracies, and are only mentioned that the ingenious Author may not overlook them in a future edition.

Sentiments relating to the late Negociation. 4to. 1 s. 6 d. Griffiths.

THE various and diſcordant opinions with reſpect to the conduct of the Miniſtry, in the late Negociation, ſufficiently evince the utter impoſſibility of concluding a Peace to the general ſatisfaction of the public, who are ſwayed by different

different paſſions, and biaſſed by different intereſts. The greater part ſeem to be of opinion, that the Miniſter was too peremptory and pertinacious, and think that the terms to which the French agreed to accede, were reaſonable grounds for an accommodation. Some however, and among them the Author of theſe Sentiments, inſiſt, on the contrary, that the Miniſter made too liberal ceſſions, and that if Peace had been concluded on the terms he offered, it would have been ruinous to the nation.

" We did not, ſays the Writer, enter into the preſent War with a deſign to conquer Canada, but only *to ſecure our colonies.*" .... The very firſt article in the Negociation, he adds, " ought to have ceded *All* North America to us." And he concludes, that by letting the French remain in poſſeſſion of Louiſiana, we leave them the ability of invading and encroaching upon us whenever they pleaſe." We cannot but agree with our Author that the moſt effectual way of ſecuring our colonies, would be utterly to extirpate the French, and take the whole country into our own hands. This would indeed be the ſhorteſt way of adjuſting the limits of Nova Scotia, which, if we miſtake not, gave birth to the preſent War. But if we are not to make Peace but on theſe conditions, it is much to be feared leſt the mother country ſhould beggar herſelf in protecting her American darling.

We confeſs however, that his cenſure of the article which gives up a ſhare of the Newfoundland Fiſhery, is not altogether ill founded. That was certainly (as we intimated in our Review of the Negociation) a moſt important ceſſion, as it may prove a nurſery for their ſeamen, and ſtrengthen their hands in that part where we have moſt to apprehend from their power. Nevertheleſs we are not ſo ſanguine as to aſſert that " The grand point which we ſhould have had in view in a Peace with France, muſt be to ruin their trade by cutting off its ſources." Since we are perſuaded, paradoxical as it may ſeem, that it would not be for the intereſt of this kingdom totally to ruin the French trade, if we could.

Among other ſtrange poſitions, our Author aſſerts, with regard to our German Allies, that " We are neither bound by gratitude nor honour to inſiſt on the French evacuating the countries of theſe people, we are pleaſed to call our Allies." Nevertheleſs he affirms, how conſiſtently let the Reader determine, that " The evacuation of Oſtend and Nieuport is of real importance to this kingdom. Yet, (he adds) our

ſublime Miniſtry, in the late Negociation, had too exalted notions to trouble their heads about it, but thought they did mighty matters in thundering out ſome *ſmoke-balls of pompous phraſes*, and then taking the French King's word for our ſecurity!" Such is the language of a Writer, who, in his opening, profeſſes his deſign "to convince the Reader by ſound arguments, founded on facts, rather than by any *declamatory exclamations*." But notwithſtanding theſe candid profeſſions, our Author is manifeſtly perſonal. When he mentions the Miniſter, he uſually adds the epithet *Patriot*, by way of ſneer, in Italicks. At length however he tells us plainly, that "we ought not to be ſo extravagant in praiſe of a Miniſter, who has now fully convinced the unprejudiced, that he no longer deſerves our good opinion,; that we have no reaſon to regret his removal from the adminiſtration of affairs, *if he would have had* the concluding of a Peace." We are far from thinking the Miniſter faultleſs, or that the Negociation on his part, was unexceptionable; but we do not think its defects a ſufficient ground for the heavy cenſures paſſed on it by our Author; who, in full confidence of his own ſelf-importance, concludes with the following modeſt invocation.—"Pray God of his infinite mercy to grant common ſenſe to the people of England." Amen! ſay the Reviewers: and they pray Heaven to ſhed the firſt portion of this rare bleſſing on our Author's head!

MONTHLY CATALOGUE,

For DECEMBER, 1761.

POLITICAL.

Art. 1. *An impartial Enquiry into the Conduct of a late Miniſter.* 8vo. 1s. R. Davis.

AGainſt Mr. Pitt, and *all* his meaſures. Every thing *has been* wrong,—every thing *is* wrong;—all miſmanagement,—bad œconomy,—profuſion of expence,—a needleſs deſtructive war on the Continent,—and all things in the high-road to a national bankruptcy. Happy it is, however, that our Politicians are not all prophets.

Art. 2. *A full Vindication of the Right Hon. William Pitt, and William Beckford, Eſqrs; In anſwer to a ſcurrilous Pamphlet, entitled,*

entitled, "*A Letter from a Right Hon. Perſon, and the Anſwer to it, tranſlated into Verſe.*" *With* Counter-notes, &c. 4to. 1 s. Pottinger.

Abuſive, inſignificant, and dull.

Art. 3. *An Examination into the Conduct of Mr. P***, on a late important Affair. In which the two Letters to the Right Hon. the Earl of B*** are fully conſidered, and refuted. In a Letter to a Friend.* 8vo. 1 s. Hope.

A decent and moderate, but rambling, digreſſive, and rather plauſible than ſolid defence of the late Secretary, on account of his reſignation, and his famous Letter to a Friend in the City.

Art. 4. *The* Equilibrium: *Or, Balance of Opinions, on a late Reſignation.* By a Citizen of the World, reſiding in London. 8vo. 1 s. Nicoll.

Our Equilibriſt ſeems to be a very moderate man, and he is certainly as *moderate* a Writer. The famous epigram on the Balance of Power, may, in ſome meaſure, be applied to this flimſy Balance of Opinions:

Now Europe's balanc'd; neither ſide prevails,
For nothing's left in either of the ſcales.

Art. 5. *A Letter from a Patriot in Retirement, to the Right Honourable Mr. William Pitt, upon reſigning his Employment.* 8vo. 1 s. 6 d. Woodfall.

This retired *Patriot*, as he ſtiles himſelf, gives us a warm panegyric on Mr. Pitt's late adminiſtration; and as warmly attacks all who have dared to cenſure him, on account of his reſignation. The Gentleman does not appear to want parts; but he certainly wants judgment to direct him in the right uſe of them: and we apprehend, that his wild overflow of zeal may rather tend to prejudice than to ſerve the cauſe he eſpouſes.

Art. 6. *A ſeventh Letter to the People of England: Occaſioned by a late Reſignation.* 8vo. 1 s. 6 d. Nicoll.

Every body remembers the ſix Letters to the People of England, written by Dr. Sh—bb—e. Whether this ſeventh comes from the ſame hand, we know not; but if we may be allowed a conjecture, it is too heavy for the Doctor. He has ſome fire and life in him, but the preſent Writer is a wordy declaimer, greatly inferior to the Doctor, in this reſpect. He thinks Mr. P.'s reſignation will ruin us, and ſeems terribly apprehenſive of the *old leaven* that ſo miſmanaged *matters before*. He does, indeed, rail ſo vehemently at the adminiſtration

niſtration previous to Mr. Pitt's, that, on ſecond thoughts, we incline to ſuſpect *it is the Doctor.*

Art. 7. *The Coalition: Or, an Hiſtorical Memorial of the Negociation for Peace, between his High Mightineſs of Claremont, and his ſublime Excellency of Hayes. With the Vouchers.* 4to. 1 s. Hinxman.

An ingenious ſatire on both parties, but chiefly on Mr. P—. Drawn up in the manner of the account of Buſſy's negociations, publiſhed by authority at Paris.

Art. 8. *A Peep through the Key-hole: Or, The ſecret Hiſtory of ſome People and ſome Things.* 8vo. 1 s. Hall.

By the happy and witty contrivance of tranſpoſing letters, this moſt ingenious Peeper lets us into the ſecret hiſtory of *Natribi*, or, O wonderful! our own Country.—It deſerves no farther account.

Art. 9. *Occaſional Thoughts on the preſent German War.* By the Author of *Conſiderations* on the ſame Subject. 8vo 1 s. Wilkie.

This notable Writer here offers his *ſupplemental* thoughts on the war in Germany; which he perſiſts in conſidering as deſtructive to the intereſts of Great Britain.

Art. 10. *A full and complete Anſwer to the Author of Occaſional Thoughts on the preſent German War.* 8vo. 1 s. Pridden.

Though this *full* and *complete* Anſwer, (as the Author vauntingly ſtiles it) be haſtily and incorrectly written, and as incorrectly printed, yet it contains many ſhrewd animadverſions on the *occaſional Thinker*'s arguments; and is not altogether a deſpicable vindication of the German War:—but the *ſtrongeſt* defence of it has been lately made in the Houſe of Commons.

Art. 11. *Second Thoughts on the German War: being [alſo] a full and complete Anſwer to a late Pamphlet, entitled, Occaſional Thoughts*, &c. 8vo. 1 s. Burnet.

This *full* and *complete* Anſwer is not quite ſo full and complete, as the above-mentioned full and complete Anſwer. An affectation of ſmartneſs runs through this piece, and gives it the air of a cavilling rather than an argumentative performance.

Art. 12. *The Political Review. Containing an Introductory Recapitulation of the public Tranſactions abroad; an Examination of the Propriety of renouncing Continental Connections; in the three*

three Views of good Faith, of Honour, and of Policy, &c. &c. 8vo. 1 s. 6 d. Nicoll.

The grumbling effuſion of a Malecontent pen; which, if we miſtake not, has been giving vent to its ill humours, in the ſame uneaſy ſtrain, for ſeveral years paſt, and will probably continue to do ſo, as long as political pamphlets continue to anſwer the expence of printing.—This Author has ſome parts, but more acrimony; and a ſtrange affectation of coining new words and phraſes. For inſtance, —" Suffer me, *obviatively*, to proteſt, with a juſt horror, againſt that infamous, relaxed Caſuiſtry, by which—&c." Only think, gentle Reader! of peruſing 81 pages of ſuch *matter*, as the Printers call it!

MISCELLANEOUS.

Art. 13. *The Royal Engliſh Dictionary: Or, a Treaſury of the Engliſh Language. Containing*, I. *A full Explanation of all the Terms made uſe of in* [*the ſeveral Sciences and Arts.*] II. *Tracing the Words from their original Fountains*. III. *Explaining the various Senſes in which they are uſed, ſupported by Authorities from the beſt Engliſh Writers*. IV. *Accents are properly placed, to facilitate the true Pronounciation*. V. *Each Word is followed by an initial Letter, to denote the Part of Speech to which it belongs*. VI. *A Geographical Account of the principal Kingdoms, Cities*, &c. *in the World*. VII. *A Deſcription of the Cities and Counties of England and Wales*. VIII. *The Lives of the moſt eminent Poets, and other ingenious and illuſtrious Men, who have flouriſhed in theſe Kingdoms. The whole on ſo extenſive a Plan, as to unite the different excellencies of all other Engliſh Dictionaries. To which is prefixed, A comprehenſive Grammar of the Engliſh Tongue*. By D. Fenning, Author of the Univerſal Spelling Book,—A Treatiſe of Arithmetic, ——— The young Algebraiſt's Companion,——The Uſe of the Globes, &c. 8vo. 6 s. Crowder.

Very little authorſhip is required in making a Dictionary; eſpecially now, when ſo many, and thoſe not contemptible ones, already exiſt; a conſultation of which, with a few additions, will eaſily give birth to one under a new name. For inſtance, *Bailey* is particularly attentive to Etymology; *Dyche* and others, to Definition; therefore, a Dictionary partaking of both theſe qualities, may, with ſome degree of induſtry and perſeverance, be quickly fabricated. Nevertheleſs, ſuch a Dictionary certainly may have real merit; and this of Mr. *Fenning* muſt be allowed to be very full, and ſatisfactory. Mr. *Rider* is not one of the Compilers whom he has overlooked, but the *Dictionary* may not be the worſe on that account. We would juſt

obſerve, as a concluſion, that the defects in Fanning's title-page, ſhould not prejudice a Reader againſt the book; ſince, from the above-mentioned conſiderations, we may grant a perſon to be a good Compiler, who may, at the ſame time, not be an elegant Writer.

Art. 14. *A Deſcription of South-Carolina; containing many curious and intereſting Particulars, relating to the civil, natural and commercial Hiſtory of that Colony.* 8vo. 2 s. Dodſley.

From ſeveral paſſages in this tract, we have reaſon to conclude it to be the work of a Gentleman, who was lately Governor of the province to which it relates. It ſeems to be an accurate, though a dry performance; the deſcriptive part, from which the Reader might expect to meet with much agreeable entertainment, bearing but a ſmall proportion to the reſt of the book: which is chiefly taken up with a detail of the conſtitution of the government, —of the taxes, number of inhabitants, their trade, exports and imports, tabular accounts of the Barometer, weather, winds, &c. the culture and produce of rice, Indian corn, and indigo, the ſhipping employed, &c. &c.

Art. 15. *The Life and ſurprizing Adventures of Don Antonio de Trezanio, who was ſelf-educated, and lived 45 Years on an uninhabited Iſland, in the Eaſt-Indies.* 12mo. 2 s. 6 d. Serjeant.

We apprehend this to be an old Romance revived.

Art. 16. *Memoirs of Lady Harriot Butler. Now firſt publiſhed from authentic Papers, in the Lady's own Hand-writing.* 12mo. 2 vols. 5 s. Freeman.

Pretty ſentimental reading for the Ladies.

Art. 17. All in the Wrong. *A Comedy: as it is acted at the Theatre-Royal in Drury-Lane.* By Mr. Murphy. 8vo. 1 s. 6 d. Vaillant.

Mr. Murphy acknowleges, in his previous advertiſement, that the firſt hint of this Comedy was ſuggeſted by the *Cocu Imaginaire* of *Moliere*, who took the idea of this piece from an *Italian* Writer.—He adds, "Though Jealouſy, in all its appearances, has been frequently exhibited on the Engliſh Stage, yet it was imagined, that a plan, which ſhould delineate all the varieties of that paſſion, whether ſubſiſting between Lovers, or in the matrimonial life, and blend them together in one piece, would not be unacceptable to the Public."—Very right: and we really think Mr Murphy hath ſucceſsfully compaſſed all he intended. He has, indeed, greatly improved upon

upon *Moliere*'s and given us a Comedy, which bids fair to maintain its footing upon the Engliſh Stage.

Art. 18. The old Maid. *A Comedy, in two Acts: as it is performed at the Theatre-Royal in Drury-Lane.* By Mr. Murphy. 8vo. 1s. Vaillant.

The ſubject, and part of the fable, are profeſſedly borrowed from Monſ. Fagan's *L'Etourderie*. Mr. Murphy's additions and improvements have undoubtedly added to the merit of the original: but as we are not fond of ſeeing the character of an old Maid expoſed to contempt, we ſhall ſay nothing more of a performance, the main deſign of which we cannot but diſapprove, as a cruel inſult, not upon vice or folly, but upon misfortune. 'Tis true, Miſs Harlow is a vile jilt; but, notwithſtanding this, the deriſion in which ſhe is held by the Audience, ſeems to ariſe *chiefly* from her homely perſon, and ſtale virginity.—Are either of theſe juſt objects of ſatire?

Art. 19. *An authentic Narrative of the proceedings, under a commiſſion of bankruptcy, againſt John Perrott, late of Ludgate-Hill, laceman; who was executed in Smithfield, on Wedneſday, Nov. 11th, 1761, for concealing his effects.* Part II. 4to. 1s. Griffiths.

We mentioned the firſt part of this narrative in our Catalogue for laſt month: this *ſecond* brings the work to its concluſion; and we are aſſured, that both parts were publiſhed under the inſpection of the principal acting Aſſignee, a gentleman of moſt undoubted worth, probity and candour.

Art. 20. *The Hiſtory of our Cuſtoms, Aids, Subſidies, National Debts, and Taxes, from William the Conqueror, to the preſent Year 1761.* Part IV. 8vo. 2s. Kearſly.

This work, which, as we have before intimated, does not admit of abridgment, is here brought down to the year 1760 inclusive; and the account of the grants during the reign of George the Second, with the firſt of George the Third, comes to the immenſe ſum of 205,798,561 l. 15 s. 1½ d. We muſt not omit to obſerve, that in the introduction to this part, we meet with ſome reflections, which, though ſomewhat over ſtrained, do nevertheleſs merit ſerious conſideration. The Writer obſerves, that "All the taxes which ſubſiſted at the beginning of the former reign, were ſubſiſting at the beginning of the preſent, with ſome few alterations, which we have given an account of in part 3d of this hiſtory: and all, except the land and malt taxes, and a very few others, were now eſtabliſhed *for ever*; but the method of perpetuating our taxes, had been greatly altered in favour of the crown; for when taxes firſt began to be granted *for ever*, as a ſecurity for the money to be borrowed upon them, it was, as to many of them, provided by the act that granted them, that,

that, as ſoon as the money borrowed upon them, with all arrears of intereſt, ſhould be fully paid and ſatisfied, the taxes ſhould ceaſe, and be no longer payable; but theſe, and all other taxes, have ſince been granted *for ever*, with a proviſion only, that after the money borrowed upon them, with all arrears of intereſt, ſhould be fully paid and ſatisfied, the produce ſhould not be iſſued without the authority of parliament, or ſhould be at the diſpoſal of parliament. Between theſe two methods of granting, the reader muſt ſee a very remarkable difference, with regard to the ſecurity of our conſtitution. By the firſt method the tax ceaſes of itſelf, as ſoon as the money borrowed upon it is paid off, and the people would no longer be bound by law to pay it. But, by the ſecond method, the people remain bound by law to pay the tax, even after the money borrowed upon it has been ſatisfied: nay, they muſt remain ſo bound until the crown has conſented to an act for repealing that by which the tax was granted:—And ſurely, a tyrannical ſovereign might more eaſily prevail with the officers of his Exchequer to iſſue the money in their hands *without authority of parliament*, than he could prevail with the people to pay any tax whatſoever without the authority of parliament. A *full* payment of all the national debt, which, indeed, is an event not much to be dreaded, would now therefore be one of the moſt dangerous things that could happen to our conſtitution, becauſe the king would then have a revenue of above *four millions* coming yearly into his Exchequer, *without any new grant from parliament*; and, after its being once there, it would be very eaſy for him to make himſelf maſter of it, which revenue would effectually enable him to render his proclamations of equal force with an act of parliament, eſpecially if our parliaments, *by a continued courſe of corruption and ſcreening*, ſhould render themſelves diſtaſteful to the people.'

This is a point too delicate for us to comment upon; we will only obſerve, that, with reſpect to the public, extravagant jealouſy is a quality infinitely preferable to a ſtupid ſupineneſs, into which people are too apt to fall under a mild and moderate reign. Upon the whole, the chief merit of this compilement conſiſts in its accuracy and correctneſs, which can only be aſcertained by diligent and frequent collations with the authorities it refers to.

Art. 21. *The General Contents of the Britiſh Muſeum; with Remarks. Serving as a Directory in viewing that noble Cabinet.* 8vo. 2 s. Dodſley.

The purchaſers of this Tract muſt not expect to find in it a particular account of all the Contents of this grand Muſeum. "That (ſays the Author) is reſerved for other pens, being, as I am informed, to be publiſhed by the officers of the Houſe, at a proper time, and will conſiſt of many volumes in Folio. What I here preſent to the public (adds he) are only a few remarks on the General Contents, without enlarging too much on any thing. A regularity of method is obſerved; for my Reader will find himſelf accompanied through all the rooms in the ſame order. The general heads are given, and he

he is directed in his choice of a few objects moſt worthy remark under each title; ſo that, upon the whole, I offer it as a kind of Directory to thoſe who are inclined to ſee the Muſeum; it will likewiſe ſerve to give a tolerable idea of the Contents to thoſe who have no opportunity of ſeeing it, and to refreſh the memory, where perhaps it hath been viewed in a curſory manner."

Thus modeſtly and juſtly doth the Author ſpeak of his performance; to which we have only to add, that we really think his little book may ſerve very well as a Directory to thoſe who viſit the Muſeum, eſpecially as there is yet no fuller or more complete account to be had.

Art. 22. *Memoirs of Ninon de L' Enclos. With her Letters to Monſ. de St. Evremond, and to the Marquis de Sevigné. Collected and tranſlated from the French.* By a Lady. 2 vols. 12mo. 6 s. Dodſley.

The Memoirs here given of this moſt extraordinary Lady, which appear to be collected from the beſt authorities extant, are agreeably drawn up, and very entertaining. As to her excellent letters, particularly thoſe to the Marquis de Sevigné, we have already given * ample ſpecimens of them, from a Tranſlation that was publiſhed ſome years ago, and was not deemed a bad one: it is, however, inferior to the preſent performance; for which, we hear, the public is obliged to an ingenious Lady of the kingdom of Ireland.—Where talents are not inadequate, a female Tranſlator will ever do moſt juſtice to a female Original.

* See Review, Vol. IV. p. 537.

Art. 23. *The authentic Proceedings of the French King and his Parliament againſt the Jeſuits of France*, &c. &c. Paris. Publiſhed by Authority. 8vo. 1 s. 6 d. Wilkie.

Seeing it is impoſſible for a Proteſtant people to be too much upon their guard, againſt the artifices of theſe moſt ſubtil and inſinuating agents for Popery, this publication may have its uſe by expoſing the iniquity of their practices and the impurity of their doctrines. But as the ſubſtance of theſe proceedings hath been retailed in the News-papers, we ſhall diſmiſs this performance with a ſhort extract from the Dedication to Mr. Pitt, which is not the leaſt extraordinary part of it, either as to ſubſtance or language.

"The individual who thus addreſſes you, would pray your aſſiſtance in ſome department of our government, as well out of his love for his country, and the ſincere regard which you have always ſhewn for its welfare, as a teſtimony of his high opinion of thoſe great abilities which once, like Fabius, ſaved his country." —— Which is moſt to be admired, the modeſty or patriotiſm of this Author and Tranſlator? And may it not be reckoned among the misfortunes which attend Mr. Pitt's reſignation, that it puts it out of his power to gratify

gratify the merit of a petitioner, who aſſumes no leſs than to be fit for any department in government?

Art. 24. *The Rudiments of the Greek Tongue, collected and explained nearly on the Plan of Mr. Ruddiman's Rudiments of the Latin.* By Stephen Addington. 12mo. 2s. Buckland.

The firſt principles of the Greek Language are here explained in a very clear and eaſy manner, and the performance ſeems better adapted to the capacities of youth than any we remember to have ſeen.

Art. 25. *The Engliſh Verb, a Grammatical Eſſay, in the Didactive form.* By Mr. White. 8vo. 3s. 6d. in boards. Millar.

We have here a ſtriking proof that a man may be an excellent Grammarian without attaining to elegance of ſtyle. Mr. White ſeems very critically to underſtand the ſubject he writes upon; but his manner of writing is ſo formal and tedious, that we cannot ſee where his diſquiſition is like to end. Here, in 302 pages, has he only taken what he calls "a curſory view of every part of the Active Voice of the Engliſh Verb, except the Participles, which (adds he) *we* do not now intend to take notice of, partly becauſe they are of a deſcriptive nature, in the ſame manner as Adjectives are, of which it would be improper here to treat, as belonging to another part of ſpeech, viz. the Noun; and alſo becauſe they are neceſſarily conſtituent parts of the two other voices of the Engliſh Verb, the Middle, and the Paſſive, to which *we* may poſſibly proceed hereafter, in ſuch another eſſay-tract as this, if ſome nobler or more uſeful part of Grammar diver *us* not from that intention!" Thus it appears uncertain what will be the ſubject of the next eſſay-tract to be put forth by Meſſrs. White and Co. (for the *us* and *we* ſeems to imply a *plurality* of Writers) but we would adviſe them to be more *delicate* in their next Dedication, for Lord Bute is groſsly handled in this.

Art. 26. *Anecdotes relating to our Affairs in Germany: Carried back to the Debarking of the firſt Britiſh Regiment to Embden; and brought down to the preſent critical Time. In a Series of Letters to a noble Lord in ———ſhire.* 8vo. 2s. 6d. Kearſly.

We never met with ſo odd, ſo incoherent, ſo rambling, ſo eternal a prattle-box, as this rhapſodical anecdote-monger. His ſtories too, are moſt of them as *curious* as his manner of telling them: and all are interlarded with the Author's *ſage* reflections, *arch* jeers, *witty* innuendoes, *poignant* ſarcaſms, and *profound political* diſquiſitions. In fine, he employs 183 digreſſive pages, for every page, and almoſt every paragraph, is a digreſſion from every other page and paragraph, to inform his noble correſpondent, that all things, on our part,

part, are under wrong management in Germany; that the Engliſh are the ſillieſt people in the world; and that they are the dupes of all nations with whom they have any connection; that we are drawn into an abſurd war on the continent; that the manner in which we conduct it, has been ſtill more abſurd; that the French are, and ever will be, too powerful for us in a land war; and, what is ſtill more grievous, that we have yet worſe enemies to encounter, in our own *commiſſaries*, &c. This laſt is a point which he inſiſts much upon; and, we doubt, with but too much foundation: though we hope matters are not near ſo bad as he has repreſented them. And, indeed, amidſt all his diſagreeable intelligence, we have this conſolatory reflection, that entire credit is not due to *anonymous* information. A man who conceals his name, may tell what tales he pleaſes; from his hidden covert, he may ſcatter fire-brands, arrows, and death; exulting, perhaps, all the while in his own ſecurity, with malignant pleaſure enjoying the miſchief, and crying out, *Am I not in ſport?*

We will not ſay that this is altogether the caſe with our unknown Author, who ſeems to cite ſome reſpectable authorities in ſupport of ſeveral of his anecdotes. We have not the leaſt intimation who or what he is: he tells us, he is an officer, and has ſerved in the preſent German war; but from the many *literary* references and alluſions ſcattered through his large pamphlet, we ſhould rather ſuſpect him to be an author by profeſſion; and that he has here put together the anecdotes he may have picked up in coffee-houſes, from certain male-content military gentlemen, who having ſeen more ſervice than they liked, take their revenge in railing and ſpreading evil reports. If we happen to be right in this conjecture, we would humbly adviſe this *Author*, next time he appears in print, to clear his page of that unreaſonable crowd of pot-hooks, which ſo deface the beauty of his preſent ſheets: we mean his aſtoniſhing number of *parentheſes*. We do not remember to have ever ſeen ſo great a curioſity in this way. Let us open at any place, caſually, and count the number of parentheſes in one page. Here then, page 8, which is but moderately ſprinkled, are no leſs than ſeven of them. Now taking this number at an average, through the whole work, the ſum-total of pot-hooks will be one thouſand, two hundred, and eighty-one pair. ——We only take notice of this circumſtance, as a hint to our Author to get rid of ſo aukward an habit; for it has been remarked, that the beſt writers uſe the feweſt parentheſes.

POETICAL.

Art. 27. *The Retort.* By the Author. 4to. 1s. Flexney.

One Mr. V———n having received ſome random blows in the late poetical conteſts, from ſome of the partizans who fight under Mr. Ch———ll's banner, has here endeavoured to return them, with intereſt. He brandiſhes no very contemptible pen; and though we never heard of this warrior before, he ſeems to have ſo ſtrong an inclination for keeping the field, that it is poſſible we may hear of him again, before the cloſe of the preſent winter's campaign.

Art. 28.

Art. 28. Campanalogia. *A Poem, in praiſe of Ringing.* By the Author of the Shrubs of Parnaſſus. Folio. 1 s. Coote.

This new performance of a Gentleman whoſe merit we have with pleaſure acknowledged, on former occaſions, may be very agreeable to the Society of College Youths, to whom it is inſcribed; but ſurely, ſuch barbarous jargon, as *Grandſire-triples*, *Bobs*, *Bob-majors*, *Cators*, *Cinques*, *Bobs-royal*, and *Bob-maximuſes*, are enough to ſcare the Muſe out of her wits! One would imagine theſe ſtrange terms were invented by the worſhipful company of Barbers, to diſtinguiſh the various orders of *Perukes*; as the ſounds ſeem rather conſonant to them, than to the muſical art of Bell-ringing.—This, however, is certain, that they contribute nothing towards harmonizing the harſh blank verſe of this laboured Poem.

Art. 29. *Weſſington's Ghoſt. In Anſwer to the Meretriciad.* 4to. 1 s. Woodgate.

A ſilly defence of certain women of the town, whoſe no characters were attacked in a mean ſatire, entitled the Meretriciad.

Art. 30. *A Tale.* By Giles Pouncit, Gent. In two Cantos. 4to. Price 6 d. each. Davis, Piccadilly.

Written to ridicule our common ſcribblers and dabblers in Poetry. We wiſh our Author's Readers may not rank himſelf in the number. However, though there is much obſcurity and redundancy in his firſt Canto, and ſome hobbling verſes and bad rhimes in both, yet we think there are, throughout, indications of genius and humour, that promiſe better things hereafter; eſpecially if, as we ſuppoſe, and as he himſelf declares, Mr. Pouncit is a young Writer, and that this is his firſt eſſay.

Art. 31. *An Epiſtle to C. Churchill, Author of the Roſciad.* By D. Hayes, Eſq; 4to. 1 s. Briſtow.

The beſt pamphlet, the ſmarteſt ſatire, that has yet appeared againſt the author of the *Roſciad*, and his friend, the author of the *Affair*.—But, after all, wherefore are theſe gentlemen thus pinking and flaſhing each other's jerkin, as Triſtram ſays! Had they not better make the matter up, ſhake hands, and be friends? Would they not do well to take a hint thrown out for their ſervice, by the ingenious writer of that excellent tract *The Caſe of Authors*,—and conſider, "that the few who have any regard left for men of letters, or attention to their performances, are ſhocked at ſeeing them employed like cocks in a battle-royal;—or, like ſea-boys, ordered to laſh one another round the maſt, for the entertainment of the quarter-deck. Conſider! what each gains this way, is a loſs to the whole, and that the Republic of Letters can no more conſiſt of free-booters and bravoes, than any other Republic."

Art. 32.

Art. 32. *The Muſe's Advice. Addreſſed to the Poets of the Age.* By Mr. Woty. 4to. 1s. Flexney.

Seeing ſome of our angry Poets got together by the ears, little Maſter Woty muſt needs ſtep into the midſt of the fray, in hopes to pacify the adverſe parties: what effect his mediation may have, we are yet to learn; but, for our own parts, we are only apprehenſive leſt the ſimple youth be rewarded with a broken head for his good-natured officiouſneſs.

Art. 33. *The Quack-iliad; or, Sick Lady and Quack-Doctor. An allegorical poetical Tale.* By Quartus Quintus Sixtus. 4to. 6d. Pridden.

The ſick Lady is Britannia: the Quack, Mr. Pitt.——It is poor doggrel. The only thing for which we can commend it, is its brevity: it may be peruſed in leſs than two minutes.

RELIGIOUS.

Art. 34. *A compleat Manual of Devotions: Or, A Companion for the pious Chriſtian. In four Parts. Conſiſting of* 1. *Inſtructions and Ejaculations for the Morning; Prayers for a Family; Prayers for Perſons in private for every Day in the Week; Prayers for young Perſons and Servants.* 2. *Meditations for every Day in the Week, proper for inſpiring the Fear of God and a holy Life; and pious Reflections for every Day in the Month, very proper to bring a Soul to the Reſolution of ſerving God.* 3. *Inſtructions for Confirmation; Offices of Humiliation; and a Preparation for the Holy Sacrament.* 4. *Offices for the Sick and Women with Child, &c.* By the Rev. T. Walker, M. A. 12mo. 2s. 6d. Kearſly.

The Title of this performance renders a more particular account of it unneceſſary.

Art. 35. *Free and candid Thoughts on the Doctrine of Predeſtination.* By T. E. Author of the C—n—ns of Cr—t—c—ſm. 8vo. 6d. Noon.

Whether the late Author of the *Canons of Criticiſm* was the Author of the *Thoughts* before us, or not, we have not been able to learn; nor is it very neceſſary, indeed, to enquire. The piece is written with candor and perſpicuity, but nothing new is advanced upon the ſubject. That God has from all eternity, arbitrarily and merely of his own good will and pleaſure, choſen ſome few out of the whole race of mankind to be heirs of ſalvation, and abſolutely reprobated the reſt, and conſigned them over to a remedileſs ſtate of perdition, is a doctrine ſo ſhocking to human nature, ſo incompatible with all our notions of a Deity, that it is impoſſible to be true, and there are but few,

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we imagine, if any, who are advocates for it.—The milder opinion on this ſubject is, that God has not abſolutely reprobated any; but that he has nevertheleſs arbitrarily, and of his own free will, choſen ſome from eternity, whom he has predeſtinated to be ſaved. This opinion our Author examines, and endeavours, briefly, to ſhew that it has no foundation in Scripture.

Art. 36. *A Charge delivered at a Viſitation held for the Archdeaconry of Northumberland.* By Thomas Robinſon, D. D. Archdeacon of Northumberland. 4to. 6d. Richardſon.

This candid and judicious Charge is introduced with a very juſt obſervation, viz. that this reformed church of ours ſtill wants to be reformed, in the article of *diſcipline*. The Doctor goes on to conſider by what means we may beſt endeavour to reform it. In order to this, he gives us his opinion of one of the firſt canons, relative to this ſubject, which we meet with in the Chriſtian Code: It ſtands recorded in the fifth chapter of St. Paul's Epiſtle to the Corinthians, *—but now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one, no not to eat.* After pointing out the immediate occaſion of this injunction, the Doctor proceeds to conſider how far we Chriſtians are at this time obliged by it, and he obſerves, that it is of a mixed kind, having ſomewhat moral, and of perpetual obligation, and ſomething occaſional, and ſuited to the times in which it was given; but which is now become unneceſſary, nay, in our circumſtances altogether impracticable.—What he advances upon the ſubject well deſerves the attention of every ſerious Reader, and, eſpecially, of every Clergyman.——" When men, ſays he, of the moſt grave, nay ſacred character, are ſeen ſo aſſiduous and ſo cringing in their attendance upon power and grandeur, ſo eager and preſſing to pay their court to thoſe whom the fathers of the antient church, ſtrangers to our ambition, and unſkill'd in its arts, would inſtantly have excluded from Chriſtian communion; what a handle muſt they give to theſe ſcoffers to inſult, and to ſuſpect the reality of that virtue, which can ſtoop ſo low, and proſtitute itſelf, having mens perſons, the perſons of the vileſt among the ſons of men, in admiration becauſe of advantage? And how can theſe workers of wickedneſs be more effectually encouraged to perſiſt in their vile courſes without remorſe or ſhame, than by giving them ſuch cauſe to think, that religion is but a joke, and that all men's hearts are ſet upon this world, though they ſometimes pretend, but with too diſcoverable a grimace, to look towards another."

Art. 37. *Chriſt's famous Titles, and a Believer's golden Chain, handled in divers Sermons: Together with his Cabinet of Jewels; or a Glimpſe of Zion's Glory.* By William Dyer, Preacher of the Goſpel. 2s. 6d. bound. Vandenburg.

The mere Title of this article has ſatisfied us; and, we doubt not, it will alſo prove ſufficient to the diſcerning Reader.

APPENDIX

TO THE

MONTHLY REVIEW;

VOLUME the TWENTY-FIFTH.

Concluſion of the Experimental Hiſtory of the Materia Medica. By William Lewis, M. B. F. R. S. [See Review for November, p. 321.]

AMONG the advantages that may, reaſonably, be expected from this publication, nothing is more likely to reſtrain the progreſs and prevalence of empirical impoſition than a judicious and candid inveſtigation of the *real* properties of thoſe medical materials, to which Quackery ſcruples not daily to aſcribe wonderful, nay incredible, and even impoſſible effects.

In the XXIId Volume of the Review, page 171, notwithſtanding the boaſted virtue aſcribed to certain preparations of gold, we did not heſitate to pronounce all of them indiſſoluble in the ſtomach, altogether immiſcible with any of the juices of the human body, and conſequently incapable of anſwering any uſeful medical purpoſe. Theſe ſentiments are fully confirmed by our learned Author's accurate Analyſis of this precious metal, which we have therefore ſelected for our firſt ſpecimen.

"*Aurum vel ſol Pharm. Pariſ.* Gold: a yellow metal, extremely ductile; above nineteen times heavier than water; fuſible in a low white heat; fixt and indeſtructible in the fire; not ſoluble by any of the ſimple acids, in the common ways of making ſolutions; eaſily diſſolving in a mixture of the nitrous and marine acids, (called *aqua regis*) into a yellow liquor which ſtains the ſkin purple.

" Eſſential oils, ſhaken with this ſolution, imbibe the gold from the acid, and carrying it up to the ſurface, keep it there for a time diſſolved; but gradually throw it off again, on ſtanding for ſome hours, in form of bright yellow films, to the ſides of the glaſs. The ether, or *ſpiritus vini æthereus*, takes up the gold more readily and compleatly, and keeps it permanently diſſolved. Rectified ſpirit of wine mingles uniformly with the acid ſolution; but on ſtanding for ſome days, the gold ſeparates from the mixture, and riſes in films to the ſurface. A piece of tin, placed in the ſolution largely diluted with water, changes it red or purple, and throws down a precipitate of the ſame colour. By the appearances reſulting from theſe additions, very minute portions of gold, diſſolved in liquors, may with certainty be diſcovered.

" This metal is found chiefly native; in ſmall granules or filaments; intermingled among earths, or bedded in ſtones; in the mines of the Spaniſh Weſt Indies, among the ſands of ſome of the African coaſts and ſome European rivers, and blended with the ores of ſome other metals. According to the nature of theſe admixtures, and their degree of union with the gold, the extraction of the metal is differently effected; by ablution with water; by amalgamation with mercury; by bringing the whole matter, that contains the gold, into fuſion by fire, with the addition of proper fluxes.

" Gold was introduced into medicine by the Arabians, and held to be one of the greateſt cordials and comforters of the nerves. As it apparently can have no medicinal effect in its groſs ſtate, not being diſſoluble by any fluid that can exiſt in the bodies of animals, the chemiſts have attempted to ſubtilize and reſolve it, and to extract what they called an anima or ſulphur from it. But as no means have been diſcovered of ſeparating the component parts of this metal, their tinctures and *aurum potabilæ* either contained none of the gold, or were no other than diluted ſolutions of its whole ſubſtance. That the *aurum potabile* of the faculty of Paris, reckoned one of the beſt of the preparations of this kind, (made by ſhaking ſome oil of roſemary with a ſolution of gold in aqua regis, and afterwards digeſting the oil for a month in rectified ſpirit of wine*) retains none of the gold, is obvious from the characters of this metal above laid down.

" Solutions of gold in aqua regis are corroſive; ſo far diluted, as that they can be taken with ſafety, they are, ac-

* Tinct. auri ſeu aurum potabile *Pk. Pariſ.*

cording

cording to Hoffman, purgative; the dry matter left upon inſpiſſating them, is a ſtrong cauſtic. The purple precipitate, made by adding pure tin to the ſolution, is ſaid to be diaphoretic: a precipitate made by alkalies is ſtrongly purgative and emetic. This laſt precipitate waſhed from the adhering ſaline matter by repeated affuſions of water *, purges more moderately, though rarely without gripes, and ſometimes operates by ſweat: it has been given, from half a grain to five or ſix grains, in fevers, and in convulſive or other diſorders ariſing from, or ſupported by, crudities in the firſt paſſages; but as its operation is extremely variable, as it has often produced dangerous ſymptoms, and as its beſt effects are no other than what may be obtained from medicines of known ſafety, it is now, in this country, entirely in diſuſe, being regarded only as a matter of curioſity, on account of its property of exploding violently when heated or ſtrongly rubbed.

"Some have amalgamated gold with pure quickſilver, and ſet the compound to calcine, till it was converted into a red powder; others have melted the gold with twice its weight or more of martial regulus of antimony, and expoſed the powdered mixture, in a glaſs veſſel, to a moderate heat, till the powder became purple. That theſe kinds of preparations have very conſiderable medicinal virtues, is not to be queſtioned; but that thoſe virtues have any dependence upon the gold, is ſcarcely to be preſumed: all that can be rationally expected from this ingredient is, to obtund the activity of the mercurial calx, and of the not fully calcined antimonial metal. When gold is thus divided by the admixture of other metallic bodies, and in ſome degree calcined along with them, it proves diſſoluble in one of the mineral acids which would not touch it before, to wit, ſpirit of ſalt; but the acids of the vegetable and the animal kingdom, it ſtill reſiſts as permanently as fine gold in the maſs."

The ſecond ſpecimen, we ſhall take from the animal kingdom. †

"*Caſtoreum Ph. Lond. & Edinb.* Caſtor: the inguinal glands of the *caſtor* or beaver, a four-footed amphibious animal, frequent in ſeveral parts of Europe, and in North America. Theſe glands are of different ſhapes and ſizes, covered with a thick ſkin, including an unctuous liquid matter, which in keeping grows dry and hard. On cutting the dry

* Aurum fulminans *Ph. Pariſ.*

† See Review, Vol. V. p. 382.

cods, as they are called, they are found full of a brittle friable ſubſtance, of a browniſh red colour, interſperſed with fine membranes and fibres exquiſitely interwoven The beſt caſtor comes from Ruſſia, in large, round, hard cods; an inferior ſort, ſmaller and moiſter, from Dantzick; the worſt of all from New England, in longiſh thin cods.

"Ruſſia caſtor has a ſtrong not agreeable ſmell, and a biting bitteriſh nauſeous taſte; the other ſorts are weaker than that of Ruſſia, yet more ungrateful. It is generally looked upon as one of the capital nervine, antiſpaſmodic and antihyſteric medicines: its virtues have undoubtedly been much exaggerated; but though they are not near ſo great as they have by moſt writers been repreſented, they appear nevertheleſs to be conſiderable. The common doſe is from two or three grains to a ſcruple, though it has been ſometimes taken by drams, and theſe doſes very often repeated.*

"Rectified ſpirit, proof ſpirit, and water, extract, by the aſſiſtance of heat, nearly all the active matter of caſtor: rectified ſpirit diſſolves moſt readily the finer and leſs ungrateful, and water the more nauſeous bitter parts: proof ſpirit acts equally, but difficultly, on both. Three ounces of powdered Ruſſia caſtor †, digeſted with a gentle heat, for three days, in a quart of rectified ſpirit ‡, communicated a deeper reddiſh tincture, and a ſtronger though rather leſs ungrateful taſte, than four ounces did to the ſame quantity of proof ſpirit by maceration without heat for ten days §. On digeſting in the two ſpirits equal quantities of the powder, with equal degrees of heat, for ten or twelve hours, the tincture in proof ſpirit proved ſenſibly moſt ungrateful, and that in rectified ſpirit poſſeſſed moſt perfectly the ſpecific flavour of the caſtor: an infuſion in boiling water was bitterer and more nauſeous than either. The caſtor remaining after the action of water, retained a little of its flavour, but nothing of its nauſeous bitterneſs; that left by rectified ſpirit retained a little of the latter, but nothing of the former; and the reſiduum of proof ſpirit a little of both.

"In diſtillation, it gives over to water the whole of its ſmell and flavour: a quart of water, diſtilled from an ounce of Ruſſia caſtor ‖, receives a conſiderably ſtrong impregnation, but gradually loſes the greateſt part of it in being kept. It is ſaid, that on ſubmitting to this operation large quantities

* J. Marius, *Caſtrologia aucta ab J. Franco* p. 74. † Tinct. caſtorei. ‡ *Ph. Edinb.* § *Ph. Lond.* ‖ Aq. caſtorei, *Pharm. Lond.*

of

of the caſtor, a ſmall portion of eſſential oil is obtained, which ſmells exceeding ſtrongly, and diffuſes its ungrateful ſcent to a great diſtance *. This odorous and moſt active principle of the caſtor is carried off by water in a very gentle heat; infuſions or light decoctions, which are very nauſeous, yielding, however ſlowly inſpiſſated, a brittle extract, which has nothing of the ſpecific flavour of the drug, and proves in taſte but weakly, though ungratefully bitteriſh. Rectified ſpirit on the other hand, diſtilled from the tincture made from that menſtruum, brings over ſcarcely any ſenſible impregnation; nearly all that it had extracted from the caſtor, remaining entire in the inſpiſſated maſs, which proves of an unctuous conſiſtence, not eaſily reducible to dryneſs.

"Caſtor is commonly joined in preſcription with the deobſtruent fetid gums, volatile alkaline ſalts, the volatile oily ſpirits, and other materials of ſimilar intention. The volatile oily ſpirits are well adapted alſo as menſtrua for diſſolving the active matter of the caſtor, at the ſame time that they prove in many caſes excellent additions to its virtue, as particularly in ſome hyſteric diſorders, and the ſeveral ſymptoms which accompany them. In this view, an ounce of Ruſſia caſtor, and half as much of aſſafetida, are digeſted about ſix days, in a cloſe veſſel, with a pint of the volatile ſpirit." †

The vegetable kingdom does not afford an article of more importance, or more expreſſive of our Author's aſſiduity and ſagacity, than the *Peruvianus Cortex.*

"*Peruvianus Cortex Pharm. Lond. China chinæ ſeu peruvianus cortex, Pharm. Edinb.* PERUVIAN BARK: the bark of a middling-ſized tree, growing in Peru, and is yet known but imperfectly to Europe, called by the Spaniards, from its efficacy againſt intermitting fevers, *palo de calenturas*, or the fever-tree. This virtue of the bark is ſaid to have been diſcovered by the Indians about the year 1500, but not revealed to their European maſters till 140 years after, when a ſignal cure having been performed by it on the Spaniſh vice-roy's lady, the Counteſs del Cinchon, it came into general uſe in thoſe parts, and was diſtinguiſhed by the appellations *pulvis comitiſſæ*, *cortex china chinæ* or *chinchina*, *kina kina* or *kinkina*, and *quina quina* or *quinquina*. In 1649 a Jeſuit brought a large quantity of it into Italy, which was diſtributed by the fathers of that order, at a great price, in different parts of

* Cartheuſer, *Fundamenta m. m. ſect.* xii. *cap.* 48.

† Tinct. caſt. comp. *Pb. Ed.*

Europe: about the ſame time a quantity was purchaſed by Cardinal de Lugo for the uſe of the poor at Rome. From theſe it received the names of *cortex*, or *pulvis jeſuiticus*, *pulvis patrum*, and *pulvis cardinalis de Lugo*.

"This bark is brought to us in pieces of different ſizes, ſome rolled up in ſhort thick quills and others flat; the outſide is browniſh, and generally covered in part with a whitiſh moſs; the inſide is of a yellowiſh, reddiſh, or ruſty iron colour. The beſt ſort breaks cloſe and ſmooth, and proves friable betwixt the teeth; the inferior kinds appear when broken of a woody texture, and in chewing ſeparate into fibres. The former pulveriſes more eaſily than the latter, and looks, when powdered, of a light browniſh colour, reſembling that of cinnamon, but ſomewhat paler.

"A bark was ſome time ago brought from America, under the name of the Female Peruvian Bark. This was found, from experience, to be leſs effectual as a medicine than the genuine ſort, which it was frequently ſubſtituted to or mixed with in France, inſomuch that its importation, as the editor of Geoffroy informs us, was prohibited by law. It is conſiderably thicker, whiter on the outſide, redder within, and weaker in ſmell and taſte than the true bark.

"Peruvian bark has a ſlight ſmell, approaching as it were to muſtineſs, yet ſo much of the aromatic kind as not to be diſagreeable. Its taſte is conſiderably bitter, aſtringent, very durable in the mouth, and accompanied with ſome degree of aromatic warmth, but not ſufficient to prevent its being ungrateful.

"The febrifuge virtue, for which alone this medicine was at firſt recommended, has now been eſtabliſhed by the daily experience of about a century; and that, when judiciouſly and ſeaſonably adminiſtered, it proves as ſafe as it is effectual, is now alſo beyond diſpute. An emetic, which is in moſt caſes neceſſary, being taken towards the approach of a paroxyſm, that its operation may be over before the fit comes on, the bark is begun at the end of the paroxyſm, or even in the time of the hot fit, and repeated, in doſes of half a dram or more, every third or fourth hour, during the intermiſſion: after the fever has been removed, the medicine is continued for a time, but more ſparingly, to prevent a return. During the uſe of the bark, the pulſe, which betwixt the paroxyſms is generally weak and ſlow, becomes ſtronger and quicker, the appetite mends, the patient grows more chearful, and perſpiration increaſes: theſe may be looked upon as ſure preſages of its ſucceſs. At firſt it frequently occaſions a looſe-

neſs,

neſs, and this alſo is ſalutary; but if the purging runs on too long, as the fever rarely yields while this evacuation continues, it is uſually checked by the addition of a little opium: if too great coſtiveneſs enſues, recourſe is had to glyſters. In groſs impure habits, gentle purgatives are premiſed to the bark, or given for a time in conjunction with it: in agues of the inflammatory kind, or accompanied with great heat, a little nitre is joined or interpoſed: in lax ſpongy conſtitutions, and a thin watery ſtate of the blood, the bark is aſſiſted by bitters, ſnakeroot, camphor, and chalybeates: where obſtructions of the abdominal viſcera are apprehended, it is not ventured on without the addition of fixt alkaline ſalts, ſal ammoniac, or other aperients. In all caſes, moderate exerciſe, and the drinking of warm liquids, promote its effects.

"In remitting fevers, this medicine is leſs ſucceſsful than in thoſe which have perfect intermiſſions: in hectics, or wherever pus is formed, or juices are extravaſated, it does harm. In the decline of long nervous fevers or after a remiſſion, and in thoſe of the low malignant kind, where the blood is colliquated and the ſtrength exhauſted, it proves an excellent cordial, corroborant, and antiſeptic.

"Peruvian bark has likewiſe been found ſerviceable in gangrenes and mortifications, and in foul obſtinate ulcers and running ſores of other kinds: in theſe caſes, taken in large and repeated doſes, it frequently brings on a laudable ſuppuration, which degenerates on diſcontinuing the uſe of the medicine, and again turns kindly upon reſuming it. The like effects have been obſerved from it in variolous caſes, where either the puſtules did not duly ſuppurate, or petechiæ ſhewed a diſpoſition to a gangrene. By the uſe of bark, the empty veſicles filled with matter, watery ſanies changed into thick white pus, and the petechiæ became gradually paler, and at length diſappeared. The principal ſymptom in this diſeaſe that contra-indicates this valuable ſuppurant and antiſeptic, is great obſtruction at the breaſt or difficulty of breathing, which are always by this medicine increaſed, inſomuch that ſmall doſes have in ſome caſes endangered ſuffocation.

"In tumours of the glands, the Peruvian bark appears to promote, not ſuppuration, but reſolution. In the medical obſervations and inquiries publiſhed by a ſociety of phyſicians in London, there are ſeveral inſtances of its being given with ſucceſs in ſcrophulous complaints. Dr. Fothergil obſerves, that inveterate ophthalmiæ generally yield to it; that beginning glandular tumours are very frequently reſolved and their farther progreſs ſtopt by it; that ſwelled lips, cutaneous

blotches arising from a like cauſe, are healed, and the tendency to a ſtrumous habit corrected; that it does not ſucceed in all caſes, but that there are few in which a trial can be attended with much detriment; that he has never known it to avail where the bones were affected, or where the ſcrophulous tumour was ſo ſituated as to be attended with much pain, as in the joints or under the membranous covers of the muſcles; for when it attacks theſe parts, the periofteum, and conſequently the bone, ſeldom eſcape being injured: that here the bark, inſtead of leſſening, adds to the fever which accompanies theſe circumſtances, and if it does not increaſe the force of the miſchief, ſeems at leaſt to haſten its progreſs.

"Peruvian bark has been applied likewiſe, in conjunction with other appropriated medicines, and often with good ſucceſs, to the cure of periodic headachs, hyſterical, hypochondriacal, vertiginous and epileptic complaints, and other diſorders that have regular intermiſſions. By its bitterneſs, aſtringency, and mild aromatic warmth, it ſtrengthens the whole ſyſtem, and proves a medicine of great utility in weakneſs of the ſtomach, uterine fluxes, and ſundry chronical diſeaſes proceeding from a laxity and debility of the fibres. To ſtrengthen the ſolids appears indeed, in all caſes, to be its primary operation; and its ſalutary virtues in different diſeaſes, to be no other than conſequential effects of this general power. In all the diſtempers where bark is known to take place, other aſtringent and bitter medicines, ſingly or combined, have likewiſe been of ſervice, though not equally with this natural combination of them.

"The virtues of this bark are very difficultly extracted by long coction in water, and part of what the liquor is by heat enabled to take up begins to ſeparate as ſoon as it is cold. This reſinous part, which is rather melted out by the boiling heat than diſſolved by the water as a menſtruum, ſeems to contain chiefly the aſtringency of the drug; the bitter matter appears to be perfectly diſſoluble, though more difficult to be got compleatly out.

"On boiling a pound of powdered bark for an hour or two in five or ſix quarts of water, the decoction whilſt hot looks clear and reddiſh, but in cooling becomes turbid and of a pale yellowiſh or wheyiſh hue: in this ſtate it is found to partake, in a great degree, both of the bitterneſs and aſtringency of the bark, but in proportion as it depoſits the matter that made it turbid, it loſes more and more of its ſtypticity, the bitterneſs ſeeming to continue undiminiſhed.

The

The remaining bark, boiled in freſh water, exhibits the ſame appearance for two or three times ſucceſſively; and when, at length, it ceaſes to render the water turbid, it imparts a bitterneſs without aſtringency, retaining ſtill ſome ſhare of bitterneſs itſelf. The vapour which exhales in the firſt coction, being caught in proper veſſels, condenſes into a limpid liquor which ſmells ſtrongly of the bark, though no ſeparable oil is obtained on ſubmitting many pounds to the operation. The ſeveral decoctions, ſtrained and inſpiſſated together, yield an extract, rather leſs bitter, and much leſs ſtyptic, than the bark in ſubſtance: this extract is kept in the ſhops, in a ſoft and a hard form; the one of a proper conſiſtence for making into pills, the other fit for being reduced into powder. *

"As decoctions of bark loſe of their virtue in being made fine by ſettling and colature, they are generally directed to be taken turbid, only the groſſer part of the powder being ſeparated by paſſing them through a ſieve. This form does not appear to be ſuperior, in elegance, any more than in efficacy, to draughts with the bark in ſubſtance: a mixture of the fine powder with infuſion of liquorice and a little of any grateful aromatic water, is far more palatable than the turbid decoction. Among all the materials I have tried for covering the taſte of bark, liquorice, or its extract, were found to anſwer the purpoſe moſt effectually, whether in a liquid form or in that of an electuary.

"As this drug gives out its virtue ſo difficultly and imperfectly to boiling water, it has not been ſuſpected that cold water would have any conſiderable action on it: I have nevertheleſs found, that an infuſion in cold water is rather ſtronger in taſte than even the turbid decoction, though the latter has ſomewhat more of a kind of fulneſs in the mouth. It is by means of a gummy matter in vegetables, that the reſinous parts become diſſoluble in watery liquors; and it ſeems probable that, in boiling, part of the gummy principle of the bark is haſtily diſſolved and diſunited from the reſinous; whereas cold water, acting more gradually, extracts them both together. The cold infuſions ſtrike a black colour with chalybeate ſolutions, which I have not obſerved any of the decoctions to do, at leaſt in any conſiderable degree, whether turbid or tranſparent; a proof that the former contain the aſtringent matter of the bark in a perfectly diſſolved ſtate, and the latter not. I have given the infuſions in intermitting fevers as well as other diſorders, with all the ſucceſs that

* Extr. cort peruv. molle & durum. *Pharm. Lond.*

could

could have been expected from any preparation of this valuable medicine: the proportions commonly followed were, one ounce of the powdered bark and eight or twelve of water, which were macerated without heat for twenty-four hours, and the clear liquor given in doſes of two or three ounces. *

"It is a common opinion, that bark in ſubſtance is more effectual than any preparation of it. Thus much is plain, that the infuſions, as well as the decoctions, have not near ſo much effect as the quantity of bark they were made from, as the menſtruum does not in either caſe completely extract

* Though this ſimple infuſion of bark without heat is not quite new, the public are not the leſs obliged to our Author for his particular notice of it, as it ſeems not hitherto to have met with all the attention it deſerves. The preſent mention of it has given occaſion to the following obſervations and experiments, which perhaps may be neither diſagreeable, nor altogether uſeleſs to our Medical Readers.

According to theſe experiments it is found that the bark communicates its virtues ſooneſt to the pureſt waters: thus diſtilled water received as high a tincture, and as ſtrong a taſte in ſixteen hours, as New-river water in four and twenty; and the latter ſeemed to be more fully impregnated in four and twenty hours, than the common ſpring or well waters were in thrice the time.

To Spa or Pyrmont water the bark communicated but little colour or taſte after maceration for fourteen days; though a few drops of the ſolution of chalybeate vitriol, very readily turned the infuſion in river water to an inky black.

Lime-water, eſpecially that prepared with ſhell-lime, receives from bark, almoſt inſtantaneouſly, a pale yellow tinge, which in the ſpace of four and twenty hours becomes a deep but bright orange or flame colour. This infuſion is to the taſte much more auſtere and bitter than thoſe made in common water, yet far from being diſagreeable. The reſiduum imparted very little flavour or colour either by long coction in water, or to rectified ſpirits; whereas the reſidue of the infuſions, made in common water, yielded a very conſiderable degree of bitterneſs, but very little auſterity either by ſubſequent boiling, or by maceration in ſpirits of wine.

This infuſion of the bark in lime-water has been very lately ſucceſsfully uſed in an inveterate ſcrophulous ophthalmy, and in a phagedenic ulcer in the leg of long ſtanding. In the former caſe it is obſervable, that the patient had taken daily, for the ſpace of ſix months, lime-water either ſimple or medicated with guaicum; and that for three months afterwards he perſiſted in a regular courſe of the bark in ſubſtance, during which time, according to his computation, he took at leaſt two ounces in a week.

N. B. The proportion of the bark to the reſpective menſtrua in theſe experiments, were one of the former to twelve of the latter.

its active matter; but their effects are evidently the ſame in kind, and the difference in degree may be compenſated by an increaſe in the quantity.

" The turbid decoctions, on the addition of any of the concentrated mineral acids, in the proportion of one drop to about a quarter of an ounce, became tranſparent, of a bright pale yellow colour, and of a rougher or more acerb taſte, but with the loſs of their bitterneſs; the vegetable acids, added in proportionably larger quantity, render them likewiſe tranſparent and improve their roughneſs, without much diminiſhing their bitterneſs: all theſe mixtures depoſit, on ſtanding, a little powdery ſediment. Alkalies, both fixt and volatile, occaſion a more copious precipitation, and inſtead of making the turbid decoctions clear, make the clear turbid.

" Rectified ſpirit of wine receives from bark a deep reddiſh brown colour, and takes up much more of its active matter than watery liquors: by digeſting the powder firſt in ſome rectified ſpirit, and then boiling it in water, nearly the whole of its virtue is pretty readily got out. On inſpiſſating the filtered tincture, the ſpirit carries off nothing remarkable of its ſmell or taſte; the remaining extract retains the peculiar flavour of the bark, as well as its aſtringency and bitterneſs, and proves a very elegant preparation, preferable to the pure reſin obtained by precipitation from the tincture by water *, as having the reſinous part ſomewhat divided by an admixture of the gummy. The ſpirituous tincture, and the decoction of the reſiduum, may be united into an extract, poſſeſſing this advantage in a greater degree, by inſpiſſating them ſeparately to the conſiſtence of a ſyrup, then mixing them together, and continuing the evaporation with a gentle heat. †

" Proof ſpirit extracts leſs from bark than rectified ſpirit, but more than water. Four ounces of the powder, macerated for ſome hours without heat, in a quart of proof ſpirit, impart a conſiderable degree both of bitterneſs and aſtringency: on applying heat ‡, the taſte becomes ſtronger, the colour darker, and the liquor ſomewhat turbid; from whence it may be concluded, that the reſinous part is not by this menſtruum completely diſſolved.

* Reſina cort. peruv. *P. E.*
† Extr. cort. peruv. *P. E.*
‡ Tinct. cort. peruv. *P. L.*

" Spirit

"Spirit of sal ammoniac made with fixt alkaline salt, by maceration with powdered bark in the above proportion, receives from it very little taste or colour. The spirit prepared with quicklime, and the dulcified spirit, extract in a few hours a very deep colour and become strongly impregnated with its virtue. Though the spirit made with quicklime is held too acrimonious to be given internally by itself, it is not liable to that objection here, its pungency being sheathed by the substance which it dissolves."

To the above we shall add only one article more, concerning the production of which our Author differs from many other Writers on the same subject, and to appearance with great justice.

"*Tutia Pb. L. & Ed. Tutia alexandrina.* TUTTY: an argillaceous ore of zinc, found in Persia; formed on cylindrical moulds into tubulous pieces like the bark of a tree, and baked to a moderate hardness*; generally of a brownish colour and full of small protuberances on the outside, smooth and yellowish within, sometimes whitish and sometimes with a bluish cast. Like other argillaceous bodies, it becomes harder in a stronger fire; and after the zinc has been revived and dissipated by inflammable additions, or extracted by acids, the remaining earthy matter affords, with oil of vitriol, an aluminous salt. (see *bolus* and *calaminaris*).

"TUTTY, levigated into an impalpable powder †, is, like the lapis calaminaris and calces of zinc, an useful ophthalmic, and frequently used as such in ointments and collyria. Ointments for this intention are prepared in the shops, by mixing the levigated tutty with so much viper's fat as is sufficient to reduce it to a due consistence ‡; or by sprinkling half an ounce of the powder into two ounces of fresh butter and a dram of white wax liquefied together §, to which is occasionally added a dram or two of camphor." ‖

* "The above account of the origin of tutty is supported by the authority of Teixeira and Douglas, and by its chemical properties. That the common opinion, of its being a sublimate produced in the European founderies where zinc is melted with other metals, is erroneous, appears from hence; that tutty is not found, upon strict enquiry, to be known at those founderies; and by its consisting in great part of an earth not capable of rising in sublimation. Thus much, however, is probable, that sublimates or the common ores of zinc are often mixed with argillaceous earths and baked hard, in imitation of the genuine oriental tutty."

† Tutia præparata, *Pb L. & Ed.* ‡ Ung. tutiæ, *Pb. Lond.*

§ *Pb. Ed.* ‖ Ung. tutiæ camphoratum, *Pb. Ed.*

By

By recurring to the fifth volume of the Review, our Readers may see a pretty large account of another History of the Materia Medica, compiled by Dr. Hill, of the same size and price with the work now before us, but very different in the execution. Dr. Hill seems to have considered the medicinal Materials rather as a Naturalist than a Physician; and, though he has given the common analyses, and the processes for the officinal preparations, they appear, in most instances, to have been taken from report or reading rather than from autoptical experiments. On the contrary, our present Author has professedly confined himself to the investigation of the *medicinal* properties of the several subjects he has analysed; and his analyses are evidently, except in a few particulars, the result of his own peculiar observations. With respect therefore to its medical use, the latter performance certainly deserves the preference to the former.

The History of the Roman Emperors, from Augustus to Constantine. Translated from the French, by Mr. Crevier, Professor of Rhetoric in the College of Beauvais. Vol. X. To which is added, a Plan of Antient Rome, on a large Copper Plate. Also a Description of the same, containing an Account of the principal Buildings, Places, &c. with References to the Passages in which they are mentioned in M. Rollin's History of the Roman Republic, and M. Crevier's History of the Roman Emperors. 5s. Knapton.

M. CREVIER, who has hitherto entertained his Readers very agreeably, will now give just cause for disgust to the English Perusser of this concluding volume of his work.

While Rome continued Pagan, if the Christian Historian wrote under any religious bias, it must have been so general, that it would not interfere concerning matters equally indifferent in his estimation, and would therefore be apparently equivalent to none at all; but when an Emperor is converted to the Christian faith, and the Historian implicitly adopts legendary tales relating to him, the ecclesiastic then betrays himself, and the cautious Reader begins to distrust his veracity and circumspection in general. This is precisely the case with M. Crevier. Before Christianity interfered in the course of the narrative, there was then no motive to warp his judgment; but his regard for the faith he professes

makes

makes him ſolicitous to ſtrengthen its authenticity at the expence of credibility: and to advance notions which at this time of day will not paſs current beyond the limits of his own communion; how *little* does he appear in the paragraph which opens the volume before us!

"I ſhall not begin this Hiſtory of the reign of Conſtantine with ſo abſurd and impious a piece of adulation as Euſebius of Cæſarea ſhamefully makes uſe of, when he ſays, that God only can be a panegyriſt worthy of this Emperor. I preſent to the Reader a prince dear and reſpectable to Chriſtianity, which he delivered from oppreſſion, and placed upon the throne; great by his talents; great by his virtues; but not exempt from blemiſhes, even after he had embraced our holy religion. An intereſted policy, an ill-grounded prejudice, and too much credulity, made him commit inexcuſable faults. What ought however to comfort us, is that the ten laſt years of his life, ſpent in works inſpired by a zeal for Chriſtianity, were no longer checquered with any mixture of vice; and the ſalutary waters of *baptiſm*, which he received juſt before his death, cleanſed his ſoul from all former guilt, and put him in a condition not to loſe the reward of what he did for the church of Chriſt."

Whatever ſpecific purifying quality theſe ſalutary waters poſſeſſed, the convert in queſtion ſeems to have had ſufficient occaſion for them.

Though we are told that Conſtantine treated all his ſubjects with that humanity and mildneſs of which his father had ſet him the example, yet his behaviour towards the vanquiſhed Franks was hardly conſiſtent with theſe amiable attributes.

"Theſe people had no ſooner ſeen Conſtantine paſs over into Britain, than, taking advantage of his being abſent, and at ſo great a diſtance, they broke the peace, and again began their ravages. Conſtantine having ſucceeded his father, marched againſt them, conquered them in Gaul, took two of their Kings, Aſcaric and Gaiſe, priſoners; and to ſtrike their nation with terror, by making a ſevere example of thoſe princes, he expoſed them to wild beaſts, in a magnificent ſhew which he gave after his victory. Not ſatisfied with this exploit, Conſtantine paſſed the Rhine, and entered the country of the Bructeri *, which he laid waſte with fire and ſword.

* This people lived near the Ems.

Nothing

Nothing was ſpared. The villages were burnt, the cattle ſlaughtered, the men and women maſſacred, and thoſe that eſcaped the ſword, and were made priſoners, met with a ſtill more cruel fate. As he judged them incapable of ever performing any really uſeful ſervice, on account of their perfidy and inſurmountable ferocity, they were condemned to the ſame puniſhment as their Kings, and delivered to wild beaſts, whoſe ſavage diſpoſition they imitated."

This however was before his converſion. How his humanity was afterward improved, may be gathered from his continuing the ſame kind of conduct, and from an incident which happened even after fourteen years had given him ſufficient opportunity of being well grounded in a religion, ſaid to have been recommended to his attention in ſo awful a manner.

Criſpus, his eldeſt ſon, by a firſt marriage was, from his extraordinary merit, viewed with a jealous eye by the Empreſs Fauſta, as a dangerous rival to her children: From this principle ſhe accuſed him to the Emperor of having attempted her chaſtity. The unfortunate Prince thus calumniated, was put to death by his credulous unnatural father. This inhuman deed produced more of the ſame ſort; for the falſity of the accuſation, and Fauſta's criminal conduct in other inſtances, being diſcovered, Conſtantine as precipitately ſent her out of the world alſo.

So tragical a ſcene, ſays M. Crevier, could not happen in the Imperial Family without involving numbers in the ſame ruin. Accordingly, Eutropius ſays, that it coſt the lives of ſeveral of Conſtantine's friends.

The reign of Conſtantine, making ſo conſiderable a figure in Eccleſiaſtical Hiſtory is therefore generally, if not truly known. Of his conteſt with Maxentius in particular, no one, tolerably read in Roman Hiſtory, is ignorant. It is thus mentioned by Mr. Crevier.

"This war was really a great one, not on account of its duration, for that was ſhort; but by reaſon of the importance of its object, the formidable preparations for it, and the great variety of exploits which it occaſioned. But what renders it infinitely more conſiderable with reſpect to us, is the *miraculous* manner in which the Almighty was pleaſed to intervene, and its being the epoch of the converſion of Conſtantine, who reſtored peace to the church, and put an end to the continual perſecutions under which ſhe had laboured from her very cradle."

Crevier

Crevier either not ſeeing, or not being willing to ſee, the politic ſcheme of a prince who found it convenient to change the declining worn-out religion, for the new and prevailing one, condeſcends to retail, among others, the Monkiſh Legend, included in the following paſſage.

"Conſtantine, as he was marching with his army, towards evening, when the day began to decline, ſaw, in the ſky, juſt over the ſun, the figure of a luminous croſs, with this inſcription, 'By this thou ſhalt conquer.' His army ſaw, as well as himſelf, this miraculous phænomenon, which ſtruck all the beholders with great aſtoniſhment. Conſtantine, though he lived in the midſt of Chriſtians, and was extremely kind to them, had ſo little notion of Chriſtianity, that he did not know the meaning of this Croſs. A dream informed him of it. In the night Jeſus Chriſt appeared to him with his Croſs; and commanded him to have a repreſentation made of that which he then ſaw, and to uſe it in all his battles as a ſure defence againſt his enemies. Conſtantine obeyed. The moment he awaked he ſent for workmen, to whom he deſcribed the form of the Croſs he had ſeen, then made them draw a ſketch of it, and afterwards ordered them to execute it magnificently."

The natural ſtory appears exceeding plain. Conſtantine, who had a difficult taſk to maintain his footing among ſo many formidable competitors for ſupreme power, finding that the Chriſtian perſuaſion continued ſpreading in defiance to all perſecution, and that a great part of his army had received the doctrines of it, thought that he could not ſtrike a more crafty ſtroke, than to ſecure the intereſt of the whole body of Chriſtians, by giving the Imperial ſanction to their opinions. By this ſcheme he outwitted the cotemporary Cæſars, and roſe ſuperior to them all. So that far from wondering at Conſtantine's miraculous converſion, it is rather ſurpriſing that they were not all converted.

Suffice it to conclude in general, that however we may condemn Crevier for his credulity, reſpecting his notions of religion, yet making good-natured allowances for the circumſtances of his ſituation, he is in other reſpects a reſpectable and an entertaining Hiſtorian.

To this Volume is added a copious General Index to the whole ten, with a chonological table of Conſuls, progreſſively claſſed under the reſpective Emperors; and, as the title intimates, with a large plan and correſponding deſcription of that glorious city, which has been the theatre of ſo many great and memorable events.

Remark

Remarks upon Milton's Paradise Loſt, Hiſtorical, Geographical, Philological, Critical, and Explanatory. By W. Maſſey. 12mo. 3 s. Keith.

WHEN a certain edition of Milton was publiſhed with Notes, a Wit of Cambridge ſaid, that

"——'s Comment was expos'd to ſale
"Like a coarſe diſh-clout pinn'd to Milton's tail."

We think however that this couplet might be applied with much greater propriety to the Commentary before us. Not but that we pay all due deference to the profound erudition and penetration of the Author. Will you not wonder at his ſagacity, gentle Reader, when you are told, he has diſcovered that *Three times Three make Nine?* Hear him. "B. I. v. 50. Why nine days and nights? I am of opinion, that Milton, when he writ this, had the Plague (that ravaged the Grecian camp, according to Homer, for nine days together) in his view; from whence he has nobly improved upon the Greek Poet's invention, as well as in the ſtory of precipitating Lucifer from Heaven, compared with that of Vulcan. Beſides the Number Nine, as well as Three, (*being thrice Three*) is a *favourite* Number with the Poets." To prove which he quotes Homer, and Virgil, and Heſiod.

Our Commentator has been equally happy in clearing up dark paſſages, and explaining them by ſimilar expreſſions from antient authors. The words *faſt by*, being, as he ſuppoſed, not generally underſtood, he has given us the following Note to ſhew their Meaning.

"B. I. v. 12. Faſt by, or faſt beſide, ſignifies cloſe by, or near to. We read in *Spenſer's* Fairy Queen. B. II. Cant. v. 10.

"And *faſt beſide* there trickled ſoftly down
A gentle ſtream."

And again, Cant. vii. 21.

"And *faſt beſide* him ſate tumultuous Strife."

Likewiſe in the firſt Pſalm, tranſlated by *Sternhold*,

"He ſhall be like the Tree that grows
Faſt by the river's ſide."

See alſo our Author's [Milton's] IId B. v. 725.

O Lepidum Caput! O profundiſſime Rerum! Quantum Operæ et Olei, heu! fruſtra perdideris!

The reflections our Critic occaſionally makes are wonderfully acute: thus when he tells us, B. III. that *Cleombrotus* threw himſelf into the ſea (that is drowned himſelf) that he might enjoy the *Elyſium* deſcribed by *Plato*, he adds, that it was *a raſh and a frantic action!*

In another place he ſays, we may reſt aſſured that our ignorance about the names of angels will not be imputed to us as a crime.

In his Notes on the third Book, ſpeaking of the ſituation of the Heſperian Gardens, he obſerves, that it was all mere fable and conjecture; and yet he adds, that the golden apples, which the trees in thoſe gardens were ſaid to bear, were perhaps oranges.

The following Note on the word *Hermes* is a curious inſtance of profound Criticiſm, and will ſhew the Reader how ingeniouſly a true concatenating Critic can deviate from his ſubject to ſhew his learning.

"B. III. v. 603. *Hermes* is the Greek name of *Mercury*, which the Chymiſts call Quickſilver; a very ponderous, fluid metal, and hard to be fixed. *Proteus*, a fabulous marine Deity, who is ſaid to have been capable of changing himſelf into a vaſt variety of ſhapes, is alſo by many Chymiſts put for Mercury, by reaſon of the numerous forms and colours it paſſes through in their preparations. From hence *Milton* takes occaſion to conſider the Sun as the wonderful producer of the richeſt metals and minerals, in the deep and dark receſſes of our earth, though at an immenſe diſtance. May we not then ſuppoſe that near at hand thoſe ſurpriſing effects are found in a much greater degree, even to the producing the Grand Elixir, and the ſo much talked-of Philoſopher's Stone!!!

"Elixir, we are told, is an *Arabic* word, ſignifying ſtrength that can break other things to pieces. The Chymiſts call ſome rich compound medicines by this name. Thus take Aloes, Myrrhe, and Saffron, of each an equal quantity, and, by digeſting, reduce theſe three into one potable form, and it will be an Elixir."

Theſe ſpecimens of our Author's Genius and Manner, as a Commentator, will doubtleſs be deemed *quantum ſufficit*.

Odes.

Odes. By Mr. Barnet. 4to. 1 s. Hooper.

Pindaric ſons of ſoul-amazing ſong
That kick your duſt againſt the winking clouds,
And mix your mad fires with the golden ſun,
Attend! we'll mend
Your fierce, mad verſe;
While dimly ſinks in ſmoke, what flaming bright begun.

BUT ſeriouſly now, the Author of theſe Odes is probably ſome young Poet who, having given Pegaſus a double feed, immediately after took a ride to the clouds, where the vicious beaſt, in a fit of wantonneſs, flung him off and left him.

He ſeems however to have a turn of mind agreeable to his exalted ſituation, for, with great pomp of diction, in a note, page 1, ſpeaking of the firſt Madrigal in his book, he ſaith, "I call this an Ode; but then (adds he) *there is a ſort of Critics*——and then—*there is a kind of Critics*, who——very likely, will not call it ſo——a kind of Critics, (ſays he) who, wanting ſenſibility to diſtinguiſh real beauties, would be better pleaſed to find the Strophe and Antiſtrophe than the ſpirit of Pindar."

But this young gentleman ſhould conſider that were he, even he, poſſeſſed of all the ſpirit of Pindar, without order and judgment, he would only appear ſo much the more ridiculous.—He would be juſt in the ſame condition with a country lad, who, attempting to play off a ſky-rocket, ſhould divert the mob by burning his fingers and ſcorching his hair.

Here are two Odes. The firſt is really replete with the ſpirit and enthuſiaſm of Poetry, but gulded with ſo little care or judgment, that it muſt be diſguſtful to every Reader of taſte.

The beginning of the ſecond Ode is unfortunately in the infantine ſtile of the once famous Namby Pamby.

To the tune of
Titty Tutty Tatty Tat,
Patty Pitty Putty Pat.

"Happy, happy, happy ſtream!
Peaceful may thy Naiads dream!
On thy bank, while Zephyrs play,
Wrapt in viſion let me ſtray

Or yon craggy rocks among,
Rocks that oft repeat my ſong,
Happy, happy ſhalt thou be,
Free from want, from danger free.
Thus ſung a Youth, as on the banks of Trent he ſtole *along*."

To whom we beg leave to offer the following hint:

The Reputation of many young Poets has been hurt by pride and affectation; a pride indignant even of juſt cenſure, and an affectation of tranſgreſſing every rule for the ſake of ſingularity. The Author of theſe Odes is poſſeſſed of a rich vein of Poetry, which time may ripen and bring to perfection: let him only withhold his productions from the public eye, *nonum in annum*, and we venture to ſay that he will afterward have reaſon to thank us for the advice we have given him.

The Nature and Government of the Chriſtian Church. (Gathered only from the Word of God, without regard to the Traditions of Men.) In which are conſidered its Formation, Union, Duties, Diſcipline, Officers, and Ordinances. To which is added, an Appendix, containing a ſummary Declaration of its Faith. By John Barnard. 12mo. 1s. 6d. Dilly.

IN an Addreſs to the Reader, Mr. Barnard informs us, that he is the Author of a little Tract, publiſhed ſome time ago, entitled, *Simple Truth vindicated**; to which the preſent is intended, in ſome meaſure, as a ſequel: inſomuch that, he thinks, they muſt ſtand or fall together. Indeed, they are ſo much alike, that, though both are profeſſed to be drawn from the Scriptures only, yet each is embelliſhed with a good many peculiarities, of the Author's own. In the preſent Treatiſe he inveighs, pretty ſtrongly, againſt Religious Eſtabliſhments in general, and that of the Church of England in particular. And after having done his beſt to pull them all down, he is willing to make us amends by introducing ſomething elſe, which ſeems to be an heterogeneous mixture of Preſbyterianiſm, Independancy, and Quakeriſm.

In concluſion, he ſays,——"If it be enquired, Where do I find ſuch a Church as has been deſcribed? The anſwer is, I find the deſcription of it in the Bible, and therefore conclude that it muſt be a Church of CHRIST, which anſwers this pattern, be it found where it may. I am alſo obliged

* See Review, Vol. XXII. p. 117.

to

to conclude, that a ſociety formed by ſecular policy, governed by worldly maxims, ſupported by temporal riches and power, increaſed by intereſt or human art, whoſe appearance is that of a worldly kingdom, or of a reputable party, where the Lords of the Gentiles exerciſe authority, or where the rich are reſpected more than the poor, can never appear to be the Church we ſpeak of."

MONTHLY CATALOGUE,

For DECEMBER, 1761, *continued.*

POLITICAL.

Art. 1. *Curſory Remarks on once reading "A Letter to a Right Honourable Perſon, with the Anſwer, tranſlated into Verſe.* 4to. 1s. Roſs.

This Remarker attacks his adverſary with ſpirit, and defends Mr. P— in a ſtyle and manner which proves him to be far ſuperior to our common ſcribblers; yet, as to the ſubſtance, there is nothing very material in his Pamphlet.

Art. 2. *A Letter from the Anonymous Author of the Letters verſified, to the Anonymous Writer of the Monitor.* 4to. 1s. 6d. Nicol.

The Monitor (that zealous advocate for the late great Miniſter) having, in one of his weekly eſſays, made a furious attack upon this ingenious Pamphleteer, the latter has here returned the blow, with that force and vigour which might be expected from his confeſſed abilities. He not only chaſtiſes his antagoniſt with great ſeverity, but Mr. P—'s conduct is again animadverted upon, in ſuch a ſtrain as ſhews the Author to be not only one of that Gentleman's moſt inveterate, but alſo one of his moſt potent, adverſaries.

MISCELLANEOUS.

Art. 3. *A Diſſertation on Languages, Arts, and Sciences.* 8vo. 1s. Wilkie.

This is probably the work of ſome poor conceited foreigner, come to eſtabliſh a ſeminary in England.——His Diſſertation is an empty rant, eked out with ends of verſe from Gay, Akenſide, and a fooliſh MS. Poem, written, moſt likely, by the Author himſelf.

Art. 4. *Angelicus and Ferguſia, a Tale.* 1s. Johnſon.

The Hiſtory of the Union, &c. turned into a ſorry allegory.

Art. 5. *A Review of the Reign of George the Second, in which a new Light is thrown on the Tranſactions, and the Effects of Miniſterial Influence are traced and laid open.* 8vo. 3s. Wilkie.

This Detail of the principal Tranſactions of his late Majeſty's Reign, is evidently a haſty performance; the matter ill digeſted, and the language very inaccurate.

Art. 6. *Single Life diſcouraged for the public Utility: Or, An Eſſay on Ways and Means for the Supplies of the Government.* 8vo. 1s. Rivington.

The Author of this Pamphlet calls loudly for a Tax upon Batchelors, which he thinks would not only promote the annual increment of people, by the encouragement of Matrimony, but would produce yearly to the Government the ſum of 400,000 l. upon which ten Millions might be borrowed, and this too provided only two ſhillings in the pound were paid by every Batchelor over and above his preſent aſſeſſment.

This projected Tax, we muſt own, ſeems to be more reaſonable than ſome that have been propoſed; but we cannot help thinking that the Author is a Malecontent, who would be glad to be in a condition of paying the Tax himſelf; ſo ſeverely does he treat us poor Batchelors, calling us Delinquents, and even unmercifully adviſing that this Tax might be laid upon that pitiable part of the other Sex whoſe misfortune it is to be ſingle.

Art. 7. *Genuine Letters to a young Lady of Family, Figure, and Fortune; to which are added, Three Poems, by the ſame Author.* 12mo. 2s. Wilkie.

Taſteleſs, and ſtupid.

Art. 8. *Reaſons for an immediate Declaration of War againſt England. Publiſhed at Madrid, on the firſt Day of December, 1761, by the Authority of his Catholic Majeſty. Faithfully tranſlated from the genuine Spaniſh Original.* 4to. 1s. Pottinger.

A ſhameleſs impoſition on the Public.

Art. 9. *The ſeaſonable Addreſs of a Militia-Man to thoſe of his Fraternity, on the Proſpect of a Peace, &c.* 8vo. 1s. Wilkie.

As there is now no proſpect of a ſpeedy Peace, this addreſs has quite loſt its *ſeaſon*, and we can aſſure our Readers, that it has nothing elſe, worth a farthing, to loſe.

Art. 10.

Art. 10. *A Plan for extirpating the Venereal Diſeaſe, in a Letter from Mr.* P— *to Lord* B——. 8vo. 1 s. Freeman.

There is ſomething of the ſame kind of humour in this performance which diſtinguiſhes the works of that ever-memorable triumvirate, *Swift*, *Arbuthnot*, and *Pope*.

Art. 11. *The Life and Amours of Hafen Slawkenbergius, Author of the Inſtitute of Noſes.* 12mo. 1 s. Flexney.

A very unequal imitation of Triſtram Shandy. The whole of this Pamphlet is mere chatter, about nothing; the life of Slawkenbergius is not begun in it, but deferred to a future publication.

Art. 12. *Almira, being the Hiſtory of a young Lady..* 12mo. 2 Vols. 5 s. Owen.

This, though not to be ranked with our beſt novels, is ſuperior to the generality of thoſe with which the preſs ſo ſuperabundantly teemed about two or three years ago.

Art. 13. *Memoirs of Mr. Charles Guildford. In a Series of Letters wrote by himſelf to a Friend. The whole founded on real Facts.* 12mo. 2 Vols. 6 s. Withy.

A heavy Compilation, partly gleaned from books, and affording very little evidence of its being *founded on real facts*.

Art. 14. *The Britiſh Gauger: Or Trader and Officer's Inſtructor in the Royal Revenue of the Exciſe and Cuſtoms. Part* 1. *Containing the neceſſary Rules of Vulgar and Decimal Arithmetic, and the whole Art of Practical Gauging, both by Pen and Rule; illuſtrated with a great Variety of curious and uſeful Examples. Part* 2. *An hiſtorical and ſuccinct Account of all the Laws relating to the Exciſe, from the firſt Commencement thereof, to the preſent Time. To which are added, Tables of the old and new Duties, Drawbacks, &c. on Beer, Ale, Spirits, Soap, Candles, &c. And a large and copious Index. Embelliſhed with ſix Folio Copper Plates, adapted to, and explanatory of the whole Work.* By Samuel Clark. 12mo. 5 s. Scott.

Intended to ſupply the place of Leadbetter's Royal Gauger, the errors in which Mr. Clark has undertaken to correct. From his Dedication to the Commiſſioners of the Exciſe, it appears that the Author is engaged in the ſervice of that office; ſo that he has the advantage of practice to regulate his theory.

Art. 15. *A Voyage to the Eaſt Indies, in* 1747 *and* 1748. *Containing an Account of the Iſlands of St. Helena and Java, of the City of Batavia, and of the Government and political*

Conduct of the Dutch. Of the Empire of China. Illuſtrated with Copper Plates. 8vo. 5s. Becket and De Hondt.

So much as is new in this performance appears to be taken from the papers of an officer in the ſervice of the Eaſt India Company; a ſenſible young man, capable of making juſt obſervations, and of expreſſing himſelf decently upon paper. Although in this reſpect, we ſuppoſe, he has been ſomewhat obliged to his Editor, as well as for the Preface which introduces the book to its Readers, with no faint commendations.——The deſcription here given of the great city of Canton, and its environs, is ſaid to be more copious and exact than any hitherto publiſhed; and we are inclined to credit this aſſertion. As to the account of the empire of China, it cannot be expected that a ſtranger, reſiding only ſix months, in ſo ſmall a part of it, could give us much new information. However, as ſomething of this ſort was neceſſary to improve and embelliſh the work, he, or his Editor, has had recourſe to the relations of other writers; and of theſe, we are told, only the beſt were conſulted, and that even theſe were abridged of thoſe exaggerated circumſtances and improbabilities, which often render the narratives of travellers ridiculous. — The Author's affecting recital of the dethronement and captivity of the late unhappy King of Madura, by the Dutch, in the year 1747, appears to be the moſt genuine and moſt circumſtantial account we have had of that cruel tranſaction, wherein the behaviour of the Batavian Dutch is far from appearing in a very humane and benevolent light. Our Author frequently mentions theſe people with a degree of horror, which, for the honour of our ſpecies, we hope is not ſo much derived from what he has actually known them do, as from what he has read of their conduct at Amboyna, &c. to which he ſometimes alludes.

Beſide this memorable ſtory, our Traveller has enlivened his Journal with many entertaining obſervations and anecdotes; which, at the ſame time that they contribute to amuſe the Reader, ſerve to convince him of the general authenticity of the work.

Art. 16. *Philotheus: Or the Character of a reverend, learned, and pious Divine. In four Dialogues. To which is annexed, The Iſle of Friendſhip, a Viſion.* 12mo. 2s. in Boards. Dod.

The ſubject of this performance is very intereſting to a reſpectable body of the community, and though it is not treated either with much ſpirit or elegance, it is nevertheleſs ſo well intended, and breathes ſo much benevolence, that we cannot but wiſh it well.

Art. 17. *Three beautiful and important Paſſages* omitted *by the Tranſlator of* Fingal. *Reſtored by Donald Macdonald.* 4to. 1s. Hinxman.

A Burleſque on the celebrated work, intitled *Fingal**. The Writer has ſome ſort of virulent humour, which he plentifully diſcharges

* Of which an account is preparing for our next Review.

upon

upon the Scotch Highlanders, in a mock but unequal imitation of Oſſian's admired ſtyle.

Art. 18. *The Art of Letter-Writing, divided into two Parts. The firſt containing Rules and Directions for writing Letters on all ſorts of Subjects, with a Variety of Examples, equally elegant and inſtructive. The ſecond, a Collection of Letters on the moſt intereſting Occaſions in Life; in which are inſerted the proper Method of addreſſing Perſons of all Ranks; ſome neceſſary orthographical Directions; the Forms of Meſſages for Cards; and Thoughts on a Multiplicity of Subjects. The whole compoſed on a Plan intirely new, chiefly calculated for the Inſtruction of Youth, but may be of ſingular Service to Gentlemen, Ladies, and all others, who are deſirous to attain the true Style and Manner of a polite epiſtolary Intercourſe.* 12mo. 3 s. Oſborne.

The deſign of this work ſufficiently appears from the prefixed Title. The general diviſion is into Parts, and the ſubdiviſion into Chapters. The firſt Chapter of the firſt Part treats on the Neceſſity of writing Letters, and the Style in which they ought to be written. The ſecond ſhews what a Letter is, and the Parts of a Letter; as, the Superſcription and Form, with ſuitable Directions of Addreſs to all perſons of diſtinction, and the Subſcription and Date; to which are ſubjoined ſome orthographical Directions for writing correctly. The third, is an Analyſis of the Matter of Letters in general: and, the fourth, contains particular Inſtructions relating to the Occaſions and Subjects of Letters, with Examples to illuſtrate each Head of Inſtruction.

The firſt Chapter of the ſecond Part, is a Collection of Thoughts upon variety of ſubjects, intended as a Repoſitory or Common-place to furniſh out matter for writing. The ſecond, preſcribes the form of Meſſages for Cards or Billets. The third, contains Letters and Anſwers to them, ſuited to the moſt intereſting occaſions: and, the fourth and laſt, Letters on the Education of Youth, and on moral and other entertaining ſubjects.

Upon the whole, as this work ſeems to be well executed, (and it is certainly well planned for the inſtruction of the young and unexperienced) we may ſafely give it the preference to other Collections of the kind; eſpecially becauſe there is no tendency in it to corrupt the morals of youth, the Author having excluded all Love-Letters, and abundance of ſuch others as we elſewhere meet with, on ſilly and frivolous occaſions.

Art. 19. *An Admonitory Letter to the Rev. Mr. S——, upon the Publication of his fifth and ſixth Volumes of Triſtram Shandy.* By a Layman. 8vo. 6 d. Burnet.

Severely reprimands Mr. S—— for the (alledged) indecency and obſcenity abounding in his celebrated Novel. But this is not all: Our

Our Admoniſher ſeems very unwilling to credit the Reverend Romance-Writer, for any ſhare of Wit or Humour, but condemns his Work by wholeſale. In ſhort, he is a furious Critic; and even proceeds ſo far as to intimate, that this celebrated work ought to be ſuppreſſed by authority, and the Author puniſhed by way of *example, to deter others from following his precedent.* This is criticiſing with a vengeance! *Reviewing* is nothing to it. No doubt, FINES, IMPRISONMENTS, and PILLORIES, are the moſt *orthodox* as well as the moſt *effectual* methods of convincing a man of his errors; yet it is ſomewhat ſtrange that we ſeldom ſee the beſt and trueſt Chriſtians very fond of having recourſe to any meaſures, that bear the leaſt reſemblance to perſecution:—What a lamentable thing it is that GOOD men ſhould be moſt wanting in *zeal!*

Art. 20. *A conciſe Diſſertation on the Human Paſſions, exemplified in the Life and untimely Death of John M'Naughton, Eſq; lately executed for the Murder of Miſs Knox. In which the Particulars of his Trial, and a Narrative of his Behaviour, are faithfully recited. Written in Ireland, by an impartial Obſerver.* 8vo. 1 s. Hinxman.

This ſubject has been ſufficiently reviewed in the News-papers.

Art. 21. *The Hiſtory of the Matrimonial Adventures of a Banker's Clerk, with the pretended Lady Anne Frances Caroline Boothby, otherwiſe Siſter to the Duke of Beaufort, otherwiſe Miſs Trevor, otherwiſe Miſs Schudemore, otherwiſe Mrs. Errington. In a Series of Letters addreſſed to George N———, at Newcaſtle upon Tyne.* 12mo. 2s. 6d. Henderſon.

Moſt of our Readers, no doubt, remember the reports ſo often publiſhed in the News-papers, a few months ago, of a Banker's Clerk in the city, who was tricked into a Marriage with a pretended Lady of Family and Fortune. The particulars of this tranſaction are here related in a lively and entertaining manner.—If all the circumſtances recited in theſe Letters are genuine, Mrs. Errington (for that is the name ſhe is now entitled to go by) is a woman of an extraordinary capacity, a moſt compleat impoſtor; and happy, we conceive, it would have been for her huſband, could he have got rid of her by means of the indictments lately preferred againſt her, at the Old Baily, on two diſtinct charges of Robbery; But Mr. E———'s evil genius ſtill having the aſcendant, ſhe was acquitted of both.

POETICAL.

Art. 22. *Hecuba, a Tragedy, [of three Acts] as it is acted at the Theatre-Royal in Drury-Lane.* 8vo. 1 s. 6d. Dodſley.

The ſtory of this Play, and many of the ſentiments, are chiefly borrowed from Euripides; but the Engliſh Hecuba is by no means

to

to be compared with the noble original. It is, however, pretty much on a par with the generality of our modern Tragedies,—which, we own, is paying it no great compliment. —— This Writer, if we miſtake not, has ſucceeded better in another ſpecies of Poetry.

Art. 23. *Love-verſes. Conſiſting of an Elegy to Damon. — An Elegy in Anſwer to the foregoing.—The Recantation, an Ode.* 4to. 1 s. Davies.

Our anonymous Love-poet ſeems to have ſtudied Tibullus, Propertius, Hammond, &c. with peculiar taſte and attention; and from his cloſe adherence to their manner, we almoſt ſuſpect that he writes rather from the *head* than the *heart*. Not that his pieces want paſſion, feeling, and tenderneſs;—but all theſe have been ſometimes caught from favourite authors. —— What ſtrengthens this ſurmiſe, is the Writer's having prefixed a droll Preface* and pleaſant Dedication, which ſtand here with as much propriety as would a burleſque prologue before a tragedy.——After firſt peruſing theſe jocular pieces, what Reader can immediately proceed to his *heart-felt* complaints, and ſympathize with him in a diſtreſs which we have no idea that ſuch a merry fellow could really have experienced. In ſhort, we conceive he might as well have changed his Motto (from *Propertius*) for ſome droll paſſage from *Butler*, as

Madam! I do, as 'tis my duty,
Honour the ſhadow of your ſhoe-tye, &c.

Nevertheleſs, we freely acknowlege the ingenious Writer's merit in this kind of compoſition, and would have given ſome extracts from his performance, but that we are at preſent obliged to be very brief in our Catalogues, through the great abundance of Articles.

* Advertiſement, he ſtyles it, in the faſhionable phraſe.

Art. 24. *A Collection of original Poems.* By the Rev. Mr. Blacklock, and other Scotch Gentlemen. 12mo. 2 s. 6 d. ſewed. Edinburgh. Donaldſon. Sold alſo by Richardſon, &c. in London.

It is juſtly obſerved by the Editor of theſe Poems, "that it cannot be expected, in a miſcellaneous collection, to find every Poem of equal merit, and to pleaſe every reader, men's taſte differing as much as their faces. However, he adds, that no piece has been inſerted in this volume, without a critical examination by gentlemen of taſte and character."—It is certain, that no one performance can pleaſe every Reader, nor is every Reader a true judge of what he reads. Nevertheleſs, there is a kind of ſtandard in the mind of every man of taſte, by which all poetic merit may be weighed; and bad Poetry will never ſtand that teſt. We are therefore at a loſs to account for the indifferent productions which have been admitted into this Volume, notwithſtanding they were previouſly examined by *gentlemen of taſte and character*. The peculiar Scotch phraſes and idioms, indeed,

deed, may admit of ſome excuſe, as the pieces are profeſſedly Scotch.—There are, however, many good things in this Collection; and we hope the intended additional Volumes will have the advantage of a more ſelect choice. But after all, it is to be feared, this undertaking will never equal the elegant Collection, in 6 Volumes, made by Dodſley.

Art. 25. *Andromache to Pyrrhus, an Heroic Epiſtle.* 4to. 1 s. Dodſley.

A poor performance, deſtitute of all the eſſential beauties of Epiſtolary Poetry; having neither elegance nor eaſe; harmony of numbers, nor melody of expreſſion.

Art. 26. *Fire, a Poem; occaſioned by the Deva ſtations of that deſtructive Element as they were found taking place on the Property and MS. Papers of the Author.* 4to. 1 s. Burd.

All the *Fire* is in the *Title* only. The Author bewails the loſs of his Papers, by an accident which happened in the year 1740. But if thoſe Papers contained Poems, deſigned for publication, and if we may judge of them from this ſpecimen of the Author's poetic ability, he alone will probably lament the loſs of them.

Art. 27. *Verſes to the Right Honourable Robert Lord Clive, Baron Plaſſey.* 4to. 6 d. Johnſton.

If his Lordſhip of Plaſſey, as was once propoſed, ſhould match his *Tyger* againſt the Bull-dogs, we would adviſe the Author of theſe *fine* Verſes not to miſs the opportunity of forming an Heroic Poem on the ſubject.

Art. 28. *A ſhort Account of the moſt common Diſeaſes incident to Armies, with the Method of Cure. Tranſlated from the Original of Baron* Van Swieten, *Phyſician to their Imperial Majeſties.* 12mo. 1 s. 6 d. Becket and De Hondt.

A truly uſeful Compendium of Practice, with plain and judicious directions in all the Diſeaſes it treats of, which are twenty-four. Several good and proper preſcriptions are adapted to theſe Diſeaſes, being annexed at the end of the book, to the number of ſeventy-one, all of which are numbered, for the ſake of referring to them in the different Diſorders for which they are directed. The proper Diet and Regimen in each Diſeaſe, and in moſt circumſtances of it, are not omitted. The Author frequently directs the uſe of the *Pill. de Cynoglo ſſo*, which is probably retained in ſome foreign Diſpenſatories, though it is expunged from ours; and he orders ſuch ſtrong doſes of Medicines, as are oftener directed by foreign Phyſicians, eſpecially the Germans, than by our own. Undoubtedly ſome allowance is to be made for the ſtrong athletic habits of ſoldiers in general, but we ſhould

should be apt to think six drachms of Senna, with a drachm of Agaric, half an ounce of Tamarinds, and as much Syrup of Rhubarb, a very smart Purge in a sore Throat; and forty grains of Ipecacuanha in powder a stout vomit, where the case was not maniacal, nor the patient known to be as difficultly moved, as some bodies naturally are every where. Fifteen drops of liquid laudanum and half an ounce of diacodium, (if made according to our Dispensatory) is an opiate indeed, but in proportion to the purge or vomit; though where persons had not been used to opiates, it would be thought a large dose with us: notwithstanding we are sensible others might very well admit of it, when duly indicated. But having made these few observations, we think this manual extremely well calculated for the purpose it professe, and would recommend it to the perusal of all young practitioners in military hospitals abroad.

Art. 29. *Oratio ex Harveii instituto, habita in Theatro Collegii Regalis Medicorum Londinensis, Octob.* 19, 1761. A Georgio Baker, M. D. *Coll. Regal. Med. Lond. et Coll.* Cantab. *Soc. Calci Orationis accedit Commentarius quidam de* Joanne Caio, *Anatomiæ Conditore apud Nostrates.* 4to. 2s. Whiston.

The exordium of this elegant Oration hints at the essay of the late very learned and ingenious Dr. Conyers Middleton—On the servile condition of Physicians in antient Rome. This was occasioned by the late learned Dr. Mead's Harveian Oration, in which he magnified the estimation in which Physicians were antiently held, to the very utmost. It is certain that Dr. Middleton, who was so perfectly versed in classic Literature, and in all researches into classical Antiquity, was superior both to the Physician and his Coadjutor the Rhetorician in this dispute, even in that Essay only, printed in his lifetime. And now since his **second* Essay, just published by the very learned Dr. Heberden, from Dr. M's MS. given from the Harveian Library to the Museum, his former superiority is irrefragably established. It is clear, however, that Dr. M. intended no disrespect to the profession itself, but meant to display that truth, which the Orator might have wittingly omitted: for that very able Critic, in this respect, attributes the contempt in which Physicians were held in antient Rome, to the very little science in general which the Romans possessed.

For the rest, the language of this Oration is pure and classical, the stile elegant, and the declamatory manner usual on a founder's anniversary is floridly sustained. Dr. Baker has justly introduced the Eulogy of that late excellent Physiologist, and primitively good man, the Rev. Dr. Hales into his performance; and he has added an Appendix to prove Dr. *Caius'* having been a very early introducer of Anatomy among us——Perhaps it may be thought difficult, or even uncharacteristical,

* We suppose this second Essay is not to be *purchased*. Having never seen it advertised.

in

in theſe anniverſary declamations, to deſcribe the panegyric of all the learned and celebrated Phyſicians this iſland has produced from *Linacre* to this time, which is certainly no ſmall proportion of the truly valuable ones produced in all places. We imagine, however, that if the *Manes* of the moſt deſerving and delicate of them were allowed to riſe at this juncture, and on this occaſion, the Orator might ſometimes find his declamation interrupted with an *Obe! jam ſatis eſt.* Nevertheleſs, the cuſtom may poſſibly excite ſome emulation in the faculty, and ſerve now and then as a neſt-egg to the procreation of other founders or donors.

Art. 30. *Quæſtionum et Reſponſionum chirurgicarum faſciculus, in uſum Tyronum.* 8vo. 1 s. Bath printed for Frederic. Sold by Hinxman in London.

We do not recollect a readier and cheaper expedient for commencing Author and Dedicator (if a meer Extractor may be termed an Author) than this anonymous Editor has employed for theſe purpoſes. He honeſtly acknowleges indeed to his Patron, Dr. William Oliver at Bath, that he has collected the whole from *Gorter's Chirurgia Repurgata*, which he thinks no ordinary preſent, nor unworthy his protection; and that he has done it for the ſervice of young ſtudents in Phyſic and Surgery. This ſhort Dedication of near twenty lines ſeems to us the whole which our Author can ſuppoſe properly his own, throughout this Latin pamphlet, containing about eighty pages. As the original book has not fallen in our way, we are unable to ſay truly whether he has extracted it *verbatim et ſeriatim* from that reputable Author; or whether he has been at the pains of abſtracting the ſubſtance of as many different ſections from *Gorter*, and of putting them into this catechetical form, by way of queſtion and anſwer. It conſiſts here of twenty five different Heads or Titles; and it muſt be obſerved, that the Tyros or Novices, for whoſe uſe he profeſſes to have publiſhed it, ought to be ſomething more than Novices in Latin; and whenever they are ſuch, they will probably prefer conſulting Gorter's entire work to theſe Extracts from it. It is not unlikely the Editor's name may be known at Bath (though it does not appear here) where he may intend to publiſh himſelf, and to compliment his learned and reputable patron.

CONTROVERSIAL.

Art. 31. *An Anſwer to the Letter of Mr. Samuel Fothergill.* By Matthew Pilkington, L. L. B. Prebendary of Litchfield. 8vo. 3d. Whiſton.

In the Review for September laſt, we mentioned Mr. F——'s Pamphlet as a ſhrewd and ſenſible performance, which commendation ſeems to have incenſed Mr. Pilkington againſt us, and to have provoked him to put pen to paper once more, in this Controverſy, in order to ſhew that he is of a different opinion from us, and, conſequently,

ſequently, that we were miſtaken. It may be ſo; at leaſt we ſhall not diſpute this point with Mr. P——, having ſubjects of more importance to attend to.

FOREIGN ARTICLE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

Having lately met with the following Book, and read it with great pleaſure, I have taken the liberty of troubling you with a few Obſervations on it. If you approve of them, by honouring them with a place in your next Review, you will oblige

Your Reader and Correſpondent,

L. L.

Contes Moraux, par Mr. Marmontel ſuivis d'une Apologie du Theâtre. 2 tomes. 12mo. Amſterdam, 1761.

In the Preface to theſe Tales the ingenious Author informs us, that "having been engaged in writing upon Comedy, he has ſought in Nature the Rules of that Art. His Pictures of Society, though drawn in its various and moſt ſtriking attitudes, are not heightened with thoſe glaring and unnatural tints with which too many Noveliſts beſmear the portraits they mean to make agreeable.

Deſcribing Love and its operations on the human heart, he conſiders it as ariſing either from Fantaſy, Paſſion, or Taſte: the different effects of that Paſſion are generally diſplayed in ſuch a light, as may ſerve to correct our vices, or follies.

"Les Charmes de l'etude, Epitre aux Poetes," which is prefixed to this Collection of Tales, ſhews the Author to be poſſeſſed of ſo happy a turn for Poetry, as makes us regret that one ſo capable of intereſting us by new, and ſtriking, yet at the ſame time, natural characters, has not exerciſed his talents in Dramatic pieces, with which he ſeems capable of adorning even the elegance of the French Theatre.

ERRATA *in this* VOLUME.

Page 199, l. 18, for *affected*, read *unaffected*.
Page 466, l. 11, for *obſervations*, read *remarks*.

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